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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A

DESCRIPTIVE CATALOGUE

OF

BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:

Prose Chronicles.

PART I:

Jodhpur State.

BY

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FASCICULUS I.

CALCUTTA:

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Under the general title of "Prose Chronicles," the present section of the *Descriptive Catalogue of Bardic and Historical Manuscripts* includes all kinds of works in prose, such as those meant by the Marwari terms *khyāta*, *vāta*, *vigata*, *vaṃsāvaḷī*, *pīḍhīs* and similar ones, all of which partake more or less of an historical character. Bardic poems and songs, as well as works on non-historical subjects, when found interspersed in the same manuscripts, have also been described, though much more cursorily. In quoting extracts, preference has often been given to passages containing dates, figures, names, etc., or supplying some new information.

The importance of this section of the *Descriptive Catalogue* is increased by the fact that the works described in it form the richest source of information available in connection with the mediaeval history of Rajputana, and one of the scopes of the present *Catalogue* is to collect and classify all such materials—which to this day have mostly remained scattered and ignored—so as to make identification and reference possible and easy. Almost the generality of these works being anonymous and titleless, the number under which they are registered in the present *Catalogue* will enable one easily to cite them in any work of historical research that may be compiled in future.

L. P. T.

Jodhpur, August 1915.

A DESCRIPTIVE CATALOGUE OF BARDIC AND HISTORICAL MSS.

MS. 1 :—फुटकर ख्यात.

A MS. consisting of 262 sheets of paper, folded in the middle and bound so as to form a book of 524 leaves and 1048 pages. Each page measures 9½ to 6 inches, and contains from 15 to 17 lines of about 10 to 13 *akṣaras*. On both sides of the writing there is a narrow margin, on which, at the left, the mere word ख्यात is written. The MS. originally numbered only 193 sheets, *i.e.* 386 leaves, of which only 315 were written, apparently by the same hand. Subsequently the remaining leaves were also filled with writing and 69 sheets, making 138 new leaves, were inserted in the middle between the two leaves of sheet 193, thereby cutting the original MS. in the middle and causing an interruption in the context. The insertion of these new leaves has been dissimulated by continuing in them the progressive numeration of the first 193 leaves. The MS., as it stands now, consists therefore of the parts following :—

(*a*) The original फुटकर ख्यात, being a collection of miscellaneous notes on historical subjects, compiled at about the time of mahārājā Abhè Siṅgha of Jodhpur, who is mentioned in leaf 41*b*, or shortly afterwards. Like all *khyātas*, it is in prose, but all sentences are numbered and the progressive numeration goes from 1 to [2]293. It is a curious *zibaldone* of summary informations on the most different subjects, given one after the other without any order, probably as they occurred to the mind of the writer, or as he came across them in reading or conversation. A few extracts will best help one to get an idea of the nature of the collection :—

पुरसोत्तमपुरी मै पहला रहियौ जिण ब्रह्मचारी कासीजी असीघाट माथै जगन्नाथजी रौ मिंदर करायौ ॥ १ ॥ गोगाजी री मा वाछलदे बाप जीवराज घोड़ौ नीलौ सहर ददरेवौ ॥ २ ॥ खातण मोती रांणां भीमसिंघजी रै मरजी री खवास जिण रै गुर साहपुरा रौ साद आंनदासजी हुतो ॥ ३ ॥ ...... रूपसिंघजी रतनसिंघजी [......] इणां तीनां राजवियां नै अभैसिंघजी मराया ॥ ५२० ॥ ...... विलायत सू मिसरी आवै छै जिका तुरसाई लियां रहै छै जवासा रा पांनां माथै पड़ै

ओस वरष जिण सूं उवा ऊबी है ॥ ६०१ ॥ ...... गुजरात [रा] नांम मे आवे है रात जिण सूं इण मे अंधारी है ॥ ६०५ ॥ रुपियां भरै गागरी जदी वरै नागरी ॥ ६०६ ॥ ... महाराज राजसिंघजी रै पांच बेटा ऊवा सामतसिंघ जिके नागरीदास कहांणा १ फतेसिंघजी डूंगरपु[र] सूं परण घरां नूं आवतां मही नदी री तीर देवलोक ऊवा २ सुखसिंघजी कांनां रै चोरौ हाथां सूं लियो राजसिंघजी उणां नू कैद मे होज राखिया ३ वीरसिंघजी ज्यां रै वडा बेटा [अमरसिंघजी] केकड़ी उणां सूं छोटा सुरतसिंघजी रलावतै ४ बाहादरसिंघजी किसनगढ को राज बांधियो [५] ॥ ८६२ ॥ ... etc.

The collection ends :—

चातक दादुर मोर तीनूं हो मेघ रा मित्र है वाला है जिणां मे मयर अतउत्तम है ॥ [२]२६१ ॥ मेघ चातक रै फायदौ करै दादुर रै अत फायदौ करै मोर रै क्युं हो फायदौ करै नहीं ॥ [२] २६२ ॥ सोक संदोह पाथोद पटलानिलं ॥ [२]२६३ ॥

(*b*) A continuation of the same फुटकर ख्यात, written on the 69 sheets inserted in the middle of the book. This is also made on the same lines as the former, and is at least posterior to Saṃvat 1825, which seems to be the most recent date mentioned in it. About 25 leaves in the middle are left blank, on the margin of each there being mentioned the subject for which they were reserved, namely: जिनमत, राजा. चारण, वेदांत, वैस, मेव, नाम, ववहार, सामान्य. At page 209*a* and ff. there is a long list of names of Cāraṇas, grouped under their different *khāpas*. Page 236*a* gives the following summary account of the Jain philosophy :—

नेत्र झांपण मे अनंत समय वितीत व्हे जैन मे कहै ॥ [१] ३२६ ॥ जिनमत मे सब्द नूं पुद्गल मानै ॥ [१] ३३० ॥ रूपी द्रव्य रा परमाणु कहीजे अरूपी द्रव्य रा प्रदेस कहावै ॥ [१] ३३१ ॥ जीव १ धर्मास्तिकाय २ अधर्मास्तिकाय ३ आकास ४ यां च्यारां रा प्रदेस कहीजै जिण रो खंड न होय सो प्रदेस ॥ [१] ३३२ ॥ आकास रा धर्मास्तिकाय रा अधर्मास्तिकाय रा जिता प्रदेस इता एक जीव रा प्रदेस ॥ [१] ३३३ ॥ त्रसरेणु रो तीसमो हैंसो परमाणु ॥ [१] ३३४ ॥ ... etc.

(*c*) A continuation of the same फुटकर ख्यात, written by the same hand as (*b*), on 39 of the blank leaves at the end of the original MS. Beginning:—

मुंहणौतां री पीढी लिखते ॥ धूहड़ १ रायपाल २ मोहण ३ सुभटसेन ४ महेव ५ देवीचंद ६ ...... जैमल २२ नैणसी २३ करमसी २४ ... राव रिणमलजी रांणा लाखा नूं ले आया संवत १४४४ नागोर लीवी ......

The last six leaves contain a series of dates in chronological order, ranging from Saṃvat 1671 to 1765. Then comes:

(*d*) An anonymous work in 137 Sanskrit verses beginning ये मज्जंति निमज्जयंति च, and ending भ्रमति पुलिनपृष्ठे चक्रवत्चक्रवाकः १३७. and after that:

(*e*) Three *gītas* of 4 verses each, by Văkī Dāsa, the great-grandfather of the actual possessor of the MS., beginning: कलां जीत नित पास लीधां भड़ां कलोदां।, and ending: गुड़ा केम जेयां वाला भेडिया गुमांन ॥ ४ ॥

The MS. is in the possession of the Kavirājā Cāraṇa Āsiyo Gaṇesa Dāna of Jodhpur.

MS. 2:—फुटकर ख्यात वात तथा गीत.

A MS. consisting of 192 sheets of rough paper folded and stitched in the middle so as to form a book of the same description as the preceding MS. Almost all written by the same hand, probably Văkī Dāsa's. In this case too, owing to the particular character of the collection, it is impossible to give a brief and at the same time exhaustive description of its contents. The MS. properly begins page 4*a*, with the words:

श्रीगणेशाय नमः और पौथियां माहे सूं न्यायादिकां री वात इण पोथी मै लिखणी।,

which show that the author derived his information from different books. At page 5*a* there is the following definition of the terms: *itihāsa*, *vāta*, *prasaṅga* and similar ones:

जिण खिसा मै दराजी रहै सो खिसौ इतिहास कहावै १ जिण खिसा मै कम दराजी सो खिसौ वात कहावै २ इतिहास रो अवयव प्रसंग कहावै ३ जिण वात मै एक प्रसंग हौज चमत्कारीक होय तिका वात दासतान कहावै ४ ......

The first pages contain many extracts from some *Jaina Paṭṭāvalī.* At page 24*a* the following account of the origin of some of the different *gacchas* is given :—

संवत ११६७ वर्षे श्रीजिनवल्लभसूरिवारके मल्लकरागच्छो जातः ॥ १ ॥ संवत १२[०]५ वर्षे श्रीजिनदत्त[सूरि]वारके श्रीजिनसेखरतः रुद्रेलीआगच्छो जातः ॥ २ ॥ संवत १३३० वर्षे श्रीजिनसिंहसूरितः लहुडाखरतरगच्छो जातः ॥ ३ ॥ संवत १४२२ वर्षे श्रीजिनोदयसूरिवारके वेगडागच्छो जातः ॥ ४ ॥ ...

At page 96*a* we find a quotation of some Sanskrit verses giving a definition of the four *bhāṣās*, viz. Sanskrit, Prakrit, Apabhraṃśa and Paiśācī:

संस्कृतं प्राकृतं तस्यापभ्रंसं भूतभाषितं ।
इति भाषास्वतस्रोऽपि यांति काव्यस्य कायतां १
संस्कृतं स्वर्गिणां भाषा सब्दसास्त्रेषु निस्चिता ।
प्राकृतं तज्जतत्तुल्यं देस्यादिकमनेकधा २
अपभ्रंसस्तु यच्छुद्धं तत्तद्देसेषु भाषितं ।
यद्भूतैरुच्यते किंचित् तद्भौतिकमिति स्मृतं ३ ...

Pages 101*a*—108*a* give a list of 233 Prakrit words with their Sanskrit equivalents. The words are in alphabetical order and go from the letter अ (अज्जो जिनः १) to the letter ह (हूमइ परितापयति २३३).

The historical information contained in the MS. is comparatively very scanty, most of the subjects being of a non-historical character. The *gītas* are interspersed with the prose, and they are mostly by Vākī Dāsa. Occasionally, quotations of Sanskrit *ślokas* are also met with.

The MS. is in the possession of the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 3:—**जोधपुर रा राठौड़ाँ री ख्यात.**

An anonymous work in four huge volumes, leather-bound, giving a detailed history of the Rāṭhòṛa rulers of Jodhpur with many particulars, names, dates and figures concerning Rajput chiefs, grants, income, etc., from the creation (see MS. 4) to the reign of mahārājā Māna Siṅgha. Modern, but very accurate copy. Size of the leaves 16 to 13½ inches. Each page generally contains 16 lines of about 22 *akṣaras*, a blank margin of 2 inches being left on all the four sides of the writing. Mārwāṛī script. The original was probably compiled, from similar chronicles, in the last years of the reign of Māna Siṅgha. The first volume is missing.

The second volume consists of 269 leaves, of which 265 contain the text of the *khyāta.* The remaining 4 leaves had been left blank, 2 at the beginning and 2 at the end. Subsequently, the two blank leaves at the beginning were partially filled by other hands (apparently Murāri Dāna's and Gaṇesa Dāna's): the first with a copy of two letters by mahārājā Māna Siṅgha to *thākura* Nāthū Siṅgha of Pīsāgaṇa, dated Saṃvat 1862 and 1863, in both of which Nāthū Siṅgha is earnestly requested to go with an army to the help of Māna Siṅgha at Meratò; and the second with the *janmapatrī* of Karaṇòta Mahāvīra Durgā Dāsa (Saṃvat 1695, dvitīya śrāvana sudi 4 somavāra ghaṛī 20 pala 25). The volume contains:—

(*a*) महाराजा अजितसिङ्घजी री ख्यात, from p. 1*a* to p. 166*b*. After four preliminary lines giving the principal dates in the life of mahārājā Ajita Siṅgha, the narrative begins from the very death of Jasavanta Siṅgha:—

समत १७३५ रा पोस वद १० माहाराज जसवंतसिंघजी पिसोर में देवलोक हुआ पोस वद ११ राठोड़ रिणछोड़दास सूरजमल सग-रांमसिंघ ऊदेसिंघ दुरगदास पंचोली अणदरूप रुघनाथ हरकिसन हरीदास पंचांयणदास वगेरे सारे साथ सलाह कर पातसाहाजी सुं सुलेह राखण वास्ते सेकूलाखां रो हिलाखां रो बेटा ने भतीज - - - - - - - - - - - - - - - काजी वाकानवेस ने वुलाय नै संभालो दिरायो ने कारखांना ऊपर महोरां कराई। ......

Pages 38 and ff. contain a description of the gloriou- battle fought by the Rāṭhòṛas in the streets of Dillī (Saṃvat

1736) to defend their baby prince and their honour, and the list is given of all Rāṭhòras who were killed or wounded on that occasion. The account of the parricidial murder of Ajita Siṅgha is given p. 159*a*, and Bakhat Siṅgha is represented as the perpetrator of it, at the instigation of Abhè Siṅgha. The *khyāta* ends with a list of the wives and concubines of Ajita Siṅgha who mounted his funeral pyre.

(*b*) महाराजा अभैसिङ्घजी री ख्यात, from p. 167*a* to p. 225*b*. After five lines giving the dates of mahārājā Abhè Siṅgha's birth (Saṃvat 1759), installation (S. 1781), and demise (S. 1805), the chronicle begins :—

जोधपुर माहाराज अजीतसिंघजी देवलोक ऊवा आंग दुवाई माहाराज अभेसिंघजी री फिरी ने वखतसिंघजी वडा माहाराज देवलोक ह्रवां री हकीकत अभेसिंघजी ने लिखी सो दिली खबर पोहती तरे अभेसिंघजी संपाडो करग जमनाजी पधारिया संवत १७८१ रा सांवग वद ८ सुकर राजतिलक विराजिया। ......

The narrative ends with a list of the *satīs*.

(*c*) महाराजा रामसिङ्घजी तथा महाराजा बखतसिङ्घजी री ख्यात, from p. 226*a* to p. 265*b*. The reason for the two above-mentioned kings being grouped together is, of course, that the former was dispossessed by the latter. The chronicle begins with a description of the gifts distributed by Rāma Siṅgha on the event of his accession (Saṃvat 1806) :—

माहाराज श्रीरांमसिंघजी गढ ऊपर राजतिलक विराजिया तरै इतरौ इनायत कीयो तिग री विगत ॥१ धायभाई देवकरग ने पचास ५००००) हजार रुपियां री पटो ने हाथी घोड़ो पालखी जड़ाऊ तरवार कटारी मोतियां री कंठी किलंगी सिरपेच ऊठग बेठग री कुरब ...,

and ends with the names of the ten *satīs* of Bakhat Siṅgha. The account of the circumstances under which the latter prince died, differs from that given by Tod, and is, indeed, much more likely. It will be seen from it, that the chronicler simply relates the particulars of the sudden illness and death of the prince as they are positively known to him, and refrains from casting any suspicion on anybody as to the cause of the same. Here is the sober account of the chronicler :—

पछै अजनकवर बाई सुं मिलण मांह पधारिया अजनकवर बाई किसनगढ रा राजा – – – – सिंघजी री बेटी था सो पछै माधौसिंघजी रा डेरां सु पाछा पधारतां माथा में दरद हूओ सो हाथी सुं खासै असवार होय गया ताव चढ गयौ डेरां पधारिया तरै उलटी हूई तरै वेद सुरजमलजी नाड़ देखतां ही कह्यौ के आ जुर आछी नहि चाकरां रा करम पतला है ...... तीजे दिन समत १८०९ रा भादवा सुद १३ तेरस विरसपतवार दोफार रा माहाराज श्रीवखतसिंघजी देवलोक हुआ.

The third volume consists of 196 leaves, of which 189 are filled with writing. It contains the following chronicles:—

(*d*) <u>महाराजा विजैसिङ्घजी री ख्यात</u>, from p. 1*a* to p. 171*b*. It begins:—

माहाराज श्रीविजेसिंघजी ॥ समत १७८६ रा मिगसर वद ११ ब्रसपतवार रो जनम समत १८०९ रा भादवा – – – – नु माहारोट में टीके विराजिया समत १८०९ रा माहा वद १२ मंगलवार जोधपुर पधार सिणगारचोकी राजतिलक विराजिया समत १८४९ रा असाढ वद ११ (?) देवलोक हुवा। ......

It will be noted that the last date differs from that in Tod, which is Saṃvat 1850. The day of the demise is again given in p. 153*b* as Saṃvat 1849, Aṣāḍha vadi 14, midnight. The chronicle of Vijè Siṅgha does not end with page 153*b*, nor with the list of his *satī*s and of the public works completed under his reign, but an addition of 12 more pages is made, in which some subsidiary information is given and some particular events are related, which had been omitted in the main narrative. This addition is introduced p. 158*b* with the words:—

माहाराज श्रीविजेसिंघजी रा वखत री वातां बाकी रही सो अठे लिखी री विगत ॥

This addition exhibits, besides less important information, a copy of two letters, dated Saṃvat 1829, by rāṇā Aṛa Sī, in which he commits the province of Goḍhavāṛa to the care of Vijè Siṅgha (pp. 161*b*—162*b*), and a detailed account of how the latter wrested Ūmarakoṭa from the Ṭālapuriyās, got rid of

Vijaṛa, etc. (pp. 162*b*—171*b*). At the end the date cf the loss of Ūmarakoṭa (Saṃvat 1869) is anticipated.

(*e*) <u>महाराजा भीमसिङ्घजी री ख्यात,</u> from p. 172*a* to p. 188*b*. After four lines giving the principal dates, the chronicle begins :—

माहाराज श्रीभींवसिंघजी पोहोकरण सुं जेसलमेर परणीजण पधारिया था सो उठे माहाराज श्रीविजेसिंघजी देवलोक ऊवां री खबर पोहोती तरै ताकीद सुं कूच कर पोहोकरण पधारिया। ......,

and ends with the list of *satīs*. The last page gives the date of birth (S. 1818) and demise (S. 1848) of Gumān Siṅgha, son of Vijè Siṅgha, and the date of birth of his son Māna Siṅgha (S. 1839).

The fourth volume consists of 313 leaves, of which 4 are blank, 2 at the beginning and 2 at the end. It contains :—

(*f*) <u>महाराजा मानसिङ्घजी री ख्यात,</u> from p. 1*a* to p. 313*a*. This begins :—

माहाराज विजेसिंघजी रे माहाराज कवार फतेसिंघजी पाटवी हा सो चलियां पछै पासवांनजी अरज कर ने कवरजी सेरसिंघजी नू जुगराजपदवी दिराई थी ने पासवांनजी रा वाभा तेजसिंघजी चल गया तरै मांनसिंघजी ने पासवांनजी आप रे खोलै ज्यूं राखिया था ....

In pages 46*a*—49*b* a list is given of the chiefs, officers and Cāraṇas who in the fort of Jodhpur sustained the siege of Saṃvat 1863; the number of the Cāraṇas being seventeen, whereon Māna Siṅgha composed the following couplet :—

ठोड़ ठोड़ त्रंवक ठहठहिया। भड़ थहिया के क्रोड़ भव।
वालो लाज तजै के वहिया। सतरै जद रहिया सकव ॥ १ ॥

In pages 104*a*—106*a* the chronicler gives the Marwari text of the treaty concluded with the East India Company, Saṃvat 1875, and in pp. 158*a*—168*b* that of the conventions with Colonel John Sutherland. Pages 172*b*—243*a* contain a table exhibiting the names of the chiefs and fiefs of Marwar, and the figures of their respective income. In pages 169*b*—170*a* it is stated that the aforesaid table or report was caused to be drawn up by Māna Siṅgha at the instance of Colonel Sutherland. From p. 244*a* to p. 289*a* we have a :—

सिरदारां री पीढियाँ री विगत, containing genealogies of the different chiefs, with occasional particulars concerning the fiefs in their possession, as in the following genealogical account of the Cāpāvatas of Āūvò :—

खांप चांपावतां रा ठिकांणां री पीढीयां । १ गांव आउवो । राठोड़ देवीसिंघ १ कुसालसिंघ २ खोले लांबियां सुं आया वखतावर-सिंघ ३ माधोसिंघ ४ सिवसिंघ ५ जेतसिंघ ६ कुसलसिंघ ७ तेज-सिंघ ८ आईदांन ९ दलपत १० गोपालदासोत ११ मांडण १२ जसो १३ भेरूदास १४ चांपावत १५ आईदांनोत वाजै आउवो जसाजी रो वसायो है पेहलो सुरजमलोतां रे हो तेजसिंघजी सुं इणां रै हुवो म्हाराज अजीतसिंघजी दीयो ॥

The chronicle is resumed p. 289*b*. with the composition of the *pañcāyata*, in Saṃvat 1896. The demise of Māna Siṅgha is described p. 300*a*.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 4:—जोधपुर रा राठौड़ाँ री ख्यात.

The same work, complete in three volumes, leather-bound, in the shape of a *vahī* or account-book, each leaf measuring $32\frac{1}{4}$ to $7\frac{1}{2}$ inches[1] and containing from 45 to 60 lines of 16 to 23 *akṣaras*. The MS. contains the same and identical text as the preceding one (MS. 3), and, being somewhat older, appears to be the original from which the latter was copied. It is itself a copy of an older original, of which no mention is made.

The first volume consists of 118 leaves, of which the first two were originally left blank, and are therefore not included in the original numeration, though afterwards they were also filled with some subsidiary information and all the leaves were numbered afresh. The volume contains :—

(*a*) मंडोवर का वर्णन, p. 1*b*, a very short description of Maṇḍora, in Hindī, not going beyond 29 lines of writing. It begins :—

[1] This is the size of the first volume. The other two measure only 26 to $6\frac{3}{4}$ inches.

असल में यहां मांडव्य रिसी का आस्रम था इस सबब से इस जगे का नाम मांडव्यास्रम ऊवा इस लफ्ज विगड कर मंडोवर ऊवा है...

It states that the first inhabitants of Maṇḍora were Nāgas and supports the statement by quoting the word *Nāgadarī*, the name of the torrent which flows at Maṇḍora in the rainy season, and the *Nāgapañcamī* festival, which is still held there.

(*b*) कितरीक वातां नीचला पानां मांहे बाकी रही तिके अठे लिखी, pp. 2*a* and 3*a-b*, some subsidiary information to be added to the text of the *khyāta* below. It comprises three notes: one on Jè Canda and Prithī Rāja to be inserted p. 5, one on Saḷakhò to be inserted p. 10, and one on the ancient history of Marwar. This is written in Hindī. The note on Jè Canda begins:—

राज जेचंद राजसु जिग कियौ जि[ण] मै सारा राजा आया चवांण प्रिथीराज नही आयौ ......

(*c*) राठौड़ाँ री वंसावळी, from p. 4*a* to p. 5*a*. A genealogy of the Rāṭhòṛas from the creation to Bharatha—the 123rd in descent from Nārāyaṇa—, who is represented as having installed himself on the throne of Kanòja, after killing its Paṃvāra ruler Ajè Pāḷa, in the year Saṃvat 516, or shortly afterwards. The first lines are in a kind of Hindī, corrupted by Māravāṛī peculiarities:—

ईसवर अरूप है जिस कै जिहांन वनानै की म[न]सा ऊई जब जमीन पांनी आग हवा आसमांन वगैरै पेदा ऊवै ......

(*d*) राठौड़ाँ री वंसावळी तथा ख्यात आदिनारायण सूँ महाराजा जसवन्तसिङ्घजी ताँई, from p. 6*a* to p. 117*b*. In the beginning it is a mere genealogical list of names borrowed from the Purāṇas, with occasional biographical notes, which become more and more diffuse as we go on, till with *rāva Sīhò*—the 131st in the genealogy—the *vaṃśāvalī* takes the form of a real *khyāta*. The origin of the Rāṭhòṛas is traced to Kalyāṇī, in the Karaṇāṭaka, and thence to Kanòja:—

उतन कुंकणदेस गढ कल्याणी करणाटक पछे कनवज थी कनोजीया कहांणा (p. 6*a*).

Leaf 9 is blank. For Jè Canda two dates are given, *viz.* Saṃvat 1132 and Saṃvat 1181, the former being the date of his

accession to the throne, and the latter the date of his death. He is represented as having had a son by name Varadāi Sena, who, at his turn, had two sons, Seta Rāma and Thira Pāḷa. The former was the father of Sīhò. The account of the exploits of Malinātha, son of Saḷakhò and step-brother of Vīrama De, which is one of the most important omissions in Tod's *Annals of Marwar*, is given p. 10*a* ff. Here Malinātha is represented as having made himself king of Kheṛa, in Mahevò, in the year Saṃvat 1431. Of his eldest son, Jagamāla, it is said that he helped Ghaṛa Sī of Jesalmer against the Muhammadan invaders. The date of the death of Vīrama De is given as Saṃvat 1440.

With p. 17*a* begins the *khyāta* of Cū̃ḍò, the first episode related being the well-known legend of the hospitality granted him by the Cāraṇa Ālhò at Kālāū :—

वीरमजी जोयावटि मै मारांणा तरै चूंडाजी री मा मांगलियांणी चूंडाजी नै ले नै मारवाड़ मै आई सो थलि मै गांव कालाऊ चारण आल्हा बारठ रै घरै आय मांगलियाणी आप रो आपो छिपाय रही चूंडोजी चारण आल्हा रै केरड़ा चरावै ...etc.

The particulars of the death of Cū̃ḍò are not related, but it is simply stated, as also remarked by Tod, that he died in battle together with one thousand Rajputs :—

पछै कवरां रो साथ नागौर सु नीसरीयौ नै राव चूंडो अेक हजार रजपुतां सु कांम आयौ (p. 18*b*).

The history of Cū̃ḍò's successors proceeds in chronological order, and particulars become more and more diffuse as we come down with the times. The last reign described in this volume is that of Jasavanta Siṅgha, whose chronicle begins from p. 77*b*. After the figures of the income of the *jāgīr* of Marwar, drawn up by the Pañcoḷī Manohara Dāsa, the narrative begins as follows :—

महाराज जसवंतसिंघजी संवत १६८३ रा महा बद ४ मंगलवार रौ बुरहांनपुर हवैली मै जंनम संवत १६९१ रा सावण सुद ६ कासमीर मै राजा गजसिंघजी पातसाह साहजिहां सू अरज कर वडौ बेटौ अमरसिंघजी टीका थी दूर कर जसवंतसिंघजी टीका नू थापिया संवत १६९४ रा असाढ बद ७ महाराज जसवंतसिंघजी नू टीकौ पातसाह साहजिहां आपरा हाथ सू आगरै दियौ जसवंतसिंघजी जोधपुर सू बूंदी परणीजण गया उठै महाराज गजसिंघजी री खबर आई नै

पातसाहजी री हुकम आयौ दरगा आवजो तरै आगरै पधारिया ... etc.

After the *khyāta* of Jasavanta Singha, which comes to an end p. 105*a*, we have :—

(*e*) राव अमरसिङ्घजी री वात, from p. 106*a* to p 110*a*, namely a biographical account of Amara Singha (see MS. 5 (*j*)) beginning :—

महाराज गजसिंघजी रे पाटवी कवर अमरसिंघजी था सो महाराज इयां सु नाराज था तिण सु अमरसिंघजी नै टीका सु दूर कीया संवत १६६१ लाहौर बुलाय पातसाहजी रै जूदा चाकर राखीया तरै पातसाह साहजिहां अढाई हजारी जात दोढ हजार असवारां री मनसब दीयौ तिण मे वड़ोद वगैरै पांच परगना दीया ...etc.

(*f*) राव रायसिङ्घजी री वात, from p. 110*b* to p. 112*a*. After five introductory lines, the narrative begins :—

पछै संवत १७१५ ओरंगजेब रे नै साहसुजा रै पटणा कनै गाव कुरड़े लड़ाई हुई जिण मे रायसिंघजी वडी बाहादुरी कीवी ...,

and closes with the information that mahārājā Ajita Singha put to death the two sons of Indra Singha and mahārājā Abhè Singha took Nāgòra from Indra Singha.

(*g*) महाराजा अजितसिङ्घजी री ख्यात, from p. 115*a* to p. 117*b*. The beginning of the chronicle of Ajita Singha, ending abruptly in the penultimate page of the book with the words :

श्रीजी रै उमरावां नू फुरमान,

in the description of the march of the Rāthòras from Pisòra to Lāhòra. In the second volume the same chronicle is started afresh.

The second volume consists of 290 leaves, and contains :—

(*h*) जोधपुर रा राठौड़ाँ री ख्यात महाराजा अजितसिङ्घजी सूँ महाराजा बखतसिङ्घजी ताँई, from p. 1*a* to p. 184*b*. A chronicle of the reigns of Ajita Singha, Abhè Singha, Rāma Singha, and Bakhat Singha, identical with the contents of the second volume of the preceding MS.

(*i*) महाराजा रामसिङ्घजी री ख्यात, from p. 187*a* to p. 190*a*. The beginning of the chronicle of Rāma Siṅgha related again in the same words as in the corresponding place in (*h*) above, and going as far as the mention of six elephants given by Rāma Siṅgha to the six most eminent *jāgīrdārs*.

The third volume consists of 334 leaves, of which the last 18 are blank The numeration begins with p. 5, which is marked 1, and goes as far as p. 266, marked 262. The next four pages are blank, and then come other 45 pages, which have a numeration by themselves. The volume contains :—

(*j*) महाराजा विजैसिङ्घजी री ख्यात, from p. 1*a* to p. 3*b*. Only the beginning, a duplicate copy of the beginning of the following (*k*).

(*k*) जोधपुर रा राठौड़ाँ री ख्यात महाराजा विजैसिङ्घजी सूँ महाराजा मानसिङ्घजी ताँई, from p. 5*a* to p. 266*a*. Identical with the correspondent part in the preceding MS.

(*l*) ख्यात माँहली वात महाराजा विजैसिङ्घजी रै राज री सिन्ध री मुलक ऊमरकोट टालपुरियाँ कना सूँ लियौ नै विजड़ नै चूक करायौ तिण री विगत, from p. 271*a* to p. 276*a*. Identical with the contents of pp. 154*a*—158*b*, in the third volume of the preceding MS.

(*m*) महाराजा मानसिङ्घजी रै राजलोक कँवर बायाँ पड़दा-यत्याँ वाभाँ वगैराँ री विगत, from p. 277*a* to p. 278*a*. A list of the wives and sons of Māna Siṅgha.

(*n*) बीकानेर रा राजा डूँगरसिङ्घजी रै नाँवै करनेल ज्याँन ब्रुरक साहेब बहादुर अजयट गवरनर जनरल राजपूताना की तरफ सूँ खरीतौ आयौ तिण री नकल, from p. 279*a* to p. 280*b*. A copy of an official letter by Col. John Brook to mahārājā Ḍūgara Siṅgha of Bikaner, dated the 24th January 1873. In Hindūstānī. It begins :—

अपरं च आप कुं गद्दीनसीनी रयास्त बीकानैर फरमाया गया ओर दीनसीनी का खिलत सिरकार दोलतमदार की तरफ से कल

आप कुं पेहनाया गया परंत आप कुं मालुम होय के पिछले वरस इस ख्यात्त में वेइंतजांमी फेल रही थी ......

(*o*) सिरदारां री पीढियाँ री विगत, from p. 282*a* to p. 315*a*. A genealogical account of the *Sirdārs* of the Jodhpur State, at the time of Māna Siṅgha. The work properly begins p. 283*a*, with the genealogy of the *ṭhākura* of Āūvò :—

गांव आउवो र ॥ कुसालसिंघ १ बखतावरसिंघ २ माधोसिंघ ३ सिवसिंघ ४ ... etc.

In the last pages genealogies of *mutasaddīs*, Osavāḷas, etc., are also incorporated.

(*p*) मुलक वसिया जिणां री विगत, from p. 315*a* to p. 316*a*. A note giving the dates of the foundation of the principal cities of Rajputana. Cfr. MS. 5, (*h*).

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 5.—फुटकर ख्यात.

A MS. in the form of a *vahī*, consisting of 330 leaves, $24\frac{3}{4}''$ to 6″ in size, stitched together at one end. Each page contains from 45 to 60 lines of writing, and each line from 18 to 24 *akṣaras*. Marwari script, written in a running hand. The main part of the MS. may be a hundred years old at the most, but possibly some leaves at the beginning and certainly about 100 leaves at the end were written subsequently. In the oldest part of the MS. there are frequent additions by a later hand. The numeration begins after leaf 6, and goes from 1 to 229, but leaves 220—229 are somewhat later in time. The original MS. is therefore represented by pp. 1—219 The remaining pages are not numbered.

The MS. contains :—

(*a*) किसनगढ री ख्यात, from p. 1*a* to p. 3*a* [1]. A very summary historical sketch of Kisanagaḍha, probably compiled during the time of mahārājā Māna Siṅgha of Jodhpur. It

[1] For the sake of simplicity, I disregard the original enumeration, and number all the leaves afresh from 1 to 330.

starts from the birth of Kisana Singha and the *jāgīr* obtained by him at Āsopa :—

मोटा राजा उदैसिंघजी रा बेटा कीसनसिंघजी कछावा रा भाणेजा राणी मनरंगदै रा पेट रा स॰ १६३६ रा जेठ व्द २ री जनम । मोटा रा[जा] उदैसिंघजी स॰ १६५१ आसोप कीसनसिंघजी ने पटै दीवी ......

(*b*) राठौड़ाँ री वंसावली, p. 4*a*. Incomplete, as it does not go beyond the first page. A genealogy tracing the origin of the Rāthòras to Ādi Nārāyaṇa, through Brahmā, Marīci, Kaśyapa, etc. It begins :—

श्रीआदनारायणजी री नाभ सूं कमल उतपन ऊवौ तिण मै श्रीब्रह्माजी प्रगट ऊवा ...

(*c*) राजाँ री तथा पातसाहाँ री जनमपत्रियाँ, from p. 6*a* to p. 6*b*. Horoscopes of some of the Rāṭhòra rulers of Jodhpur from Jodhò to the sons of Māna Singha, as well as of Cahuvāṇa Pṛthvī Rāja, Kachavāhā Savāī Jè Singha and Pratāpa Singha, and of four of the emperors of Dillī, from Akbar to Orangzeb. P. 6*a* the horoscope of Jasavanta Singha II has been added by a later hand.

(*d*) कौलनामौ सिरकार अङ्गरेजाँ रै नै जोधपुर महाराजा मानसिङ्घजी रै, from p. 9*a* to p. 10*b*. A copy of the treaty between the Hon. East India Company and mahārājā Māna Singha of Jodhpur, concluded at Dillī by Mr. Charles Theophilus Metcalfe and Vyāsa Āsopā Viṣena Rāma, Saṃvat 1875 (*sic*!). It begins :—

सीरकार अंगरेज कंपनी ब्हादुर कै अर मांहाराज मांनसिंघ ब्हादुर राज जोधपुर जुगराज म्हाराज कवार छत्रसिंघ ब्हादुर कै अर मीसतर मटकलप चारलस साकलस[1] बाहदुर ......

(*e*) जोधपुर री ख्यात, or, more properly, जोधपुर रा राठौड़ाँ री ख्यात, from p. 11*a* to p. 76*b*. A history of the Rāṭhòras of Marwar from the settlement of Sīhò to the death of Jasavanta

[1] Corrupt rendering of Theophilus.

Singha. The first two pages contain a description of Maṇḍora. The text begins :—

... जोधपुर रौ हकीगत [॥] आद सहर मंडोवर थो मासत्र मै परमपुरांण मै इण समत ने मंडोवर सुभेर रो बेटो कहै छै तीण रो माहातम घणो कहे छै मंडलेश्वर माहादेव नंदो नागदरौ सुरजकुंड रो घणो माहातम छै ......

The chronicle ends with the names of the *satīs* of Jasavanta Singha.

(*f*) <u>अजितविलास</u> or <u>महाराजा अजितसिङ्गजी री ख्यात</u>, from p. 77*a* to p. 121*a*. A chronicle of the reign of Ajita Singha mahārājā of Jodhpur. The chronicle does not begin with the birth of Ajita Singha, as might be supposed, but starts from the very migration of Seta Rāma and Sīhò from Kanòja. According to this account, the Soḷaṇkiṇī obtained in marriage by Sīhò, was the sister of Cāvaṛò Mūḷa Rāja of Pāṭaṇa :—

अथ राठोड़ मारवाड़ मै आया तीण री हकिगत लीखंतै ॥ राव सीहोजी सेतरांम रो राव सीहोजी कनवज सु आया सं० १२१२ रा काती सुद २ लाखा फुलांणी नु मार पाटण रा चावड़ा मूलराज नु फतै दौराई नै मूलराज रे बेण सोलंकणी परणीजीया ......

Follows the story of the dream had by the Soḷaṅkiṇī in Kheṛa, and then a very summary account of the Rāṭhòṛa princes intervening between Sīhò and Ajita Singha, with many quotations of traditional songs, till p. 82*b* the history of the latter prince commences from his birth at Lāhòra. From p. 99*b* to p. 103*a*, the narrative is broken by the insertion of a small poem of 212 *dūhās*, composed by Ajita Singha to record the names of those faithful ones who served him during his exile. It begins :—

करी वीखा मै चाकरी ......,

and ends :—

सदा रहै निज दास ॥ २१२ ॥.

From p. 108*b* to p. 110*a* again there is an insertion of 117 *dūhās*, the first part of which were composed by Ajita Singha in Saṃvat 1773, to commemorate the death of Kalyāṇa Singha, ṭhākura of Ālaṇiyāvāsa, and Sirdār Singha, ṭhākura

of Rīyā̃. These *dūhās* are stated to have been composed at Dvārikā, where Ajita Siṅgha went to worship in Saṃvat 1773. The first *dūhò* runs as follows :—

ओर सबै आणंद ऊवौ ओक वात नह चाह ।
कौल्यांणो राजड़ तणो मुवो द्वारका मांह ॥ १ ॥

Dūhò 47 contains a reproach to the two wives of Sirdār Siṅgha, who refused to share their husbands' funeral pyre :—

सिरदारै साथे ऊंतौ नारौ परतग दोय ।
ठालौ मूलौ रहे गई साथ गई नह कोय ॥ ४७ ॥

Next follow four *dūhās* commemorating the kāyastha Rāma Kisana, who also died in Saṃvat 1773 at Baṛodò. It seems that Ajita Siṅgha's pilgrimage to Dvārikā was saddened by some epidemic disease, which decimated his retinue, for in *duhò* 61 he regrets the loss of three thousand people :—

तौरथ आवत जीवतां मर गा तीन हजार ।,

and in *duhò* 63 says that animals also died in considerable number :—

ईतै मर गे राह में मांणस तीन हजार ।
ऊंट तुरंगम बैल रो कर कुंण सकै सुमार ॥ ६३ ॥

The remaining *dūhās* give an account of what passed during Ajita Siṅgha's march back to Jodhpur, beginning from the injunction. received at Vīramagā̃va from the Emperor, to return immediately (*duhò* 65).

The murder of Ajita Siṅgha is related p. 120*b*, but no mention is made of the author of it. It is simply stated that :—

चूक सु म्हाराज बैकुंठ पधारीया .

With the beginning of p. 121*a*, the life of Ajita Siṅgha comes to an end, but the chronicle is further continued, without any interruption, as far as Māna Siṅgha. Since this part has nothing to do with the title of *Ajita-vilāsa* given above, it may be better classed separately, as follows :—

(*g*) <u>जोधपर री ख्यात महाराजा अभैसिङ्घजी सूँ महाराजा मानसिङ्घजी ताँई,</u> from p. 121*a* to p. 285*b*. It contains a continued chronicle of the reigns of Abhè Siṅgha, Rāma Siṅgha, Bakhat Siṅgha, Vijè Siṅgha, Bhīma Siṅgha, and Māna Siṅgha. P. 145*b* the chronicler relates the death of Bakhat Siṅgha,

without making any allusion to his having been poisoned, and then makes a very interesting remark concerning his capabilities :—

स० १८०९ रा आसौज वद १३ म्हाराज श्रीबखतसिंघजी सोनोली रां डेरां देवलोक ऊवां नै कदास उमर बोहोतेरी ऊवै तो दीली बीराजै जीसो तेज थो ... ,

namely : he was such a powerful genius that, had he lived somewhat longer, he might have possibly sat on the throne of Dillī. It is noteworthy that the same opinion is expressed by Tod, p. 105 of his II volume (2nd edition). The reign of Vijè Singha begins p. 147*a*, that of Bhīma Singha p. 184*a*, and that of Māna Singha p. 202*a*. As remarked above, the pages subsequent to p. 219 have been written somewhat later. P. 235*a* the following *gīta rò dūhò* is reported as having been composed by Māna Singha on the death of the Cāraṇa Vaṇasūra Jugatò Tejāvata :—

पूरै पखै चाकरी पूगौ मरजी रौ सुख मीठौ ।
सुकवां जुगता सुकव सरीसौ दुथणौ जणौ न दीठौ ॥

Another interesting information, which testifies to Māna Singha's predilection for the Cāraṇas, is given p. 242*a*, where it is recorded that on the Cāraṇa Vā̃kī Dāsa's telling Māna Singha that he had a sum of 84,000 rupees in his possession, and would like to make up one *lākha*, he at once gave orders for 16,000 rupees to be paid to him. The *khyāta* ends abruptly p. 285*b*.

Then comes :—

(*h*) याद जो स्हैर गाँव वसिया तिणाँ रौ संक्षेप [सूँ], from p. 286*a* to p. 287*b*. A short note giving the dates of the foundation of the most important cities in Rajputana. It begins with Dillī, and ends with Kucāmaṇa and gā̃va Rā̃haṇa. The list contains 34 items, and is apparently compiled from different sources, as in places it is stated that one *khyāta* gives one date and another another.

Next comes :—

(*i*) और इलकाबनाँवौ अङ्गरेजाँ री तरफ सूँ श्रीहजूर साहिबाँ रै नाँवै आवै तथा श्रीहजूर साहिबाँ री तरफ सूँ जावै तिणा री नकल, from p. 288*a* to p. 291*a*. A collection of formal modes of beginning and closing an official letter, as practised by the English, the Mahārājā of Jodhpur and the other native rulers in their mutual correspondence.

The following pages contain :—

(*j*) रावजी अमरसिङ्घजी री वात, from p. 292*a* to p. 297*b*. A biographical sketch of Amara Siṅgha of Jodhpur, the eldest son of mahārājā Gaja Siṅgha, who was excluded from the succession and met a violent death at the imperial court at Agra. It begins :—

अमरसिंघजी रो जनम १६७० रो थो नै १६६० रा बै० व० मैं राजाजी श्रीगजसिंघजी बारबटो दीयो जद पतस्यां म्हाजांहां लोहोर पधारीया थां सु म्हाराज पीथा साथै लाहोर थां नै कंवर अमरसिंघजी बरस २० री उमर मे थां ......

At the end it is stated that the *vāta* is a true copy from the original, which was written in the year Saṃvat 1703.

(*k*) महाराजा मानसिङ्घजी रै राणियाँ पासवानाँ कँवरा वाभा भाई जवा तिणाँ री विगत, from p. 298*a* to p. 299*a*. A list of the sons of Māna Siṅgha, both legitimate and non-legitimate.

(*l*) महाराजा तखतसिङ्घजी रै कँवराँ री विगत, from p. 300*b* to p. 301*a*. A similar list of the sons of Takhat Siṅgha.

(*m*) सासण षटदरसणा रै गाँव, from p. 302*a* to the end. A list of *śāsanas* with the figures of their income, etc.

The MS. is in the possession of Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

M. 6:—मूहणोत नैणसी री ख्यात नै फुटकर वाताँ·

A MS. in the form of a *vahī*, leather-bound, originally consisting of 137 leaves, of which 116 filled with writing, and subsequently enlarged by the addition of 23 more leaves containing some extraneous matter. Size of the leaves 32″ × 7½″, 56 to 60 lines of writing per page, 18 to 25 *akṣaras* per line.

The MS., as it stands now, contains :—

(*a*) ख्यात मूहणोत नैणसीजी री वणायोड़ी, from p. 4*a* to p. 119*a*. The famous *Khyāta* or rather collection of *Khyātas*

by Mūhaṇòta Nèṇa Sī Jèmalòta, formerly *hākim* at Malāraṇò, then minister to mahārājā Jasavanta Siṅgha from Saṃvat 1714 to 1723. The *khyāta* is incomplete, as it contains only the first half of the work, namely the genealogies of the different Rajput tribes, as far as the end of the *Kānhaṛa De rī vāta*. Copied by the Pañcolī Gumān Malla, in Saṃvat 1928.

The chapters contained in the text are the following:—

1. सीसोदियाँ री ख्यात, from p. 4*a* to p. 22*b*. It starts with a legend tracing the origin of the Sīsodiyās to ten generations before rāvaḷa Bāpò, namely to Soma Datta, a posthumous son to a king of Nāsika, born at Nāgadraha and grown up by a brāhmaṇa named Vijè Datta. The text begins :—

आदि सीसोदिया आदि गैह्लोत कहीजै अेक वात यं सुणी इणां री ठाकुराई पेहली दिखण नु नासक त्रंबक ऊती सू इणां रै पूरबज रै सूरज री उपासन ऊतो ... etc.,

and closes with a note on Devaḷiyò.

2. बूँदी रा धणिया हाडाँ री ख्यात, from p. 22*b* to p. 26*b*. It begins with Vāgò's son Hāḍò Devò, who went from Bhèsaroṛa to Bū̃dī and after killing the Mīṇò king ruling there, made himself lord of the place. At the end a list of the Rajputs residing in the State of Bū̃dī is also added.

3. वागड़ियाँ चऊवाणाँ री पीढी, from p. 26*b* to p. 27*a*. A genealogy of the Vāgaṛas from Brahmā (1st) to Lāla Siṅgha (39th).

4. दहियाँ री वात, from p. 27*a* to p. 27*b*. Written at Parbatasara in the year Saṃvat 1722. It traces the origin of the Dahiyās from Thālanèra to Ajamera, where they became possessors of Derāvara (Parbatasara), Harasora, and Māharòta. Then follows a genealogy from Ādi Nārāyaṇa (1st) to Mahā Siṅgha (47th).

5. बूँदेलाँ री वात, from p. 27*b* to p. 28*a*. The chapter consists of three parts: an account of the *gaḍhas* held by the Bū̃delās, compiled from informations supplied to the author by Cakra Sena, *cākara* of rājā Vara Siṅgha, in Saṃvat 1710, then the *vāta* proper compiled from Kesò Dāsa's *Kavipriyā*; and lastly a genealogy from rājā Vīrū (1st) to Vikramajita (18th), son of Juga Rāja.

6. गढ बन्धव रा धणियाँ री वात, from p. 28*a* to p. 28*b*.

7. सीरोही रा धणिया देवड़ाँ री ख्यात, from p. 28*b* to

p. 37*b*. Composed in Saṃvat 1717. It begins with the sacrifice on Mount Ābū, and closes with a long series of *chappaya kavittas*, by Āsiyò Mālò.

8. भायलाँ री वात, from p. 38*a* to p. 38*b*.

9. सोनगरा चहुवाणाँ री वात, from p. 39*a* to p. 43*a*. It starts from rāva Lākhaṇa, who obtained the sovereignty of Nāḍūḷa through the favour of Āsāpūrī devī, and ends with the death of Kānhaṛa De, Saṃvat 1368.

10. साचोर रा चहुवाणाँ री वात, from p. 43*a* to p. 45*b*.

11. बोड़ा चहुवाणाँ री वात, p. 46*a*.

12. काँपलिया चहुवाणाँ री वात, from p. 46*a* to p. 46*b*.

13. खीचिया चहुवाणाँ री वात, from p. 46*b* to p. 48*a*. In the beginning a short genealogy is given from rāva Lākhaṇa to Māṇaka Rāva, and then the *vāta* proper begins from the latter.

14. अणहिलवाड़ा पाटण री वात, from p. 48*a* to p. 48*b*. From the foundation of Aṇahilavāṛā by Cāvaṛò Vana Rāja to the conquest of Gujarat by Akbar, Saṃvat 1629.

15. सोलङ्किया पाटण आयाँ री वात, from p. 48*b* to p. 49*a*.

16. जाड़ेचा लाखा नूँ सोलङ्की मूलराज मारियाँ री वात, from p. 49*a* to p. 50*b*.

17. रुद्रमालौ प्रासाद सीधराव [जैसिङ्गदे] करायौ तिण री वात, from p. 50*b* to p. 52*a*.

18. सोलङ्किया खेराड़ाँ री वात, from p. 52*a* to p. 52*b*.

19. सोलङ्किया नाथवत री वात, from p. 52*b* to p. 53*a*.

20. कछवाहाँ री ख्यात, from p. 53*a* to p. 61*a*. The work starts with a *vāta rājā Prithī Rāja rī*, giving an account of his pilgrimage to Dvārikā and his marriage with the daughter of rāṇò Sāgò. Then a long *vaṃśāvalī* is exhibited, in which, on the authority of Bhāṭa Rāja Pāṇa, the origin of the Kachavāhas is traced to Ādi Nārāyaṇa. This *vaṃśāvalī* ends with Kīrata Siṅgha (180th), and then another *vaṃśāvalī* is given from Nārāyaṇa (1st) to rājā Puñjana (68th), after which the *khyāta* begins with an account of the foundation of Rohatāsa gaḍha by Rohitāsa, of Lāhòra by Lava, and of Gvālèra by Ḍholò, the son of Naḷa and husband of Māravaṇī.

21. खेड़ रा धणिया गोहिलाँ री वात, from p. 61*a* to p. 61*b*. It starts from the siege of Khera by the Muhammadan invaders from Khurasan.

22. पँवाराँ री उतपत, from p. 61*b* to p. 62*a*.

23. साँखला पँवाराँ री वात, from p. 62*a* to p. 65*a*.

24. सोढा पँवाराँ री वात, from p. 65*a* to p. 66*b*.

25. भाटियाँ री ख्यात, from p. 66*b* to p. 112*b*. The chapter includes also separate histories of the different branches, such as: Urajanòta, Jesā, Rūpasī, Saravahiyā, Jārècā.

26. झालाँ री ख्यात, from p. 112*b* to p. 113*b*.

27. राव सीहा री वात, from p. 114*a* to p. 116*a*.

28. कानड़दे री वात, from p. 11ſ*a* to p. 119*a*.

The extraneous matter that has been incorporated in the MS. is the following:—

(*b*) तुँवर रामदेजी री वात, p. 1*a*. The subject of the *vāta* is the well-known Rāma Sā Pīra, son of Aja Mala and founder of Rāmadevarò, three *kosa* to the north of Pohakaraṇa. The date given for him is Saṃvat 1600. The *vāta* begins·

दीली उपर तुंवरां रो राज रयो हो सो तुंवर अनंगपाल रे बेटो ऊवो नहो जीण सुं अजमेर रो राजा चवांण पीरथीराज दोइतो हो जीकण नें सं० ॥ ११३८ रा मीगसर सुद ५ दीली रो राज दीयो...

(*c*) गोगाजी रा जनम री विगत, p. 1*a*. A very short account of the birth of Gogò, son of Cahavāṇa Jèvara, and of how he caught a serpent, when a baby in his cradle, and put the serpent's head in his mouth to suck it. Said to have lived in Saṃvat 1300. It begins:—

चवांण जेवर तीण रो रांणा खेताब थो गढ ददरेवे राजधांनी थी जीण री रांणी रो नांव वक्ल थो ...

(*d*) इलकाबनाँवौ राजावाँ रै आपस मै खलिता लिखै तिण रौ, from p. 138*a* to p. 138*b*. Similar contents to MS. 5, (*i*). A small collection of forms of official letters as used by the Jodhpur Darbar in their correspondence with the rulers of Udèpura, Jèpura, Vīkānèra, Kisanagaḍha, Sirohī, and the Dakhiṇa.

(*e*) उदैपुर रै राज री वंसावली, from p. 139*a* to p. 140*a*. A genealogy of the rulers of Mevāṛa, from Grahāditya (1st), the father of rāvaḷa Bāpò, to Simbhu Siṅgha (83rd).

(*f*) उदैपुर रा ऊमराव सोले सिरा रा बैठक री विगत, p. 140*a*. Sixteen items showing the rank and order according to which the sixteen chief *emīrs* of Udèpura sit in the presence of the Rāṇā.

(*g*) दीवाण राणाजी पाँतिस्रै बैसे तरै डावी जीँवणी मिसल री विगत, p. 140. A similar note regarding the rank and order of the said sixteen *emīrs* at the Rāṇā's table. At the end, the following *dūhò* is given, in which the different clans of the sixteen *emīrs* are specified :—

चण झाला चण पुरब्या चूंडावत मिड़ च्यार ।
दोय सगता दोय राठवड़ सारंगदे र पंवार ॥ १ ॥

(*h*) उदैपुर रा जागीरदाराँ री विगत खाँपवार आसामीवार, from p. 140*b* to 142*b*. A list of the *jāgīrdārs* of the Mevāṛa State, grouped under their different *khāpas*. At the end, a table is also given of the horses and foot-soldiers each of them is bound to supply to the State.

(*i*) जेसलमेर रा भाटी महारावल री वंसावली, from p. 143*a* to p. 143*b*. A genealogy of the Bhāṭī mahārāvaḷas of Jesaḷamera, from Ādi Nārāyaṇa (1st) to Verīsāla Kesarī Siṅghòta (155th).

(*j*) वीकानेर रा राजावाँ री पीढियाँ, from p. 144*a* to p. 144*b*. A genealogy of the Rāṭhòṛa rulers of Vīkānera from rāva Vīkò (1st) to mahārājā Ḍūgara Siṅgha (17th).

(*k*) किसनगढ रा राजावाँ री पीढियाँ, from p. 145*a* to p. 146*b*. A genealogy of the Rāṭhòṛa rulers of Kisanagaḍha from Udè Siṅgha to Prithī Siṅgha. It is something more than a mere genealogy as it also contains some further information, derived apparently from at least two different *khyātas*. At the end the *pīḍhīs* of Fatehgaḍha and Raḷiyāvatò are also added.

(*l*) ईडर रा धणी राठौड़ाँ री पीढियाँ, p. 147*a*. From the

settlement of Sonaga, son of Sīhò, to Bhavānī Siṅgha. At the end *pīḍhīs* of Sītāmaū, Rataḷāma and Āmajharò are also given.

(*m*) दिल्ली री पातसाही रा सोबा २२ सिरकाराँ १७८ नै परगना ४७६४ रौ पेटास रौ विगत, p. 148*a*. Tables exhibiting the figures, in *dāma* and rupees, of the income of each of the 22 provinces of the Dillī Empire. They bear no date.

(*n*) आँबेर तथा जैपुर रै राज री पीढियाँ नै राज कियौ तिण री विगत, from p. 150*a* to p. 150*b*. Tables exhibiting the names of the rulers of Ḍhū̃ḍhāṛa from Soḍhadeva (1st) to Savāī Rāma Siṅgha (38th), together with the years, months and days of the reign of each.

(*o*) जोधपर रा राजावाँ रा परवाणाँ री नकल, *from p.* 152*b to* p. 154*a*. Six *paravāṇās*, three of mahārājā Ajita Siṅgha, two of Abhè Siṅgha, one of Vijè Siṅgha. and one of kā̃vāra Bhī̃va Siṅgha, addressed to the Imdā *kiledārs* of Jodhpur. The dates are Saṃvat 1760, 1765, 1770, 1781, 1781, 1811, 1849, respectively. The fourth *paravāṇò* was issued by Abhè Siṅgha at Jahānābād, on the occasion of Ajita Siṅgha's death.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 7:—मूहणौत नैणसी री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *pothī*, cloth-bound, numbering 176 leaves. 13¾″ to 8¾″ in size. Current Marwari script. Each page contains about 25 lines of 18 to 23 *akṣaras*.

The contents are identical with those in the foregoing MS., of which this MS. appears to be a copy—made in Saṃvat 1941 — except for some extraneous information on *śāsanas* granted to Cāraṇas, which is inserted pp. 3*a*—10*a*. Another difference from the before mentioned MS. is that the order of the different parts is inverted, the *khyāta* of Mūhaṇòta NèṇaSī coming last. The new information contained in the present MS. is the following :—

(*a*) चारणाँ रा मासणाँ री विगत, from p. 3*a* to p. 10*a*. Consisting of seven separate notes as below :—

1. A note recording that the village Jodharāvasa was given in *śāsana* to Khiṛiyò Cira, at the time of rāja Prithī Rāja of Vīkānèra and Sagara of Mevāṛa, in the year Saṃvat 1672 (p. 3*a*). After three introductory lines the text begins:—

खिड़ीया चांनणजी रा बेटा तो लूणकरणजी तिणां रा बेटा रायमलजी तिणां रै चिरजी तिके गांव गोधेलावस रहता पछै उठा सूं जाय वीकानेर रा म्हाराज श्रीप्रथीराजजी किलांणसिंघोत री चाकरी लागा ......

On the margin there is the remark that the *tāmrapatra* recording the grant of the *śāsana* is still extant.

2. A note on three other villages given by the same Sagara to the Cāraṇas: Āsiyò Guṇesa, Mīsaṇa Duragò, and Siṇḍhāyaca Khĩdò.

3 A *kavitta* and a few lines of prose, recording that rāva Riṇamala, who was killed at Citoṛa, was burned by Khīṛiyò Cā̃naṇa, who, in consequence, was deprived of his *śāsana* by rāṇò Kũbhò, and emigrated to Marwar, where rāva Jodhò gave him the village of Godheḷāva, Saṃvat 1518 (p. 4*a*). The *kavitta* begins :—

चूक ऊवो चीतोड़ राव रिणमल मारांणौ ।

4. A short note giving the names of the descendants of Cira (p. 5*a*)

5. A note on the Debhalā Cāraṇas of Curaḷī (pp. 6*a*—6*b*).

6. A note on the Āsiyā Cāraṇas of Khũḍāḷò and Khāṭāvasa (pp. 7*a*– 8*b*). The history of the Āsiyās is traced back to the time of Nāhaṛa, the Paṛihāra ruler of Maṇḍora, whose son Dhòma is said to have been killed by one of them. In consequence the Āsiyās were obliged to leave the Paṛihāras, and to go to the Sīdhalas. The fact is recorded in a *kavitta* beginning:—

धोम कंवर मारियौ राव नाहड़ रीसांणौ ।
गौ आसल सींधला सांम सूं दोह कहांणौ । १ ।... etc.

Afterwards rāva Jodhò gave the village of Khũḍāḷò to Āsiyò Pūnaga. The descendants of the latter are traced as far as Khāṭò Lā̃bāvata, who lived under Udè Siṅgha, and got from him a newly founded village, which was called Khāṭāvasa, after him.

7. A note on the Khiṛiyā Cāraṇas of Jagatesapurò (p. 10*a*)

The MS. belongs to Vaṇasūra Mahā Dāna of Jodhpur.

MS. 8:—राठौड़ाँ री फुटकर कविता तथा ख्यात नै पीढियाँ.

A MS. in the form of a *vahī*, leather-bound, consisting of 133 leaves, 32¼ to 11 inches in size. Accurate and beautiful handwriting. Each page generally comprises 26 lines, and each line consists of from 30 to 35 *akṣaras*. The MS. contains :—

(*a*) ख्यात री फुटकर कविता, from p. 7*b* to 9*b*. A collection of miscellaneous songs commemorating some historical persons or facts. The first one is a somewhat disconnected series of verses referring to Prithī Rāja Cāhavāṇa and Jè Canda of Kanòja. It begins :—

ग्यारै सै अेकावनै चैत तीज रविवार ।
कनवज देखण कारणै चल्यौ तु संभरवार ॥ १ ॥

Next follow miscellaneous commemorative songs of the Rāthòṛas of Marwar, from Cūḍò to Rāghò Dāsa Dvārakādāsòta. The first one is by Bāraṭha Dūdò, and begins :—

असुरां सूं क्रोध कमंध असंकित ।

The songs are not given in due order. After a series of 27 *dūhā*s on mahārāja Gaja Siṅgha, by Khiṛiyò Narbada (p. 9*a*), the songs come of Karaṇa Rāmòta, Jāhaṇa Sī, Dvārakā Dāsa Khaṅgaròta, and Rāghò Dāsa Dvārakādāsòta.

(*b*) राठौड़ाँ री वंसावली तथा ख्यात ब्रह्मा सूँ महाराजा जसवन्तसिङ्घजी ताँई, from p. 13*a* to p. 45*b*. In the beginning it is a mere list of names, but from rāva Sīhò the *vaṁśāvalī* is enlarged into a real *khyāta*, illustrated by frequent quotations of *phuṭakara kavitā*. It begins :—

ब्रह्मा १ मरीच २ कश्यप ३ सूर्य ४ मनु ५ इक्ष्वाकु ६ विकुक्ष ७ दुरंजय ८ प्रथुराज ९ समुद्र १० ...... etc.

The *khyāta* ends abruptly p. 45*b* with Jasavanta Siṅgha's marriage at Sīrohī, Saṃvat 1715 :—

पछै महाराज जोधपुर सूं सं० १७१५ चैत सुद ५ असवार हुआ दसराहै सथलांणै कियौ पछै वैर मैं सीरोही परणिया ॥

Possibly, the *khyāta* was composed at about that time or shortly afterwards.

Between this part of the MS. and the next (*c*), some disconnected information is inserted, namely:—

1. An account of how the Bhāṭī Mā̃gò married the daughter of the Cāraṇa Varasaṛò Māvala, her name Jhīmā̃, and had a son, by name Canda, from her. And:

2. An account of the feud between the Bhāṭī Goyanda Dāsa, a subject of mahārāja Sūra Siṅgha of Jodhpur, and Kisana Siṅgha, and of the revenge Sūra Siṅgha took on Kisana Siṅgha (Saṃvat 1671).

(*c*) राठौड़ाँ री खाँपाँ री पीढियाँ, from p. 46*a* to p. 123*b*. Genealogies of the Rāṭhòṛas, according to their different *khā̃pas*, from rāva Riṇamala to about the end of the Saṃvat-century 1600. Cfr. MS. 18, below. Beginning:—

रावं रिणमल वडौ रजपूत अवसांणसिध राहवेधी असंख प्रवाड़ै जैतवादी मंडोवर राज कियौ सता कान्हा सूँ मंडोवर लियौ। राव चूंडा रै पाट अेक वार केहिक वरस कान्हौ बैठौ पछै कान्हा कना राव रिणमल नूं मंडोवर लैण रौ सूंस थौ ... etc.

(*d*) फुटकर ख्यात री वाताँ, p. 128*b*. A few short notes on different historical subjects, *i.e.* the sons of Tīḍò and Salakhò, the date of Sīhò's killing Lākhò Phūlāṇī (Saṃvat 1209), of Cū̃ḍò's taking Maṇḍora (Saṃvat 1438) and Nāgòra (S. 1456), the Paṃvāra and Parihāra rule on *Navakoṭī Māravāṛa*, the founding of Maṇḍora by Parihāra Nāhaṛa, the descendants of Nāhaṛa, etc.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS 9:—राठौड़ाँ री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *vahī*, numbering 192 leaves, of which about 70, partly at the end and partly in the course of the volume between one section and another, are blank. Size of each leaf 26″ to 10¼″, number of lines and *akṣaras* in each page very irregular. Pages 148*b*—171*a* are written in big calligraphical letters, very carefully. The MS. contains:—

(*a*) फुटकर कविता तथा ख्यात, from p. 1*b* to p. 2*a*, which includes:—

1. गीत वीकानेर रा राजा रायसिङ्घजी रौ, a song celebrating rājā Rāya Singha's marriage with Jasamā De, a daughter to rāṇā Udè Singha, and his fulfilling of Padamaṇī's vow by sleeping in the palace of Cītoṛa after making a gift of 52 elephants. It begins :—

रहसी जग बोल घणा दिन रासा ।

The song is followed by a short commentary in prose.

2. गुणजोधायण माँयला कवित्त दूहा, 3 *chappaya kavittas* and 4 *dūhās* from the *Guṇa Jodhāyaṇa* by Gāḍaṇa Pasāyata.

3. सेत्रावा रा धणी रावत लूँणा री वात, incomplete. Rāvata Lūṇò was contemporary with rāva Jodhò, the founder of Jodhpur. The *vāta* begins :—

तरि घोड़ा रावजी कनैं थोड़ा अर सेत्रा रा धणी रावत लूंणा कनैं घोड़ा घणा हुता सो रावजी सेत्रावै घोड़ा लैंण सारू लूंणा कनैं गया ......

(*b*) राठौड़ाँ री ख्यात राव जोधा सूँ राव गाँगा ताँई, from p. 9*b* to p. 17*b*. A history of the Rāṭhòṛas of Jodhpur from rāva Jodhò to rāva Gā̃gò. Pages 12*b* –14*a* contain a list of the *Śāsanas* granted by Jodhò to Purohitas, Brāhmaṇas, Bhopās and Cāraṇas. The *khyāta* begins :—

राव जोधौ वडौ आखाड़सिद्ध रजपूत गई भोम रौ वाहरू हुऔ असंख्य प्रवाड़ा किया वैर वाहरू हुऔ जैतवादी हुऔ । राव राणंगदे रो दोहीत रौ कोड़मदे भटियांणी रा पेट रौ ...,

and ends with the accession to the throne of rāva Māla De (Saṃvat 1589).

(*c*) राठौड़ाँ री वंसावली तथा ख्यात श्रीआदिनारायण सूँ राव गाँगा ताँई, from p. 18*a* to p. 47*b*. The same subject as above except that the history of the Rāṭhòṛas is here traced back to the creation and corroborated by frequent quotations of commemorative songs. Amongst these there is a *Vela Vīkānera rā rāṇā Sūra Singhajī rī*, in 15 verses, by Gāḍaṇa Colò (pp. 41 *a*—*b*). The list of the *śāsanas*, etc., granted by Gā̃gò is found pp. 46*b*—47*b* After a *vaṃśāvalī*, in which rāva Sīhò is placed as the 144th, the *khyāta* proper begins with him as follows :—

राव सीहौ वडौ ठाकुर ऊश्रौ वडा साथ रौ धणी हुश्रौ मास ६ सिकार रमतौ नैं भाई श्रल्ह कनौज रहतौ ......

(*d*) <u>राठौड़ाँ री ख्यात महाराजा गजसिङ्घजी सूँ इन्द्रसिङ्घजी ताँई,</u> from p. 54*b* to p. 67*a*. After a line giving the date of the birth of *rāva* Amara Siṅgha, the text begins with a list of the wives and concubines of Gaja Siṅgha, including those who became *satīs* as well as those who did not. The first one is a Vāghelī and the account given of her runs as follows:—

१ वहू वाघेली कसूंभदे सांगा री बेटी डोलौ जोधपुर लाया था संवत १६७२ सोभा सिकदार रै घरै परणिया सु रही तलाव कागड़ी नवौ बंधायौ सं० १७१५.

Next comes a list of the *śāsanas* granted by Gaja Siṅgha. The *khyāta* of Jasavanta Siṅgha begins p. 55*a*. The events in his reign are narrated very summarily till Saṃvat 1714, when the battle of Ujain is related with some particulars, and a list is given of the Rajputs who were killed or escaped (pp. 56*a*—58*b*). The names of the rāṇīs and concubines are given pp. 60*b*—61*b*, and after these follows the list of *śāsanas* (p. 61*b*). Pp. 62*b*—63*b* contain an *Amara Siṅghajī rī vāta*, and pp. 63*b*—64*b* a list of the Rajputs who were killed in the fight between Bhāṭī Sabaḷa Siṅgha and Jodhò Indra Bhāṇa (Saṃvat 1709). Next comes a *Rāya Siṅghajī rī vāta* (pp. 65*a*—66*b*), and after this, a biographical account of Rāya Siṅgha's son Indra Siṅgha (pp. 66*b*—67*a*) and brother Īsarī Siṅgha.

(*e*) <u>राठौड़ाँ री ख्यात राव मालदेजी सूँ महाराजा गजसिङ्घजी ताँई,</u> from p. 83*a* to p. 105*b*. The text begins with a list of names of rāva Gā̃gò's *parivāra*, after which comes the *khyāta* of Māla De and goes from p. 84*b* to p. 88*a*, where it ends with the list of *śāsanas*. Next comes the *khyāta* of Candra Sena (pp. 88*b*—91*a*, pp. 90*a*—90*b* being left blank), and after this an account of the contest between Ugra Sena and Āsakaraṇa, which goes as far as p. 92*a* where the *khyāta* of Udè Siṅgha begins. This also ends with the list of *śāsanas*, p. 97*b*. Next comes the *khyāta* of Sūra Siṅgha, also ending in the same manner p. 102*b*, and finally that of Gaja Siṅgha, ending abruptly p. 106*a* with the list of *satīs*.

The *khyāta* of Māla De begins:—

राव मालदे वडौ प्रतापीक ऊश्रौ हिंदुसथांन रौ पातसाह कहांणौ कहै छै पांडव सहदेव रौ श्रवतार जिण संसार ऊपर जगहथ

बाधौ इग्ग रा प्रवाड़ां रौ लेखौ न्हीं दिहाड़ा जिता ही प्रवाड़ा किया केई गढ कराया केई गढ लिया केई गढ पाड़िया ... etc.

(*f*) वीका जोधावत रा परवार री विगत, from p. 123*b* to p. 125*a*. A genealogical and biographical account of the descendants of Vīkò, son of Jodhò and founder of Vīkānera. It begins:—

राव वीकौ जोधावत सांखला मांडा रा दोहीतौ नौरंगदे सांखली रूंणेचौ रौ बेटौ सं० १४८७ रौ जन्म ... etc.

(*g*) ऊदावत खाँप री विगत, from p. 130*b* to p. 133*b*. It begins from Māla De with the words:—

२ मालदे ऊदावत अेक वार ऊदा मूआं पछै जैतारण गादी बेठौ ...,

and ends with the name of Prithī Rāja Jètasīhòta.

(*h*) राव मालदे रा बेटाँ पोताँ री विगत, from p. 142*b* to p. 170*b*. A genealogical account, with some historical particulars and dates, of the descendants of rāva Māla De, from the "moṭò rājā" Udè Siṅgha down to Mana Rūpa Kalyāṇadāsòta. It begins :—

१८ मोटौ राजा उदैसिंघ मालदे रौ।

१९ जैतसिंघ उदैसिंघौत कछवाही रौ रावलै पहिला मेटनडा रौ पटौ थौ पछै जैतारण ऊई तरै रावड़ौयाख दीयौ थौ वसी मेटनडा थी रावड़ौयाख गई सु पछै सं १६७५ क्वांडि राणाजी रै गया ... etc.

(*i*) चाँपावताँ ऊदावताँ मेड़तियाँ री पीढ़ियाँ, pp. 176*b*, 178*b*, 180*b* respectively.

(*j*) ऊमरावाँ री ख्यात, from p. 181*a* to p. 183*a*. Apparently incomplete. It gives a genealogical list, with occasional historical and biographical notes, of the Cāpāvata chiefs from rāva Riṇamala (1st) to Simbhu Siṅgha of Āũvò (18th) and Maṅgaḷa Siṅgha of Pohakaraṇa (17th), who is still living. This part of the MS. is quite modern. It closes with the remark that the Cāpāvatas are the first in rank and dignity amongst all the *khāpas* of the Rāṭhòṛas.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 10:—जोधपुर रा महाराजा मानसिङ्घजी री तथा तखतसिङ्घजी री ख्यात.

A MS. in the form of a *vahī*, originally consisting of 28 + 176 leaves, 26½″ to 10″ in size, and afterwards enlarged by the addition of some other 40 pages. Each page contains from 30 to 45 lines of writing, and each line from 15 to 25 *akṣaras*. The original 204 leaves (28 + 176) seem to have been written by one and the same hand, though at different periods The MS. contains:—

(*a*) महाराजा मानसिङ्घजी री ख्यात संवत १८९५ सूँ संवत १९०० में धाम पधारिया जठा ताँई री, from p. 1*a* to p. 28*b*. A chronicle of the last five years in the reign of Māna Siṅgha of Jodhpur (Saṃvat 1895-1900). The work is introduced by a description of the internal troubles and difficulties caused by the autocracy of Bhīva Nātha:—

ओर भींवनाथजी उदेमंदरवालां री राज रै कांम मे आग्या हाले सो सरब ओधा खिजमतां त्या जबती वाहाली त्या केद कर विगाड्या भींवनाथजी री दुवायती सुं ऊवै : अर भींवनाथजी रा बेटा लिखमीनाथजी माहामंदर रा जिणां रै बाप बैटां रै आपस मै मेल नही : ..., and ends p. 28*b* with the date of the demise of Māna Siṅgha.

(*b*) महाराजा तखतसिङ्घजी री ख्यात संवत १९०० सूँ संवत १९२१ ताँई, from p. 1*a* (the numeration is started afresh after the completion of the *khyāta* of Māna Siṅgha) to p. 176*b*. A continuation of the above chronicle, referring to the reign of Māna Siṅgha's successor, Takhat Siṅgha. It begins with a description of the funeral ceremonies of Māna Siṅgha. After the list of the *satīs* (1 rāṇī, 1 maid, and 4 concubines), three *gītas* and eleven *dūhās* by Sevaga Magò are quoted, as having been composed on the occasion of the mahārājā's demise. The first *gīta* begins:—

समत रै वरा सईका ग्राका दुसमण भादूड़ा दुखदांन ।
सोभा सुख संपत री सागर सुरधर धणी लियो तें मांन ॥.

Next follows a राणोजी देवड़ो [जी] रो गीत. possibly also composed by the same Magò, and after it two *kavittas* by Lālā Ānandī Bagasa, *vakīl* of Kisanagaḍha. These are in Braja. The first begins:—

धर ह्वी को मेरू आ कुबेरू दांन कंचन को ।

The chronicle of Takhat Siṅgha, which follows, has a particular interest of its own on account of the number of minute details it contains. It is in fact a kind of diary or register of daily events, put down by the compiler day by day, just as they happened, and he witnessed them or heard about them. The particulars are often trifling and unimportant from the historical point of view, but not the less interesting as a fresh picture of life in those, not distant, days. The few quotations below will suffice to give a fairly correct idea of the nature of the chronicle: --

१९०२ वैसाख सुद ३ आखातीज रो उछव दसतूर मुजब ऊवो ।

१९०२ जैठ सुद १३ श्रीहजूर री वरसगांठ रो उछव सदामंद मुजब ऊवो ।

१९०२ खां[वण] सुद १ अजंटस्हा आबूजी सूं आया मुसायब दिवांण बगसी वगैरे सांमा दसतूर मुजब गया । (Pp. 26*b*—27*a*).

१९१२ मिगसर व्द ७ अंगरैजी नटां रो तमासो श्रीहजूर साहवां कायलांणै करायो ।

१९१२ फागुण व्द १२ मंगलवार ओर आज परभात रा चफ आथूण कांनी धरधराट ऊय धरती धूजी पुल २ तांई धूजी । (P. 73*a*).

The chronicle continues in due order as far as the date Saṃvat 1921, Āsoja suda 10.

(*c*) फुटकर ख्यात, in the last 40 pages. This part was written at different periods and by different hands, and contains separate sections following each other without any chronological order. These are the following:—

1. A fragment chronicle, compiled on the same lines as the above (*b*), but written by another hand, going from Saṃvat 1924, Migasara vadi 2, to Saṃvat 1925, Vaiśākha vadi 11.

2. Ditto, from Saṃvat 1928, Āsāḍha vadi 13, to Saṃvat 1929, Jètha vada ... (?). In this section is comprised the account of the demise of Takhat Siṅgha, which occurred Saṃvat 1929, Māgha sudi 15.

3. Ditto, from Saṃvat 1919, Āsoja sudi 11, to Saṃvat 1919, Posa vadi 1.

4. Ditto, from Saṃvat 1921 to Saṃvat 1924, Migasara vadi 12. This appears to be the continuation of the *khyāta* marked (*b*) and described above.

5. The text of the treaty (*ehadanāmò*) concluded between the Jodhpur State and the English in Saṃvat 1874, at Dillī. See MS. 5, (*d*).

6. A copy of the correspondence passed between mahārājā Vijè Siṅgha and rāṇā Ara Sī, Saṃvat 1827, concerning the province of Goḍhavāṛa, which in that year was confided by the latter to the care of the former.

The MS. belongs to Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

MS. 11 :—फुटकर ख्यात.

A MS. in the form of a *vahī*, consisting of 244 leaves of writing, wrongly numbered 242. Size of the leaves 24¼″ to 6″. The number of the lines of writing in each page varies from 32 to 58, and that of the *akṣaras* in each line from 12 to 20. Marwari script. A very important MS. containing a considerably rich mine of valuable information, mostly referable to, and compiled at the time of, mahārājā Jasavanta Siṅgha of Jodhpur (beginning of Saṃvat century 1700). The following is a complete list of the works contained in the MS :—

(*a*) खाबड़िया राठौड़ाँ री ख्यात, from p. 1*b* to p. 3*b*. An historical sketch of the Khābaṛiyā Rāṭhòṛas, who, with the title of *rāvatas*, ruled in Khābaṛa, having first Nīlamò and afterwards Girāba for their capital. The work starts from the conquest of Khābaṛa by Riṇamala Jagamālòta and the founding of Nīlamò. One of Riṇamala's descendants was Gāṅgò, whose sister was married at Jesalmer, after which Gāṅgò himself went and settled at Jesalmer, where his house is said to be still in existence. Under Tāmala the Khābaṛiyās lost much of their territory to the Soḍhās, inclusive of their capital Nīlamò, and in consequence founded another capital, which was Girāba. Their territory was at last incorporated into the Jodhpur State, at the time of rāvata Dhana Rāja and mahārājā Vijè Siṅgha. The work begins :—

रिडमल जगमालौत खावड़ लीवी नैं खावड़ मैं नीलमौ सहर रिडमल वसाय आप री रजधांनी नीलमै बांधी । पछै रिडमल रा वंस मैं गांगौ खावड़ियौ हूऔ ...... etc.

P. 1*b* it is recorded that the village of Bālevò was given as a *śāsana* to Rohariyò Bāratha Acalò by rāvata Bhara Mala in Saṃvat 1707, and the *kavitta* composed by Acalò on the occasion is also quoted. Next follows a list of other *śāsanas* granted to other Cāraṇas. Pp. 2*b* ff. an account is given of the descendants of three other sons of Jaga Māla, namely Bhāra Mala, Maṇḍalaka and Lā̃kò. Bhāra Mala's descendants are called Posamiyā, and they are found in the Dedariyāra *talò*, half *kosa* from Bālevò, and in two villages in Dhāṭa Maṇḍalaka and Lā̃kò took Bāharamera and Jūnò from Mū̃dhò Cāhavāṇa. Subsequently, Jaga Māla went to Bāharamera and took Maṇḍalaka to Jasola, whilst Lā̃kò remained in Jūnò and founded an independent kingdom. His *pīḍhīs* are : (1) Lā̃kò, (2) Sekhò, (3) Jètò, (4) Ratò, (5) Bhīmò (who transferred the capital from Jūnò to Bāharamera), (6) Kalyāṇa Mala, (7) Rāma Siṅgha, (8) Rāja Sī, (9) Bhāra Mala, (10) Lāla Canda, (11) Māna Siṅgha, (12) Padama Siṅgha, (Māna Siṅgha's brother), (13) Bhabhūta Siṅgha, (14) Panajī. From this point to the end, we have the genealogy of the sons of Bhāra Mala.

(*b*) वीकानेर रा राठौड़ राजावाँ री वंसावली, from p. 4*a* to p. 4*b*. A genealogical list of the Rāṭhòṛa rulers of Bikaner from Ādi Nārāyaṇa (1st) to mahārājā Ratana Siṅgha (162th). It contains only bare names. The list was evidently compiled under Ratana Siṅgha. At the end, the name of Ratana Siṅgha's successor Sirdār Siṅgha has been added by a later hand.

(*c*) राठौड़ाँ री ख्यात सुरू सूँ महाराजा अजितसिङ्गजी ताँई, from p. 5*a* to p. 99*b*. On the margin of the leaves, the work is called a *vaṃśāvalī*, ard in fact it starts as such from Ādi Nārāyaṇa. After Sihò's demise, the continuity is broken by the insertion of another *vaṃśāvalī*, also from Ādi Nārāyaṇa to Sīhò, after which the *khyāta* proper continues with the sons of the latter. After the reign of each *rāva* and *mahārājā*, lists of rāṇīs and their sons and also of *śāsanas* are given with many details. In the beginning especially, less afterwards, additions are inserted between the lines of the writing by a later hand. Some of these additions are stated to have been taken from *khyātas* in possession of Motī Canda, a *yati* who lived under mahārājā Māna Siṅgha. The work is much richer in names and dates than in particulars referring to historical facts, though from rāva Māla De particulars become also abundant. The account of rāva Māla De starts p. 22*a* as follows :—

संवत १५८८ राव गांगै रै मरण राव मालदे टीका धड़ि (?) सौंधल वीरम नू मार भाद्राजण ली रायपुर रा सौंधल मार रायपुर री

जायगा मालगढ करायौ। सं० १५९२ भाद्रवा वद ६ राव मालदे नागोर लीयौ वीरम मांगलीयौ हाकम राखीयौ [नागौर मैं। कूंपौ मेहराजौत फौज मैं मुसायब थौ नागौर लियौ तद गुरां री ख्यात मैं सं० १५९६ भादवा व्द ६ नागौर लियौ लिखियौ है].[1]

After the account of the murder of Ajita Siṅgha (p. 94*b*), a life of Amara Siṅgha is added. beginning as follows:—

कंवर अमरसिंघजी सं० १६७० रा पोस वद १० रवि रात घड़ी २ पल २ जातां जनम राजा श्रीगजसिंघजी रै वडौ बेटौ टीकायत। कुंवर श्रीजसवंतसिंघजी रै भाग कर राजा श्रीगजसिंघजी रै मन मैं आई टीका थी दूर कीजै तरै राजा श्रीगजसिंघजी कंवर अमरसिंघ नै लाहोर थी लिख मेलीयौ जोधपुर थी थे मेड़तै जाजौ ......

(*d*) वीकानेर रा राठौड राजावाँ री पीढियाँ राव वीका सूँ महाराजा अनोपसिङ्घजी ताँई, pp. 100*a-b*. At the end there is an appendix containing also *pīḍhīs* of the Rāṭhòṛa rulers of Īḍara, from Sonaga to Bhagavāna Dāsa.

(*e*) खीचीवाड़ा रा राठौड़ाँ री पीढियाँ, p. 101*a*. A genealogical list of the descendants of Hara Rāja, son of Deī Dāsa, son of Sūjò, who settled in Maū, in Khīcīvāṛò. The list bears the date Saṃvat 1693.

(*f*) राठौड़ अखैराजौताँ री पीढियाँ, from p. 101*a* to p. 102*b*. Genealogical tables of the descendants of Rāṭhòṛa Akhè Rāja Riṇamalòta, i.e. Kūँpāvatas, Pañcaïṇòtas, etc.

(*g*) ख्यात री फुटकर वाताँ, from p. 103*a* to p. 108*a*. Miscellaneous historical information, beginning with some old traditions of the Rāṭhòṛas, headed as *Rāṭhòṛā rī jūnī vātā* and containing particulars referring to Karama Sī Jodhāvata, Pābū Dhā̃dhalòta, Nībò Jodhāvata, rāva Riṇamala, rājā Rāya Siṅgha of Bikaner, etc., and indulging especially on the war between rāva Māla De of Jodhpur and Jèta Sī of Bikaner, and on some events happened during the Saṃvat-century 1600, as well as on Akbar, the series of the rulers of Dillī from Tūvara

[1] The part in brackets is an addition by the later hand mentioned above.

Dasaratha to Orangzeb with the years of their respective reigns, etc.

(*h*) सीसोदियाँ री वंसावली तथा पीढियाँ, from p. 108*a* to p. 112*a*. After a *siranāvò* (=maṅgalācaraṇa), the work is introduced as *Rāṇā rī vaṃsāvalī*. The descent of the Sīsodiyās is traced back to Vijāpāna, son of Vrahmā, and hence, through 56 names ending in °*śarmā*, 55 in °*āditya*, 29 *rāvalas* and 35 *rāṇās*, the genealogy is brought down as far as rāṇā Sarūpa Siṅgha, who is stated to have been ruling when the list was composed. After the above *vaṃśāvalī*, another genealogy of the Rāṇās is given from Guhāditya, and this includes also *pīḍhīs* of the various branches and miscellaneous information going as far as Saṃvat 1771.

(*i*) कछवाहाँ री वंसावली तथा पीढियाँ, from p. 113*a* to p. 116*b*. A genealogical list of the Kachavāhās from Kuntala to Jè Siṅgha Mahāsiṅghòta

(*j*) देवड़ाँ सीरोही रा धणियाँ री वंसावली तथा पीढियाँ, from p. 116*b* to p. 117*a*. A genealogical list of the Devaṛās of Sīrohī from rāva Lākhaṇa to rāva Akhè Rāja.

(*k*) राठौड़ाँ ईडर रा धणियाँ री वंसावली तथा पीढियाँ, from p. 117*a* to p 118*b*. A genealogical list of the Rāṭhòṛa rulers of Iḍara from Sonaga Sīhāvata to Jaga Nātha Kalyāṇamalòta. It gives also the names of the *rāṇīs*.

(*l*) सीसोदियाँ री वंसावली तथा पीढियाँ नै जागीरदाराँ री फेरिस्त, from p. 119*a* to p. 126*b*. A genealogical sketch of the Sīsodiyās from rāṇā Gira Likhama Sī to Jagata Siṅgha, who died in Saṃvat 1709, giving besides the names of the rāṇās, also those of their wives and sons. The wife of Likhama Sī was Likhama De. a daughter to Rāṭhòṛa rāva Tīḍò, son of Chāḍò. After the mention of the demise of Jagata Siṅgha, which obviously took place shortly before the composition of the *vaṃśāvalī*, the *pīḍhīs* are added of the *Sakatāvata* and *Devaḷiyā rā* Sīsodiyās. P. 123*b* we come again to the death of Jagata Siṅgha and a list of his *satīs* Last comes a catalogue of the various *jāgīrs*, introduced by a note stating that it was compiled by Mū. Pithò Nārāyaṇòta and brought to Meraṭò in the year Saṃvat 1691, where it was copied by the author of the present work. This catalogue gives first the figures of the income of the *khālasò* of Jagata Siṅgha, and then the figures

of the income of the different *jāgīrs*, with the names of their holders.

(*m*) जेसलमेर रा भाटियाँ री वंसावली. from p. 127*a* to p. 129*b*. The work includes three different genealogies of the Bhāṭīs: the first from Nārāyaṇa to rāvaḷa Jasavanta, the second from Daśaratha to Jèta Sī and hence to Sabaḷa Siṅgha Dayāḷadāsòta (Saṃvat 1707), and the third from Jesaḷa to rāvaḷa Bhīva, born Saṃvat 1618. The part of the second *vaṁśāvalī* going from Jèta Sī to Sabaḷa Siṅgha, contains also names of *rāṇīs* and sons. It is interesting to note that in both the second and third *vaṃśāvalī*, the Bhāṭīs are represented as *Sūryavaṃśīs*.

(*n*) बूँदेलाँ री विगत, p. 130*a-b*. A genealogical note on the Būdelās, in which they are represented as Gèravāra Rajputs and said to have migrated from the neighbourhood of Benares to Ḍūṛiyākhèṛò under Gèravāra Rāya Canda. At Ḍūṛiyakhèṛò they joined Hāla, a *sirdār* of the *Bèsas*, with whom they proceeded to Gūḍavāṇò, and hence to Kuḍāra, near Oṛachò, where they settled. The *pīḍhīs* go as far as the sons of Jhūjhāra Siṅgha, whose names, however, are not given. The note begins:—

बूदेला पहिली गैरवार रजपूत सु बाराणसी री तरफ नु रहता तठै क्यौं उवाकौ ऊवौ तिण था गैरवार राइचंद उठा था भाज नै डूड़ीयाखेड़ै आया ...

(*o*) हाडाँ री वंसावली, from p. 131*a* to p. 133*a*. A genealogical list of the Hāḍās, in which their origin is traced to Prithī Rāja son of Somesura (1st), and hence, through Jodhò (2nd), Hāḍò (3rd), etc., brought down to Bhāva Siṅgha Chatra Sālòta (26th).

(*p*) जालोर रा धणी चौहाण कानड़दे री वात, p. 133*a-b*. A rather trustworthy account of the invasion of Jāḷora first by Alu Khā̃ and afterwards by Alāva Dī, ending with Kānhaṛa De's death in the fight with the latter (Saṃvat 1368), and the capture of the place. The year of Alāva Dī's death is given as Saṃvat 1371. At the end, lists are given of the Rajputs who were killed in battle with Kānhaṛa De, as well as those who three days after, were killed together with Kānhaṛa De's son Vīrama De. The account begins:—

जालोर गढ चोहांण कांनड़दे मांडीयौ सं॥ १३०० सोनगिर

भाखर रो नांव तिण भाखर ऊपर मांडीयौ चोहांणां थी सोनगरा कहांणां पहली भौंनमाल राजधांनी थी ......

(*q*) गढ कोटाँ री विगत, from p. 134*a* to p. 136*b*. A note on the foundation of Jodhapura, Maṇḍovara, Ajamera, Cītroṛa, Jesaḷamera, Jāḷora, Sivāṇò, Vīkānèra, Sojhata, Meṛatò, Jètāraṇa, Phaḷòdhī, Sāgānèra, Pohakaraṇa, Āgarò, Ahmadāvād, Mālapura, Ahamadnagara, Burānapura, Sīkarī-Phatèpura, Sivāṇò, Kumbhalamera, Udèpura and Nāgòra. The accounts of the last four places contain many more details than those of the others. The account of Sivāṇò (p. 135*b*) begins:—

सिवांणां गढ री विगत ॥ राजा विक्रमादीत रो बेटो वीरनारायण पंवार रो मांडीयो गढ इंण भाखर रो नांव पहली कूंभटौ कहीजतौ वीरनारायण आय नै पहली तो गढ रा भाखर ऊपरै गढ मांडीयौ पछै पीपलोद रा भाखर ऊपरै गढ मांडणों मांडीयो ......

(*r*) जोधपुर रा देवस्थानाँ री विगत, p. 137*a-b*. A list of the old temples in Jodhpur, with particulars concerning their foundation, etc.

(*s*) जोधपुर रा निवाणाँ री विगत, from p. 137*b* to p. 141*b*. A similar list of the *taḷāvas*, *kūās*, *vāvaṛīs*, *jharaṇās*, *kuṇḍas*, *jhālarās*, etc., in Jodhpur city and surroundings.

(*t*) जोधपुर बागायत री जायगा, p. 141*b*. A description of the principal gardens in Jodhpur, their situation, trees, wells, etc.

(*u*) जोधपुर गढ थी जिके जितरै कोसे छै त्याँ री विगत, p. 142*a*. A table giving the distances, in *kosas*, between Jodhpur and the small places in the neighbourhood as well as the *parganas*.

(*v*) गढाँ साका हुवा त्याँ री विगत, *ibid*. A short note giving the dates of the big fights resulting in the capture of Riṇathambhòra (Saṃvat 1352), Cītroṛa (Saṃvat 1355), Jāḷora (Saṃvat 1358), and a few other places.

(*w*) कागदाँ रा इलकाब, from p. 142*b* to p. 143*b*. A small collection of forms of letters as used by mahārājā Gaja Siṅgha

and mahārājā Jasavanta Siṅgha of Jodhpur in writing to mahārājā Jè Siṅgha of Jèpura, Satra Sāla of Bū̃dī, Karaṇa Siṅgha of Bīkaner, etc., as well as to the chief *jāgīrdārs* of Marwar such as Prithī Rāja Baluvòta, Bhīva Kilyāṇadāsòta, Mahesa Dāsa Daḷapatòta, and others. A specimen of a *sanad* by mahārājā Ajita Siṅgha is also included.

(*x*) <u>बदरीनाथ रा राजावाँ री वंसावळी तथा मारग रौ वर्णन,</u>

pp. 144*a*-*b* This little work contains two parts: a genealogical sketch of the Gaḍhavāḷas, and a description of the road to the pilgrimage of Badarīnātha. In the former the origin of the Gaḍhavāḷas is traced to Kali Sāhi; a Pãvāra who migrated from Dhāra to Kamāū̃ and was first employed in the service of the king of Kamāū̃, Likhamī Canda, who invested him with the *jāgīr* of Lohibò. But afterwards Kali Sāhi rebelled and set up himself as an independent sovereign in Gaḍhavāḷa. His successors are: Ajāna Sāhi (2), Bahādara Sāhi (3), Sahaja Sāhi (4, the founder of Śrīnagara), Māna Sāhi (5), Bhāna Sāhi (6), Dāna Sāhi (7, Bhāna Sāhi's brother), Rāma Sāhi (8, Ditto), Syāma Sāhi (9, Ditto), Mahapata Sāhi (10, Rāma Sāhi's son), Prithī Sāhi (11); the last-mentioned one being the king who was ruling at Śrīnagara at the time when the work was composed. The genealogical sketch was written in the year Saṃvat 1703, on the occasion of a Gòra vrāhmaṇa, named Bhagavāna, having come to Jodhpur from Badarīnātha. The second part gives an interesting description of the road to the pilgrimage of Badarīnātha, with many names of small localities. The work begins:—

परबतराज बद्रीजी री धरती रा राजा री वंसावळी। जात पंवार धारनगरी थी राजा कलिसाह आयो कमाऊ रा राजा लिखमीचंद रै कलिसाह चाकर रयौ लोहिबौ गढ जागीरी थौ सू गढ ले नै कमाऊ रा राजा थी फिरियौ गढ लीयौ तिण थी गढवाल कहीजै छै ......

(*y*) <u>पातसाह साहजिहाँ रै बेटाँ उमरावाँ नैं मनसप री विगत.</u>

from p. 145*a* to p. 146*b*. A table giving the figures of the *mansabs* of the sons and *amīrs* of Šāh Jahā̃, compiled by the Pañcoḷī Manohara Dāsa, the Jodhpur *vakīl* at the imperial capital, from documents in the imperial *daftar*, in the year Saṃvat 1696. It begins from the *sāhijādò* Dārā Sikò, whose figures are: *jāti* 20,000 and *asavāra* 10,000, and ends with the Kachavāhò Bhoja Rāja Manoharadāsa Khãṅgāròta rò, whose figures are: *jāti* 700 and *asavāra* 300.

(z) पातसाह साहजिहाँ रै सुबाँ री विगत, from p. 146*b* to p. 147*b*. A similar table giving the names of the 21 provinces of Šāh Jahā̃, with the number of the *sirkārs* and *parganas*, and the figures of their income. Apparently, this table too was compiled by the same Manohara Dāsa.

(A) पातसाही मुनसप री विगत, from p. 147*b* to p. 148*a*. A table of the different classes of *mansabdārs*, with the figures of their stipends.

(B) जोधपुर रा टीकायताँ रै मुनसप री नाँवाँ, from p. 148*b* to p. 149*b*. A table giving the figures of the income of all the different *parganas* in the Jodhpur State, under mahārājā Udè Siṅgha, Sūra Siṅgha, Gaja Siṅgha, and Jasavanta Siṅgha.

(C) राठौड़ाँ री खाँपाँ री विगत नैं पीढियाँ, from p. 151*a* to p. 152*b*. A list of the different *khāpas* of the Rāṭhòras, compiled at about the time of Jasavanta Siṅgha. Each item gives first the origin of the *khāpa* in question, and then the *pīḍhīs* or genealogies.

(D) खत्रीवंस री साखाँ री विगत, pp. 153*a-b*. A list of the *sākhas*, or branches, of the Pāvāras, Gèhalòtas, Còhāṇas, Bhāṭīs, Solaṅkīs, Parihāras, Joiyās, and Rāṭhòras.

(E) राठौड़ाँ रै गनायताँ री खाँपवार पीढियाँ, from p. 154*a* to p. 155*a*. A list of the non-Rāṭhòra *sirdārs* in the service of mahārājā Jasavanta Siṅgha of Jodhpur, with a short genealogical account of each of them.

(F) श्रीजी रा डेराँ री मिसल, p. 155*b*. A description of the places and ranks occupied by the persons in the retinue of the Jodhpur Darbār, when in camp

(G) ऊजदाराँ रै गाँव रोकड़ री विगत, pp 155(¹) *a-b*. A list of the villages and stipends of some Singhavī, Pañcolī, Bhaṇḍārī, and Mūhaṇòta State officers of Jodhpur, from Saṃvat 1697 to Saṃvat 1705, when the list was compiled.

(H) परधानाँ री तथा उमरावाँ री पटी, from p 155(¹)*b* to p. 156*b*. A description of the *jāgīr* of Rāṭhòra Rāja Siṅgha Khīvā-

vata, *pradhāna* of mahārājā Jasavanta Siṅgha, and of the *umarāva* Rāthòṛa Mahesa Dāsa Sūrajamalòta.

(*I*) <u>राजसिङ्घजौ रौ बेटियाँ रा बनोला मैँ दरबार सूँ मेलियौ तिण रौ विगत</u>, p. 156*b*. A description of the presents sent by mahārājā Jasavanta Siṅgha from Lāhòra to Āsopa, on the occasion of the marriage of the seven daughters of Rāja Siṅgha, in the year Saṃvat 1696.

(*J*) <u>आँबेर जैसिङ्घजौ रा मरणा पर टौकौ मेलियौ तिण रौ विगत</u>, from p. 156*b* to p. 157*a*. A similar description of the *ṭīkò* (2 horses, 1 elephant, and several robes) sent by the Jodhpur Darbār to Āṃbera, on the occasion of the succession of Rāma Siṅgha to the throne, Saṃvat 1724.

(*K*) <u>तिँह्वाराँ मैँ मोताद पावै त्याँ रौ विगत</u>, p. 157*b*. A description of the tips the Darbār used to give to his *paṛadār*, *nāī*, *nāyaka*, *vèda*, *nagāracī*, *doḍhīdār* and *sāhaṇī* on festive occasions.

(*L*) <u>जेसल्मेर रावल् अमरसिङ्घजौ रा मरणा पर टौकौ मेलियौ तिण रौ विगत</u>, p. 157*b*. A description of the *ṭīkò* (horses and robes) sent by mahārājā Ajita Siṅgha of Jodhpur on the occasion of the succession of rāvaḷa Jasavanta Siṅgha to the throne of Jesalmer, Saṃvat 1760.

(*M*) <u>कँवरजौ तथा बायाँ रा जनम रौ कार तथा नेग</u>, from p. 158*a* to p. 159*b*. A description of the ceremonies observed, as well as of the gifts made to the gods and the servants, on the occasion of the birth of a son or daughter to the Darbār.

(*N*) <u>वहूजौ सेखावतजौ अन्तरङ्गदेजौ रौ अघरणौ रौ विगत</u>, pp. 160*a*-*b* A description of the presents given on the occasion of the *āgharaṇī*—a ceremony observed by women during pregnancy—of the Sekhāvata-jī, one of the *rāṇīs* of mahārājā Jasavanta Siṅgha, Saṃvat 1708.

(*O*) <u>कँवरजौ रै जनमउछव रा खरच तथा पटाँ रौ विगत</u>, from p. 160*b* to p. 166*b*. An account of the gifts bestowed and the expenses met on the occasion of the birth of Prithī Siṅgha and Jagata Siṅgha, sons of mahārājā Jasavanta Siṅgha, and also of

the *jāgīrs* assigned to them. Prithī Siṅgha was born Saṃvat 1709, Ratana kaṃvara—a girl—Saṃvat 1712, and Jagata Siṅgha, Saṃvat 1723.

(*P*) राणीपदा रौ नेग तथा पटौ, from p. 166*b* to p. 169*b*. A description of the *negas* and *jāgīrs* of Sobhaga De, a *rāṇī* of Sūraja Siṅgha, Pratāpa De, a *rāṇī* of Gaja Siṅgha, and Jasavanta De, a *rāṇī* of Jasavanta Siṅgha.

(*Q*) पौराणिक अर जैनी फुटकर वाताँ, from p. 170*a* to p. 173*a*. A collection of miscellaneous information, in the form of bare lists, on the subjects following · partitions of an army, five Prayāgas, five rivers, five cities in which worldly emancipation is attained, etc., according to Paurāṇika sources; and also : riches of a *cakravartin*, sixty-three *śalākāpuruṣas*, fourteen dreams seen by the mother of a *tīrthaṃkara*, prescriptions regarding the fast of the eleventh *tithi*, seventy-two *kalās*, eighteen *lipis*, etc., according to Jaina sources.

(*R*) जाताँ री खाँपाँ री विगत, from p. 174*a* to p. 177*b* (Nos. 174 and 175 are marked twice). A collection of information, in the form of bare lists, on the *khā̃pas*, i.e. subdivisions, of the following septs and castes : Vaiṣṇavas, Pirohitas, Vrāhmaṇas, Paṭèlas, Cāraṇas, Jījīpanthīs, Jāṭas, Kalāḷas, Rebārīs, Kāyasthas, Jaina Gacchas, Sunāras, Ḍhāḍhīs, Ḍūmas, Mūhaṇòtas and Bāniyās. On p. 177*a* there is a separate note on how the Rāṭhòra rāva Riṇamala, with the help of rāṇò Lākhò, wrested Nāgòra from the Muhammadans in Saṃvat 1444, and how Khīva Sī persuaded the Muhammadans, who had come to reconquer the place, to turn back.

(*S*) फुटकर वाताँ, from p. 178*a* to p. 181*b*. Miscellaneous information on different subjects, such as *vāhanas* of the gods, seventy-two *kalās*, thirty-two good qualities and thirty-two bad qualities of man, conventional system of numeration, etc.

(*T*) पातसाही डाकचौकी आगरा थी अहमदाबाद ताँई, p. 182*a*. A table giving the names of the imperial post-stations between Agra and Ahmedabad and the figures of the distances, in *kosas*, between each of them, compiled Saṃvat 1704.

(*U*) पैंडाँ री विगत, from p. 182*a* to p. 186*a*. A similar table giving the figures of the distances, in *kosas*, between Jodhpur and the different towns in Marwar as well as some other towns in Hindustan.

(*V*) खलीताँ री नकल, from p. 187*a* to p. 188*b*. A copy of five letters interchanged between the Mahārājā of Jodhpur and the Rāṇā of Udèpur, namely: one by mahārājā Ajita Siṅgha to rāṇā Saṅgrāma Siṅgha (Saṃvat 1775), one by kãvara Vijè Siṅgha to rāṇā Jagata Siṅgha (undated), one by mahārājā Vijè Siṅgha to rāṇā Ara Sī (Saṃvat 1821), one by rāṇā Ara Sī to mahārājā Vijè Siṅgha (Saṃvat 1824), and one by rāṇā Saṅgrāma Siṅgha to mahārājā Ajita Siṅgha (undated).

(*W*) चारणाँ रा नाम, from p. 190*a* to p. 192*b*. Two bare lists of names of Cāraṇas, the former containing 111 and the latter 77 items.

(*X*) जोधपुर रा राठौड़ राजावाँ री ख्यात महाराजा अभैसिङ्घजी सूँ महाराजा विजैसिङ्घजी ताँई, from p. 193*a* to p. 228*a*. A chronicle of the reign of mahārājā Abhè Siṅgha of Jodhpur, beginning from the flight of Anaṛa Siṅgha, Rāya Siṅgha, and Kisora Siṅgha after the murder of mahārājā Ajita Siṅgha, and ending with a list of the wives and children of mahārājā Vijè Siṅgha. The account of the demise of mahārājā Abhè Siṅgha (Saṃvat 1805) is given p. 218*a*. Page 229 contains two disconnected notes referring to the Saṃvat years 1809 and 1810. The work begins :—

श्रीजी[1] नै मंडोर पधराया नै आंणाद्आई महाराज श्रीबखतसिंघजी री फेरी नै वडा महाराज देवलोक ऊआँ री हकीकत महाराज नै लिखी नै मंडोवर सूं बलाड़ां रौ जोधौ मौहकमसिंघ जोधसिंघोत अणादसिंघजी रायसिंघजी किसोरसिंघजी नै सतियां रां घोड़ां चढाय नै ले निसरियौ ... etc.

(*Y*) फुटकर वाताँ, pp. 230*a-b*. A few miscellaneous notes on different subjects, chiefly: *sākhas* of the Guhilòtas and Solaṅkīs, *khāpas* of the Vāghelās, *sākhas* of the Parihāras and Joiyās, and lastly a biographical note on Jasa Nātha, a Jāṭa of Bikaner, who in the year Saṃvat 1545 became a follower of Gorakha-Nātha, and on his successor Toḍara, who was installed at Pãcalò, in the year Saṃvat 1598.

(*Z*) भुज० नै नवानगर रा जाड़ेजाँ री विगत, from p. 230*b* to p. 231*b*. A note on the history of the Jāṛejās of Bhujanagara,

[1] Mahārājā Ajita Siṅgha.

in Kaccha, and Navò Nagara in Kāṭhiyāvāṛa. It starts with a legend connected with the founding of Bhujanagara by rāva Bhārò, in Saṃvat 1644. At page 231*b* there is a mention of a daughter of *jāma* Jasò, her name Premā̃, being married to mahārājā Gaja Siṅgha of Jodhpur, Saṃvat 1680. The date of the succession of Lākhò, son of Ajò, is given as Saṃvat 1680, that of Riṇa Mala, son of Lākhò, as Saṃvat 1702, and that of Riṇa Mala's brother, Rāya Siṅgha, as Saṃvat 1718. The note ends with an account of the battle of Sakhapāṛò (Saṃvat 1719), in which Rāya Siṅgha was killed together with his son Bāmā-ṇiyò and six hundred Rajputs, after which event Satò, Riṇa Mala's son, was installed by Kutub-ud-Dīn and seven months afterwards deposed, and his brother Tamāyacī put in his place (Saṃvat 1720). The work begins :—

गौड़ियौ मंत्रवादी तिण समुद्र रै तट अेक वडौ सर्प मंत्र रै बल काढियौ आखां सूं मारै आगै साप पाछै गौड़ियौ हुऔ ... etc.

After the legend explaining the founding of Bhujanagara, the historical part begins as follows :—

राव भारै भुज वसायौ तीण रै बेटा १ खंगार १ लखधीर १ तमायची १ अजो १ रांमसिंघ १ ऊंनड़ १ अमेराज १ सूजो १ कूंभो १ नव तौ अै नै दसमौ भारा रौ वडो बेटो मेघ थौ सो भारै जीवतां हीज मुवौ ... etc.

(*a*) हिंदूस्तान रा सहराँ री छेटी तथा विगत, from p. 231*b* to p. 232*b*. A note containing brief and summary descriptions of some towns and places in India, mostly on the sea-side, e.g. Khambhāyaca, Surata, Kalī koṭa, Kā̃cī koṭa, etc.

(*b*) बाँधवगड रा धणी वाघेलाँ री वंसावली, from p. 232*b* to p. 233*a*. A brief genealogical note on the Vāghelās of Bā̃dhava-gaḍha, in Baghelkhand, in which their origin is traced to Gujarat, from whence they are said to have migrated to Baghelkhand under Vara Siṅgha, who went to Prayāga on pilgrimage, and to have conquered the country by killing the Lodhā Rajputs, who were occupying it. In still earlier times, one of the rulers of the country was Karṇa Dehiriyā rò, concerning whose birth a legend is reported, and next the information is given that he caused eighty-four tanks to be dug. The descendants of Vara Siṅgha Vāghelò are : (1) Vīra Bhāṇa, (2) Rāma Candra (Vīra Bhāṇa's son ?), (3) Vira Bhadra, (4) Vikrama Jīta. The last-mentioned one lost his kingdom under

Akbar, but was re-installed on his throne by Jahāngīr. Vikrama Jīta was succeeded by (5) Amara Singha. The work begins :—

पहली वाघेला गुजरात रै मुलक मैं भोमिया था सु वाघेलौ वरसिंघदेव प्रयागजी जात्रा गयौ तरै मुलक खाली देख लौधां नूं मार लियौ ... etc.

At the end a *kavitta* is quoted, recording the years of the reigns of the Vāghelās of Aṇahalanagara, from Lūṇa Sāha (= Lavaṇa Prasāda) to Karṇa Gahalarò (= Ghèlò). It begins :—

लूं णसाह पंचवीस ।

(γ) <u>अणहलपाटण रा छावड़ा भाण नैं सोलङ्की राज बीज तथा मूलराज री विगत</u>, p. 233*a*. An account of how the Solaṅkī brothers Rāja and Bīja gained the favour of Bhāṇa, the last Chāvaṛò ruler of Aṇahalapāṭaṇa, who gave his sister Rukamaṇī in marriage to Rāja, and how Rāja's son Mūḷa Rāja killed him and took possession of his kingdom. It begins :—

पाटण भांण छावड़ौ राज करतौ तरैं सोलैंकी राज नैं बीज बेहूं मारवाड़ सूं द्वारका जाता था सो पाटण ऊतरिया......

(δ) <u>राव रिणमल री नाडूल रा सोनगरां नैं मार धरती लेणी</u>, pp. 233*a-b*. A description of the snare laid by the Sonigarās to the Rāṭhòṛa rāva Riṇa Mala at Nāḍūḷa and his taking revenge on them and conquering the place. Beginning :—

राव रीड़मल सोनगरां रै परणीया था तद सोनगरां री राजदानी नांडोल थी नै वांव धणली सोभत रो सोनगरां आप री बाई नै दीनो थो ......

<u>सोनगरौ जसवन्त काम आवण री विगत तथा उण रौ गीत</u>, from p. 233*b* to p. 234*a*. A very short note on how the Sonagarò Jasavanta died at Bhaṭanèra fighting against odds of Muhammadans, after cutting off his wife's head and tying it to his neck, and his commemorative *gīta* beginning :—

जुग पर पखै गा मूभ जोवतां ।

(η) <u>जोधपुर महाराजा अजितसिङ्घजी री ख्यात संवत १७६४, १७६५, १७६६, १७६७ री</u>, from p. 234*a* to p. 242*b*. A fragment

of a chronicle of the time of mahārājā Ajita Siṅgha of Jodhpur, from the beginning of the negotiations with the Emperor through the Rāṭhòṛa Mukunda Dāsa, in Saṃvat 1764, to the execution of the Bhāṇḍārīs Vīṭhala Dāsa and Giridhara Dāsa in Saṃvat 1767. The chronicle begins:—

राठौड़ मुकंददास सुजांणसिंघ आईदांनौत चांपावत पालौ रौ धणी परधांन नैं सिंगवी तखतमल विजैमलौत दीवांण और भईयौ उदैराज नैं अेक मुनसी आगरा रौ थौ सो यां सारां ही नैं सिरपाव दे रुपिया दे महाराज स्रीअजीतसिंघजी पातसाह बहादरसाह रै सांमा मेलिया अै जाय नवाब खांनखांना री मारफत पातसाह रै पावां लागा... etc.

The *vahī* belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 12:—जोधपुर रा परगनाँ रा गाँवाँ री विगत.

A MS. in the form of a *pothī* made up of xii + 459 leaves measuring 13½″ to 10″, and containing from 20 to 26 lines of writing of 20 to 30 *akṣaras*. Marwari script. The MS. was written some time after the year Saṃvat 1937, reference to which is found p. x*a*, but the original from which it was copied, was composed about Saṃvat 1721, under the reign of mahārājā Jasavanta Siṅgha and the ministership of Mūhaṇòta Nèṇa Sī. The MS. contains:—

(*a*) अकबर रै समै री मनसप री विगत, from p. i*a* to p. iii*a*. A table giving the figures of the stipends, horses, etc., of the different ranks of *munsabdārs*, from commanders of 10,000 to commanders of 20, under Akbar. Stated to have been taken from the *Āīni-Akbarī*.

(*b*) पातसाही हिन्दू उमरावाँ री विगत, from p. iv*a* to p. ix*a*. Three tables giving the names and ranks of the Hindū *munsabdārs* under Akbar, Jahāngīr and Orangzeb.

(*c*) नागौर री हगीगत, from p. x*a* to p. xii*b*. An historical and geographical sketch of Nāgòra, compiled not long after the Census of Saṃvat 1937. It starts with the founding of Nāgòra at the time of Còhāṇa Prithī Rāja in Saṃvat 1115, and comes

down to the annexation of Nāgòra to the Jodhpur State in Saṃvat 1808. The date of the Khānjādās taking Nāgòra from Ratana Siṅgha, the son of Prithī Rāja, is given as Saṃvat 1173, and they are said to have retained it till Saṃvat 1431, when the Emperor annexed it, but Samas Khān got it again in Saṃvat 1435. In the year Saṃvat 1456 rāva Cūṇḍò conquered Nāgòra and retained it for three years, till Salem Khān recovered it from him, by defeating and killing him at Ṭukalò. Rāva Māla De conquered it again in Saṃvat 1592, but lost it in Saṃvat 1600.

(*d*) जोधपुर महाराजा जसवन्तसिङ्घजी रै मनसप रौ नाँवौ नै थोडौ वृत्तान्त, from p. 1*a* to p. 7*b*. A prospectus giving the figures of the *munsab* of Marwar under Jasavanta Siṅgha, and a summary mention of the principal events in his reign from Saṃvat 1723 to 1730.

(*e*) जैपुर महाराजा जैसिङ्घजी रै मनसप रौ नाँवौ नै थोड़ौ वृत्तान्त, from p. 8*a* to p. 13*a*. A similar account of the *munsab* and achievements of mahārājā Jè Siṅgha of Jèpura, with special reference to the campaigns against Sujò and Sivājī.

(*f*) जोधपुर रा परगनाँ रौ विगत तथा राजावाँ रौ ख्यात, from p. 14*a* to p. 453*a*. A survey of the different *parganas* of the Jodhpur State and the villages in them, containing rich information both historical and geographical and ethnological, compiled under the reign of mahārājā Jasavanta Siṅgha. The survey was probably made by Mūhaṇòta Nèṇa Sī with the help of some Pañcolīs, about Saṃvat 1721—1723 The list of the shops in the Jodhpur city and the measurement of the distances of the different places in the environs are stated to have been made by Pañcolī Hara Kisana, in Saṃvat 1721, and, though we find no more names nor dates in the rest of the work, yet it seems reasonable to infer that the survey was started in the afore-mentioned Saṃvat-year, and carried on contemporaneously in all the different *parganas* by different officers, and the information thus collected was embodied into one work either in the very year, Saṃvat 1721, or within the next one or two years.

The work has an historical introduction, in the form of a history of the Jodhpur State, from the ancient traditions referring to the Parihāra rulers of Maṇḍora to the reign of mahārājā Jasavanta Siṅgha, as far as Saṃvat 1722, which is the latest date mentioned. In the body of the history special attention is paid to the state and conditions of the *parganas*

and villages of the State, and figures referring to income, etc.. are abundantly quoted. The introductory historical account begins :—

आदि सैहर मंडोवर थौ सु सासत्र माहे पदमपुराण माहे भोगसील परबत सुमैर रौ बैटौ कहौ छै तौण रौ भौगसील माहातम घणौ कहौ छै मांडलेसर माहादेव नागद्रही नदी सुरजकुंड रौ घणौ माहातम बखाणीयौ छै ..... ,

and ends p. 141*b* with a list of the Rajputs who were killed on the battle-field of Ujain, in Saṃvat 1714.

The work proper begins from p. 141*b*, with the above-mentioned list of the shops in Jodhpur :—

सं० १७२१ रा पौस माहे कसबे जौधपुर हाट छै सु प० हरकौसन कनै कहै नै मंडाया। वीगत हाटां री।

२१ नागौरी दरवाजे बारै हाटां ... etc.

The first *pargana* described is naturally that of Jodhpur, which falls into the 19 *tapās* following: Havelī (i.e. Jodhpur), Pīpāṛa, Bīlāṛò, Vāhāḷò, Khèravò, Rohiṭha, Gū̃dovaca, Pālī, Dunāṛò, Bhādrājaṇa, Koḍhaṇò, Vahaḷavò, Setrāvò, Ketu, Dechu, Osiyā̃, Khīvasara, Laverò, Āsopa, comprehending altogether 1039 villages, and includes also the *tapò* of Mahevò, which comprehends 128 villages. All the 1167 (1039 + 128) villages are first classified from the ethnological point of view, i.e. according to the prevailing race and caste of their inhabitants (pp. 144*a*-150*a*), and next revised systematically, *tapò* for *tapò*, and of each the figures are given of the average income and also of the actual income in the years 1715, 1716, 1717, 1718, 1719, and remarks are added concerning the predominant race of inhabitants, ponds and wells, harvest, etc. To give an illustration I may quote the following account of two villages in the Jodhpur or Havelī *tapò* :--

१ भादावसीयौ रु० २००

रजपुत बसे वडजी रे तलाव पीवै

स० १५	स० १६	स० १७	स० १८	स० १९
१०	४२	५८	१२०	१२६ (p. 151*b*).

१ बालरबौ [रु०] १५००

कुंभार बोहरा बांणीयां रजपुत बसे अरट ६ कौसीटा ६ चांच १० ऊगै दुसाखौ

स० १५	स० १६	स० १७	स० १८	स० १९	
२६८	१३८६	१२७०	१२२२	१०२०	(p. 153*b*).

The *śāsana*-villages are classed separately and in the case of all of them information is given as to the sovereign who granted them and the persons to whom they were granted.

The description of the other *parganas* of the State is conducted on about the same lines. Of the chief city in each *pargana* a more or less ample historical sketch is given, and then, after a general classification of the villages according to inhabitants, produce, fertility, etc., each village is described in particular in about the same way as shown above, only here details are more ample. The *parganas* described are :—

(2) Sojhata (pp. 218*a*—268*b*).
(3) Jètāraṇa (pp. 269*a*—300*a*).
(4) Meraṭò (pp. 300*b*—373*a*).
(5) Sivāṇò (pp. 373*b*—404*a*).
(6) Phaḷodhī (pp. 404*b*—419*b*) [pp. 419*b*—421*a* contain a list of the villages where salt is produced].
(7) Pohakaraṇa (pp. 421*b*—453*a*).

(*g*) जोधपुर सम्बन्धी फुटकर वातां, from p. 453*b* to p. 459*b*. A few disconnected notes on the following subjects: a numeration of the villages in the Jodhpur *pargana*, made by Kānūgò Mahesa Dāsa in Saṃvat 1719 (1460 villages), and also tables and figures of a different numeration by Mūhaṇòta Nèṇa Sī and Pañcoḷī Narasiṅgha Dāsa (1296 villages), as well as of a third numeration (1440 villages); a short account of the contest between rāva Rāma Siṅgha and Candra Sena (Saṃvat 1620—22); tables exhibiting the figures of the *tanakhuhā* of the different *tapās* in the Jodhpur *pargana* under Udè Siṅgha, Sūraja Siṅgha, Gaja Siṅgha and Jasavanta Siṅgha, compiled by the afore-mentioned Kānūgò Mahesa Dāsa; a very brief note on Udè Siṅgha, referring to events occurred in the years Saṃvat 1641, 1643, 1644; a note referring to Saṃvat 1614; a record of a *lāhiṇa* (public elargition) given by Mūhaṇòta Nèṇa Sī in Saṃvat 1720; and lastly a note on a certain tax (*karamulò*), which bears no date.

The MS. belongs to Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

MS 13:—मूहणौत नैणसी री ख्यात.

A MS. in the form of a *pothī*, consisting of 130 leaves covered with writing, of the size of 13½″ to 10½″, except the

last 20 leaves, which are only 12″ to 8½″ in size. Each page contains from 20 to 33 lines of writing, and each line from 30 to 40 *akṣaras*. The first 62 leaves are written in a better hand than the rest.

The MS. contains the first part of the *Khyāta* by Mūhaṇòta Nèṇa Sī (see MSS. 6, 7), but the chapters are not given in the same order in which they are found in other manuscripts. In the present MS., we have first the *khyāta* of the Bhāṭīs, then those of the Jāṛecās, Jhālās, Kachavāhās, and Pā̃vāras, and lastly that of the Sīsodiyās followed by the *khyātas* of the Cāhavāṇas and Solaṇkīs.

The MS. belongs to Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

MS. 14:—राठौड़ाँ री वंसावळी तथा पौढियाँ.

A MS. originally consisting of at least 188 leaves, out of which a great many, especially at the end, have crumbled to dust and are nowadays missing, whereas others have been reduced to a heap of broken fragments by the work of white ants. The size of the leaves is 12¾″ high by 9″ broad, and the first pages contain about 32 lines of writing of about 27-30 *akṣaras* each. Beautiful handwriting. The MS. was written about the middle of Saṃvat-century 1700.

Though the work contained in the MS. is styled in the beginning (p. 1*a*) as : *Rāṭhòṛā rī vaṃsāvaḷī*, yet it may be said to be such only as far as the end of p. 15*a*. From p. 16*a* to the end, it is a mere list of *pīḍhīs*, or genealogies The *vaṃśāvalī*, i.e. the former part of the work, begins with a comparatively lengthy mythological introduction, which takes its starting from the very creation of the world. After a description of the multiform progenies born of the thirteen wives of Kāśyapa (p. 2*a*), we have a short digression giving the names of the thirty-six royal tribes and of their capitals and other connected information : after which the *paurāṇika* narrative proceeds, divided into four parts, corresponding to the four *yugas*, with frequent quotations of verses both in Sanskrit and Bhāṣā. It is only p. 8*b* we come upon Jè Canda and Prithī Rāja, the date of the marriage of the daughter of the former being given as Saṃvat 1151, the 8th day of the bright fortnight of Caitra. The narrative continues rather lengthy as far as Sīhò is concerned (pp. 9*a*—12*a*), but becomes shorter and shorter under his successors, of many of whom only names and occasionally commemorative verses are given. The *vaṃśāvalī* ends with

Jasavanta Siṅgha, p. 15*a*, the last event mentioned being the battle of Ujain, Saṃvat 1715.

The *vaṃśāvalī* begins :—

श्रीपरमपुरखपरमात्मने नमः॥ श्रीगुरभ्यौ नमः॥ श्रीगणेशाय नमः॥ अविरलमदजलनिवहं। भ्रमरकुलानेकसेवति (*sic*) कपोल। अभिमतफलदातारं। कामेशं गणपति वंदे।...... ॥ श्रीनागणेचीगोत्रदेव्या प्रसादात्॥ श्रीराठौड़ाँ री वंसावली लिख्यते॥ तत्रादौ भगवानस्तुतिः॥......

The *pīḍhīs*, or the latter part of the work, begin from p. 16*a*, and consist almost exclusively of bare names, only exceptionally illustrated by quotations of commemorative songs. The genealogies given cover the space of time intervening between Udè Siṅgha and Jasavanta Siṅgha, and they are given in a somewhat desultory order. This part contains no dates.

The MS. belongs to Mathena Jīva Rāja of Phaloḍhī.

MS. 15 :—राठौड़ाँ री वंसावली तथा पीढियाँ नै फुटकर ख्यात री वाताँ.

A MS. of much the same form and appearance as the preceding one, only in a slightly better condition. As it stands nowadays, it numbers 167 leaves, mostly loose and crumbled away at the margins, and many out of place. Each leaf measures 12″ high by 8½″ broad. The number of the lines in each page is very inconstant, and goes from 25 to 40 and 45. The writing is by different hands, and the MS. may be divided into two parts, of which the latter one was completed in the year Saṃvat 1774 by Mathena Jīvaṇa Dāsa (see last page), from MSS. in possession of *pūjya śrī Ja* [*ga* . . . .] — the name has been scratched—and Rāṭhòṛa Kīrata Siṅgha Sūrajamalòta. The former part is apparently older. The MS. originally included many blank pages, which were subsequently filled with miscellaneous information. As these pages contain the most disconnected subjects and bear no number, it is impossible nowadays to replace them in due order, and therefore I have had to abandon the task of numbering all the leaves as hopeless.

A summary index of the contents of the latter part of the MS. is found in the last page, and this helps one to a certain

degree to reordinate the subjects according to the original order of succession. Omitting the later disconnected additions, which are unclassifiable, the contents of the MS. are the following :—

(*a*) राठौड़ाँ री वंसावली, 12 leaves left. Written on much the same lines as the *vaṃśāvalī* in MS. 14, and similarly going from the creation of the world to the reign of mahārājā Jasavanta Siṅgha. The first pages almost exactly coincide with the corresponding ones in MS. 14, but the following ones show more sensible differences. The last year, to which reference is made, is Saṃvat 1735.

(*b*) राठौडाँ री साखाँ री पीढ़ियाँ, 21 leaves left. A fragmentary and disconnected work, distributed partly before and partly after (*c*). It gives the genealogical lists of the C̃āpāvatas, Karanòtas, Maṇḍaḷāvatas, and Jètamalòtas, from rāva Riṇa Mala. Dates are only exceptionally quoted. The genealogies of the C̃āpāvatas begin :—

राव रिणमलजी पु० चांपौजी सोनिगरां रा भांणेज तिण रौ परवार छै। चांपौजी वडौ ठाकुर ऊवौ राव रिणमलजी चांपाजी नुं गांव कापरेड़ौ दीयौ थौ पछै सौधलां सुं वेढि ऊई तठै चांपौजी कांम आया। . etc.

(*c*) राठौड़ाँ री पद्यमय वंसावली, 11 leaves in all. A poetical history of the Rāṭhòṛas from rāva Sīhò, unfortunately incomplete, as it ends abruptly with the sons of Āsathāna. The work begins with a list of Sīhò's predecessors, from Sīhò (133th) upwards to Vrahmā or Ādi Nārāyaṇa (1st); after which there is an introduction, in which the poet particularly insists on one's duty to keep family records and the merits achieved by those who read such records Then the origin of the Rāṭhòṛas is again traced to Vrahmā, from whom Sīhò is the 182th in descent. At this point begins the work proper, with Sīhò's arrival in Pālī :—

कवित्तः॥ दोय सौ पचवीस अश्व। सात हथणी पंच सिंधुर। भलसत गाडे भार। खजांन पंच तीसौ खच्चर। रूड़ा रथ ईकवीस। असौ लदीयां वलि ओठी। पांणी पनर पखाल्। पांच सै संबल् पोठी। सात सयज सबदवेधी सुभट। दोइ सहस धानुखधर। कनवज थकी सीहौ कमध। आयौ पाली ओणि परि॥ १॥ अथ सीहाजी नै कन-

वज्जदेश थी जती सिद्धि श्रीसिद्धिसूरिजी आंण्या छै। अनैं पालीनगर पालीवाल ब्राह्मण जेसौ राज करै छै। तिण आंणाया (*sic*) छै तिका वान जथाविधि वातकथा लिखी[जै] छै।

The poet was evidently a Jain, and it is interesting to see the Jain version he gives of Sīhò's settlement in Marwar, in which a Jain monk, Jiṇadatta Sūri, plays a very prominent part. The episode of Lākhò Phūlāṇī is related in full length, with many new particulars. The work abruptly ends with the following words in the *Soniga-jī rī vāta* :—

अेक दिन सोनिगजी पासि घणा चारण भाट डूंब आया पिणि घर मै घलां घण (?) पड़ै छै। खांण नूं ईतरौ नही जितरौ बिऊं दांतां वीचि दीजै। ति ......

The metres most frequently used are *dūhās* and *chappaya kavittas*. Prose-passages are also largely interspersed.

(*d*) चारण खिड़ियाँ री वंसावली, 4 leaves. A genealogical sketch of the Khiṛiyā Cāraṇas, in which the Cāraṇas are represented as having originally been brāhmaṇas, living at Coravāṛò, whence the epithet of Corāṛās. Amongst them two brothers were born: their names Còmuha and Kolha. From the former sprung the Khiṛiyās and from the latter the Kaviyās.

The work begins, after three introductory verses, as follows:—

मूल आदू ब्राह्मण ऊता। आदू चोरवाड़ै गांव समंद कनारै रहता। तिण चोराड़ा कहीजै॥ चौमुह १ कोल्ह २ दोइ भाई ऊवा . .... etc.

The text has some gaps, due to the margins of the leaves having broken away. At the end it is stated that the *vaṃśāvalī* was copied from a MS. in the possession of Nèṇa Sī Mūṇòta.

Here ends the former or older part of the MS. Next come the works, of which a list is given in the last page of the MS. These are as follows:—

(*e*) भोगलपुराण, 4 leaves. A short treatise on cosmography and geography, in Hindī, beginning:—

...... आकास ते वायुत्पन्नाः वायु तै तेज उत्पन्नाः तेज तैं ब्रह्मांड उत्पन्नाः ब्रह्मंड तै पाणी उत्पन्नाः पाणी तै अंड उत्पन्नाः अंड फट कुटका (*sic*) भएः ते जल मध्ये विष्णुं रहै है ... etc.

(*f*) सालोतर or, more properly, शालिहोत्र, 7 leaves. An abridgment of the well-known veterinary treatise. In a mixture of Mārwāṛī and Hindī. It begins:—

प्रथम घोड़ा सपंख ऊडताः आकास दिसा गमन करताः पछे सालिहोत्र रिख प्रबोध्याः अस्वां की पांख काटी ज्युं वाहन जोगि होई ... etc.

(*g*) वातां मारवाड़ि री मारवाड़ि रां राठौड़ां री, 37 leaves. The above is the title given in the MS., but the work might more accurately be designated as a chronicle of the most noteworthy personages and events of the time of rāva Māla De of Jodhpur. It is not a continuous narrative, but rather a collection of different chapters, a good many of which are in the form of biographies of distinguished chiefs, like: Jè Mala Meṛatiyò, Prithī Rāja Jètāvata, Khīvò Ūdāvata, Jèta Sī Ūdāvata, Teja Sī Dūgarasīhòta, Jasavanta Dūgarasīhòta, Acalò Pañcāiṇòta, Teja Sī Kūpāvata, Mālana Kūpāvata, Deī Dāsa Jètāvata, Jèta Sī Vāghāvata, Acalò Sivarājòta. The great bulk is formed by the exploits of Māla De, but there is also a chapter on Riṇa Mala and Jodhò, one on Udè Siṅgha, Māla De's successor, and one on rāṇò Sāgò. Apparently, the chronicle was compiled not long after the death of Māla De, possibly under Udè Siṅgha. The last date mentioned in the chronicle seems to be Saṃvat 1637. The work begins rather abruptly as follows:—

वात मेड़ता री जैमल री ॥ जैमल मेड़तौ ऊभौ मेल्हि नै नीसरि गयो । राव मालदे मेड़तौ लीयौ । जैमल रा घरां री जायगा कोटड़ी पाड़ि । मूला वहाड़ीया । संवत १६१३ फागुण सुद १२ मेड़तौ लीयौ ......

(*h*) मारवाड़ि माहे राठौड़ रजपूत रावतां रा उतन, 5 leaves. A note giving the names of the different fief towns and villages of Marwar, and the families of Rāṭhòṛas ruling over or established in the same, with occasional mention of events and dates. Compiled in the last years of the reign of Ajita Siṅgha. It begins:—

मंडोवर जोधपुर पायतखत । राव चंद्रसेन तांइ रावाइ थी । मोटै राजा उदैसिंघ राजा री किताब पायौ । मेड़तीयां री वडेरौ होय सो राज्य (*sic*) कहावै ......

(*i*) घोड़ाँ रा औखध, 5 leaves. A short treatise on horse-veterinary. Beginning :—

पग सु धरती खींणै दांत सु खिणै कांन सु न रहै (?) तिण नु उखद। पीत पापड़ो ......

(*j*) रजपूताँ री वंसावली तथा साखाँ, 4 leaves. Lists of bare names.

(*k*) दिल्ली री पट्टावली, 3 leaves. Tables of the rulers of Dillī, from rājā Vasu Deva Tūvara (1st) to suritāṇa Pharak Sāha (103rd), giving the years, months, days and hours of the reign of each.

(*l*) जोधपुर मेड़ता पोहकरण फलोधी नै पाली रा घराँ री विगत, 2 leaves Tables giving the number of houses in the five above-mentioned towns, according to the different castes and professions.

(*m*) दिल्ली रै पातिसाह रै धरती क्है तिण रै सोवाँ री सरकार री परगनाँ री दामाँ री विगत, 14 leaves. Tables giving the figures of the income of the different subdivisions of the Dillī empire

The MS. belongs to Matheṇa Jīva Rāja of Phaḷodhī.

MS. 16:—जोधपुर रा राठौड़ाँ री ख्यात.

The same work as that contained in MSS. 3 and 4, described above, complete in three volumes of the size of about 15¾″ for 13¼″. The first volume numbers 256 leaves, the second 216, and the third 358. The number of the lines in each page varies from 12 to 22, and that of the *akṣaras* in each line ranges from about 20 to 30. The MS. is a modern copy, made in Marwari running script, apparently from MS 3, or some copy thereof. The last page in the third volume of the MS. records that the copy was made at Jodhpur, by Josī Āī Dāna.

The contents are distributed into the three volumes according to the same order of partition as observed in MS. 4. In the beginning we find the same genealogy in corrupt Hindī

as contained in the (*c*) portion of the last-mentioned MS., but amalgamated with the genealogy, with which the work properly opens immediately afterwards (*d*). Differences from MSS. 3 and 4 seem to be only verbal, and these due to the different taste of writing of the copyist.

The MS. belongs to Cāraṇa Sādū Bhoma Dāna of Miragesara (Vāḷī).

MS. 17:—वीकानेर रौ ख्यात सिंढायच दयाल़दास रौ बणायोड़ौ.

A MS. in two volumes, cloth-bound, the one consisting of 155 leaves, and the other of 152 leaves. Size 12″ × 9¾″. From 15 to 21 lines of writing for page, and from 20 to 30 *akṣaras* for line. All written by one hand in current Marwari script. Recent and inaccurate copy. The MS. contains the main body of the *Khyāta of Bikaner*, compiled by Cāraṇa Sindhāyaca Dayāḷa Dāsa at Bikaner itself, during the reign of mahārājā Sirdār Siṅgha, about Saṃvat 1925. As other MSS. of this work will be described in *Descriptive Catalogue*, Section i, Part ii, I give below only a summary description of the contents of the two volumes.

(*a*) Volume i (pp. 1*a*-155*b*). Contains a Chronicle of Bikaner, from rāva Jodhò's conquest of Chāpara and Droṇapura from the Mohilas, down to the death of mahārājā Sarūpa Siṅgha, in Saṃvat 1757. Beginning :—

मोयल सजणोत जात चऊवाण छाप[र] द्रोणपुर धणी हुवो तिण री हकीगत [॥] चहुवाणाँ नै मोयलाँ वीचे इंतरी पीढी है [:] चऊवाण १ चाह २ घणसूर ३ राणै चाह रो बेटौ गं[ग]पण कहांणो राणौ इंदवीर ४ अरजन ५ सरजन ६ मोयल ७ इण मोयल रे पेटराअेल मोयल कहांणा...... etc.

(*b*) Volume ii (pp. 1*a*-152*b*). Contains a continuation of the above Chronicle, from the accession of mahārājā Sujāṇa Siṅgha, in Saṃvat 1757, down to the demise of mahārājā Ratana Siṅgha, in Saṃvat 1908. The Chronicle ends with a series of *marasyā* and *bārè dinā rā kavitta* by Vīṭhū Bhoma, the last of which runs as follows :—

इंधक सूरांह अवक्काय। सूंपे उक्कव पूत्रेश्वर। अषंड धर आसीस। वना नित वधो वीकपुर। वधो संपत सत वार। वधो नित पुत्र वधाई। वधो रीद विसतार। वधो सुष सिध सदाई। वसमाद जीतो आवुस वदो। चड (*sic*) प्रीयाग जीम वीसतरो। सामद्र सूधोल (*sic*) सिरदार सा। कोड़ जुगाँ रोजस (*sic*) करो॥

The MS. belongs to Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

MS. 18:—राठौड़ाँ रौ ख्यात तथा पीढियाँ.

A huge MS. originally consisting of at least 980 leaves, but now fragmentary, many of the leaves having crumbled into dust and gone lost. Size 12″ × 8¾″. The number of the lines of writing in each page is very variable, and goes from a minimum of 12 to a maximum of 25 or more The average number of *akṣaras* in each line is about 17 or 18. The MS. is all written in Devanāgarī script by more than one hand, and dates from the beginning of the Saṃvat-Century 1700.

The MS. was discovered a few years ago at Jodhpur, enclosed in a wall compartment, where it had probably been concealed at the time of the Muhammadan invasion consequent upon the death of mahārājā Jasavanta Siṅgha. It was probably brought to light intact, but the great friability of the paper has caused many of the leaves to crumble into fragments, with the result that the MS. is now incomplete. When it was brought to me, all the entire leaves and the small fragments were mixed up in the greatest confusion, and it was only at the cost of much time and patience that I was able to put the remains in order.

The MS. contains a chronicle of the Rāṭhòṛas of Jodhpur from the origin of the world down to the time of mahārājā Jasavanta Siṅgha. The work falls into two parts: the former containing the historical account proper, and the latter genealogies. The arrangement of the two parts is much the same as in MS. 14 above. The historical account, or (*a*) राठौड़ाँ रौ ख्यात, goes from p. 1 (which is lost) down to p. 155*b*, where it ends with a list of the *satīs* of rāva Amara Siṅgha. Leaves 1-4 are lost. The work begins with one of the customary lists of paurāṇika names, some of which are illustrated by occasional quotations of *kavittas* in Ḍiṅgaḷa. With p. 10*b* begins the account of rājā JèCanda and Prithī Rāja.

which is a rather lengthy one and almost all in verses, and continues as far as p. 15*b*, where the history of the Rāṭhòṛas proper begins with Seta Rāma and Sīhò. After a list of the wives and sons of Sīhò, the narrative proceeds with an account of Lākhò Phulāṇī, beginning as follows:—

॥ वाकौ ॥ दोइ घड़ी दिन ऊवै तरै लाषौ फूलांणी धाह मेल्है तरै राषइत भांणेज लाषा नूं पुछीयौ घणौ हठ कीयौ लाषा रै बैरां २० तिणां माहे एक अपछरा तरै लाषै कह्यौ तो नूं अपछरा कहसी . . . . etc.

The narrative continues with the descendants of Sīhò, the text being abundantly interspersed, and in places quite overcrowded, with commemorative songs. With Udè Siṅgha, particulars become more ample, songs less frequent, and the narrative more accurate. The historical account ends with a biography of Amara Siṅgha, the elder brother of Jasavanta Siṅgha, beginning:—

राज श्रीगजसिंघजी सं १६८४ जेठ सुदि ३ आगरै रांम कह्यौ तरै साहिजहां पातिसाह रावाई रौ किताब अमरसिंघजी नूं दे ने नागौर दीयौ...अमर सिंघजी रै साथ नागौर नै वीकानेर राजा करण रै साथ गांव जाषणीयौ वीकानेर नै नागौर रै कांकड़ि छै तिण ऊपरा वेढि हुई . . . . . (p. 150*a*).

The second part of the work, or (*b*) राठौड़ां रौ पीढियां extends from p. 156*a* to the end (p. 974*b*), and contains genealogies of all the Rāṭhòṛas from the time of rāva Jodhò (end of the Saṃvat-Century 1400), to the time of mahārājā Jasavanta Siṅgha (beginning of the Saṃvat-Century 1700). The text is in the form of a register of names, each marked by a number indicating the generation, and in many cases also illustrated by a short biographical account, containing particulars like mention of the village over which the individual in question ruled, the battles in which he took part, the year of his birth and death, etc. The generations are reckoned from rāva Sīhò, who is marked 1. The genealogies are given in an ascending order, i.e. the first to be described are the descendants from the brothers of Sūra Siṅgha, then those from the brothers of Sūra Siṅgha's father Udè Siṅgha (pp. 182*a* 214*b*), then those from the brothers of Udè Siṅgha's father Māla De (pp. 214*b*-220*a*), and so on. The order is exactly the reverse of that followed in the first part of the work—the historical account,—where the pedigree of the ruling line is

given in a descending or chronological order. I give below the names and page references of the different lateral lines described in the work:—

Udesinghòta		pp 156a-199a;
Māladeòta		pp. 199a-214b;
Gāgāuta		pp. 214b-220a;
Vāghāuta		pp. 220a-222b.
Sūjāvata	*Ūdāvata*	pp. 223a-253a,
	Narāvata	pp. 253a-273a.
	Sekhāvata	pp. 273a-274a.
	Deīdāsòta	pp. 274a 278a,
	Pirāgòta	pp. 278a-280b,
	Sāgāvata	pp. 280b-282a;
Jodhāvata	*Dūdārata*	pp. 309a-3[illegible],
	Varasinghòta	pp. 381-400a.
	Karamasòta	pp. 400a-430.
	Rāipāḷòta	pp. 431a-433,
	Bharamalòta	pp. 434a-440b.
	Sivarājòta	pp. 441a-443b.
	Jogāvata or *Khangāròta*	pp. 444b-451b,
	Vīkāvata	pp. 452a-466a.
	Vīdāvata	pp. 466a-470b;
	Kandhalòta	pp. 479a-491b.
Riṇamalòta	*Akhèrājòta*	pp. 492a 605b,
	Cāpāvata	pp. 606a 645a,
	Bhākharòta or *Bālāvata*	pp. 645b-661b,
	Maṇḍaḷòta	pp. 662a-685b.
	Dūgaròta	pp. 686a-703b,
	Pātāvata	pp. 705a-724b,
	Rūpāvata	pp. 725a-739b,
	Karaṇòta	pp. 744a-750b,
	Lakhāvata	pp 751a-753a,
	Māḍaṇòta	pp 753b-763a,
	Sādòta	pp. 763b-766a,
	Vèrāuta	pp. 766b-768a,
	Jagamālòta or *Khetasiòta*	pp. 768b-775b,
	Arabālòta	pp. 776a-781b,
	Nāthūòta	pp. 782a-b,
	Jètamālòta	pp. 783a-784b;
	Bhīvòta	pp. 790b-797b.
Cūḍāvata	*Arakamalòta*	pp. 798a-802b,
	Raṇadhīròta	pp 803a-812,
	Kānhòta	pp. 813b-819b.
	Pūnapāḷòta	pp. 820a-821b,
	Satāvata	pp. 830a-831(?);

Vīramòta ..	*Devarājòta*		pp. 831(?)-841*a*,
	Gogādeòta		pp. 841*b*-843*a*.
	Jèsiṅghòta		pp. 843*a-b*,
	Vijòta		pp. 843*b*;
Salakhāvata	*Mālāvata*		pp. 856*a*-888*b*.
	Jètamālòta		pp. 889*a*-910*b*.
	Sobhitòta or *Suharòta*		pp. 911*a*-919*b*:
Kānharadeòta ..	.. ....		pp. 920*a*-930*b*:
Rāipālòta ..	*Kelhaṇòta*		pp. 931*a*-933*a*,
	Sudòta		pp. 933*a*-935*b*;
Dhūharòta .	.. ..		pp. 936*a*-937*b*:
Āsathānòta ..	*Jopasòta* ..	*Ūhara* ..	pp. 938*a*-955*a*.
		Sīdhala ..	pp. 955*b*-961*b*,
		Jolū ..	pp. 961*b*-963*b*.
		Sivālòta ..	pp. 964*a*-965*a*;
	Dhādhala		pp. 965*a*-966*b*.
	Cācigòta		pp. 967*a*-968*a*;
Sīhāuta ..	*Sonigòta*		pp. 968*b*-970*b*,
	Ajòta		pp. 974*a-b*.

The following quotation from pp. 274*a-b* will give a fairly correct idea of the nature of the work:—

१५ देईदास सूजाउत चौहांणां रौ भांणेज सेखाजी रौ भाइ सेखोजी मारीया तरैं देईदासजी नुं रजपूते काढीया कहो सेखोजी नीकलीया थे कांइ मरौ तठा पछौ देईदासजी चीतोड़ विग्रह ऊवौ बहादर पातिसाह गुजराति रौ आयौ विक्रमाजीत सीसोदीया कंना चीतोड़ लौ तठै देईदासजी जाइ गढि चढि नै कांमि आया

१६ कांन्ह देईदासोत कांन्हजी वागड़ि कांम आयौ

१७ अचलदास कांन्हौत अचलदासजी नूं मोटै राजाजी वागड़ि था आंणि रोहीठ रौ पटौ दीयौ

१८ बलिभद्र अचलदासौत रोहीठ रौ पटौ बरकरार पछौ सं° १६७७ पटो ऊतारीयौ पछौ रांम कह्यौ

१९ कल्यांणदास [बलिभद्र रौ]

२० ईसरदास [कल्याणदास रौ]

१९ सुजांणस्यंघ [बलिभद्र रौ]

१८ केसौदास [अचलदासौत] सं° १६६५ जाल्हकौ पीपाड़ रौ गांव ४ सुं संवत १६७४ काढीयौ बलिभद्रजी साथै पछौ सं° १६७७

मोतीसरी सीवांणा री गांव ३ सुं [दीयौ] सु सं° १६७७ वखिभद्रजी साथे वले काडीयौ

१८ सुंदरदास [केसोदासौत]

Intermixed with the genealogies, there are a few commemorative songs, amongst which two deserve particular mention. These are the following:—

(1) राव गोयन्द री छन्द, pp. 254*a*-256*b*. A small poem in *chandas* in honour of rāva Goyanda of Pohakaraṇa. By an author unknown. Beginning:—

माहेसुर तिपुर ऊजण मोह : (*sic*)
आधौ जुग वीतौ भारथ ओह :
अमोहां कौरव नै अरजन :
जुजिठिल रांम दुरजोधन : . . . . etc.

(2) रावल् माला सलखावत री गुण बारठ आसा री कहियौ, pp. 844*a*-850*a*. A small poem in honour of rāvaḷa Malinātha, the son of Saḷakhò, by Bāraṭha Āsò. Beginning :—

मुरधर माहि महेवौ मंडण
षड्ग भयंकर षल धर षंडण
मिणषड तणौ महीपति मालै
भुइ षंड षाधा ऊभै भालै , . . . etc.

This MS. seems to be the original from which MS. 8(*c*), q.v. supra, was copied, or rather compiled, as in the latter the order is altered and several parts are omitted.

The MS. is in the possession of Kavirājā Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 19:—राठौड़ाँ री पीढियाँ ·

A MS. originally consisting of at least 440 leaves, but now reduced to 389 leaves only, the remaining leaves being lost.

Size 12½″ × 8¾″. The MS. was originally bound, but now is loose and uncovered. When the MS. was brought to me all the leaves were mixed up, and as most of them were also unnumbered, I had great difficulty in replacing them in order. To prevent a similar confusion of the leaves in future, I have numbered them all from 1 to 389.[1] The number of lines in each page varies from 20 to 6. The average number of the *akṣaras* in each line is about 18. The MS. is all written by one and the same hand, in Marwari script, and dates, apparently, from the earlier half of the Saṃvat-Century 1700. The MS. has undergone some corrections by a later hand, but they are easily distinguishable from the original text.

The MS. contains genealogies of the Rāṭhòṛas—राठौड़ां री पीढियां—from the middle of the Saṃvat-Century 1400, to the beginning of the Saṃvat-Century 1700. The work is composed on much the same lines as the preceding MS., except that the genealogies are given in a descending or chronological order, and the generations are not counted from rāva Sīhò, but from rāva Cũḍò, who is marked 1. All the genealogies are traced back to the sons of Cũḍò and the sons of Riṇa Mala, wherefrom the different *khā̃pa*s have originated, but the genealogies of the descendants of Riṇa Mala's son and successor Jodhò, are omitted in the work. The general arrangement of the book, and the origin of the different *khā̃pas*, is clear from the prospectus given below:—

	Rāva Cũḍò Vīramòta		....	pp. 1*a*-5*b*;
Cũḍāvatas.	Bhīvò,	whence the	*Bhīvòta* Rāṭhòṛas.	pp. 7*a*-23*a*,
	Sahasa Mala,	,, ..	*Sahasamalòta* ,,	pp 24*a*-28*b*,
	Kānhò,	.. ,,	*Kānhāvata* ..	pp. 29*a*-39*b*,
	Riṇa Dhīra.	,, ..	*Riṇadhīròta* ,,	pp. 40*a*-51*b*,
	Pūnò,	.. ,,	*Pūnāvata* ..	pp. 53*a*-57*a*,
	Satò,	,, .	*Satāvata* ,,	pp. 59*a*-82*a*,
	Araka Mala	.. ..	*Arakamalòta* ,,	pp. 85*a*-96*b*,
	rāva Riṇa Mala Cũḍāvata		...	pp. 97*a*-103*b*;
Riṇamalòtas.	Mā̃ḍaṇa,	whence the	*Maṇḍaṇòta* ,,	pp. 104*a*-114*b*,
	Sā̃ḍò,	.. ..	*Sā̃ḍāvata* ,,	pp. 115*a*-116*b*,
	Cā̃pò,	,, ..	*Cā̃pāvata* ,,	pp. 117*a*-159*b*,
	Nāthū,	,, ..	*Nāthūòta* ,,	pp. 160*a*-162*a*,
	Bhā̃khara Sī,	,, ,,	*Bhā̃kharasīòta* or *Bālāvata* ,,	pp. 163*a*-184*b*,
	Kā̃dhala,	. ,,	*Kā̃dhalòta* ,,	pp. 185*a*-200*b*,
	Jaga Māla,	,, ,,	*Jagamalòta* or *Khetasīòta* ,,	pp. 204*a*-214*b*,

[1] After I had numbered all the leaves, I found a fragment of the 1st leaf, containing the beginning of the work. This fragmentary leaf has therefore remained unnumbered.

	Progenitor			Khāpa	Pages
Rinamalòtas.	Karaṇa.	whence	the	*Karanòta* Rāṭhòṛas.	pp 215*a*-224*b*,
	Lakhò,	,,	,,	*Lakhāvata* ,,	pp. 226*a*-233*b*,
	Maṇḍala,	,,	,,	*Maṇḍalā* ,,	pp. 234*a*-256*a*,
	Patò,	,,	,,	*Pātāvata* ,,	pp. 258*a*-282*b*,
	Rūpò,	,,	,,	*Rūpāvata* ,,	pp. 283*a*-290*a*.
	Vèro,	,,	,,	*Vèrāvata* ,,	pp. 292*a*-299*a*,
	Jèta Māla,	,,	,,	*Jètamālòta* or *Bhojarājòta* ,,	pp 300*a*-307*b*,
	Dūgara,	,,	,,	*Dūgaròta* ,,	pp. 309*a*-324*a*,
	Āraka Mala,	,,	,,	*Arakamalòta* ,,	pp. 326*a*-329*a*,
	Sakatò,	,,	,,	*Sakatāvata* ,,	pp. 330*a*-*b*,
				Jètavata ,,	pp. 332*a*-350*a*,
				Kūpāvata ,,	pp. 351*a*-360*a*,
				Rāmòta ,,	pp 361*a*-362*a*,
				Sāīdāsòta ,,	pp. 363*a*-364*a*,
				Rāṇāvata ,,	pp. 366*a*-371*a*,
	Akhè Rāja,	,,	,,	*Singhanòta* ,,	pp. 372*a*-*b*.
				Mālāvata ,,	p. 374*a*,
				Rāvalòta ,,	pp. 376*a*-377*a*,
				Sūròta ,,	pp 377*b*-380*a*,
				Sīhāvata ,,	pp. 381*a*-383*b*,
				Nagarājòta ,,	pp. 384*a*-386*b*.

Much as in the case of the preceding MS., here too the genealogies are occasionally illustrated by biographical notes and quotations of bardic songs Of the progenitor of each *khāpa* a short biographical account is given. In the case of rāva Cūḍò and rāva Riṇa Mala, the biographical account is more diffuse than in the case of others. After the biography of rāva Cūḍò, the genealogical part proper begins from his son Bhīva, as follows:—

राठौड़ भींव चुडावत रौ परवार [।]

भींव चुडावत वडौ ठाकुर ऊवौ राव रिणमल नुं चीतोड़ चूक कीयौ मारांणा तिण दिन भींव दारू घणौ पी ने सुता था सु राव जोधौ रातै नीसरीयौ तरै घणु ही भींव नुं नै वरजांग नुं जगायौ पिण जागै नही तरै वरजांग नु राव जोधौ ले नीकलीया नै रांणा रौ साथ डेरां उपर आयौ सु भींव नुं सूतां हाथ घालीया अटक माहै कीया......

रा। भींव चुडावत रा बेटा

२ राठोड़ वरजांग भींवौत वडौ रजपूत अेक पाषर लाष पाषर घणौ वेढ जीतौ राव रिणमल जोधा सता री वैर माहै घणौ कारण

ऊबो असंष प्रवाड़ो जैतवादो ऊबो साल्हावस नरवांगसर गुडो मोगडो भावो लांबो ऊडलोओे गांव पटै वरजांग वैरवाराह परभोमपंचाइण ऊबो .... (pp. 7*a*-*b*).

The MS. is in the possession of Kavirājā Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 20:—पीढियाँ फुटकर.

A fragmentary MS., at present consisting of 94 leaves, numbered from 91 to 184. The fragment originally formed part of a bound volume, and the leaves remaining are still sewn together, but the cover is lost. Size $12\frac{1}{8}'' \times 8\frac{3}{4}''$. The MS. contains an average of 15 lines of writing per page, and about 15 *akṣaras* per line. The script is Devanāgarī from leaf 91 to leaf 115, and current Marwari from leaf 116 to the end. A few leaves are blank. The MS. is undated, but its age can be approximately fixed towards the middle of the Saṃvat-Century 1700.

The MS. contains:—

(*a*) हमीरोत भाटियाँ री पीढियाँ, pp. 91*a*-103*b*. Genealogies of the Hamīròta Bhāṭīs extending for a period of 11 generations, from Hamīra Devarājòta (9th generation) to the 19th generation. Beginning:—

॥ भाटी केल्हण री वंसावली तिण माहे

९ हमीर देवराज रो

१० लूणकरन हमीरोत

११ सतो लुणकरनोत राव रिणमल नुं राणै कुंभै चीत्रोड़ चूक कर तठै कांम आयो रावजी सुं सता री बोल थो ज रावजी वांसै ऊं नहीं जीऊं...

(*b*) सीसोदियाँ री पिरियावली, pp. 104*b*-115*a*. A genealogical account of the Sīsodiyās from rāṇò Bhamuṇa Sī (1st) to the 18th generation Beginning:—

॥ सीसोदीयां री पीरीयावली सीसोदीया गुहिलोतां री साष माहे छै

१ रांणौ भमुणसी जिण था रांणा ऊवा पैहली रावल कावता (*sic*) पछै भमुणिसी था रांणा कहांणा

२ रांणौ भीवसी . . . . . etc.

(*c*) आहाड़ाँ री पीढ़ियाँ, pp. 116*a*-117*b*. Pedigrees of the Āhāṛā Sīsodiyās of Dūgarapura and Vāṁsavāhalā, from rāvaḷa Kānhaṛa De (1st) to the 12th generation. Beginning:—

आहाड़ा डुंगरपुर वांसवाहाला रां धाणीयां री पीढी [।] आहाड़ा सीसोदीयां माहे ग्रहादि री जोगादित नै जोगादित री बापै रावल आहाड़ वसीयौ तठा था आहाड़ा कहांणा

१ रावल कांन्हड़दे करमसी री कांन्हड़दे था श्रीनाराइण था पीढी १२६ छै तिणां वीगत श्रैार ठोहड़ मंडी छै .

(*d*) चन्द्रावताँ री पीढ़ियाँ, pp. 118*a*-119*a*. Pedigrees of the Candrāvata Sīsodiyās of Rāmapurò, from rāvaḷa Pratāpa Sī (4th generation) down to the 9th generation.

(*e*) जेसा भाटियाँ री पीढ़ियाँ, pp. 121*b*-156*b*. Genealogies of the Jesā *khāpa* of the Bhāṭīs from rāvaḷa Kehara (9th generation from rāvaḷa Jesaḷa) to the 17th generation. Beginning:—

॥ भाटीयां री आगली वात तो घणी छै रावल जेसल दुसाझ रो तीण सं ॥ [१२१२] जेसलमेर बंभण रसे दीषायो तीण ठोड़ वासीयो तठा पछै इतरा पाट

१ रावल जेसल दुसाझ रो जेसलमेर रो गढ करायो

२ रावल सालवहण . . . . . etc.

(*f*) गुहिलोताँ री पिरियावली, pp. 157*a*-159*b*. Pedigrees of the Guhilòtas, from Guhāditya (1st) to the 11th generation. Beginning:—

गुहिलोतां री पीरीयावली गुहिलोतां री चौवीस साष छै

१ गोहादित २ गोहिलोत ३ छोड़ ४ चोल ५ घुमांण

६ रावल बापो घुमाण री रावल बापो आहाड़ि ठाकुर ऊवौ तठा था आहाड़ा कहंणा दलै पांगुला राजा जैचंद राठोड़ रे परणीयौ थौ . . . . . etc.

(*g*) भायलाँ री पीढियाँ, pp. 162*a*-168*b*. Genealogies of the Bhāyalas, a subdivision of the Pāvāras, from Sajana Bhāyala (1st) to the 11th generation. Beginning :—

भायल पाव वलो भायलो पांवारां री ३५ पैतीस साष पांवारां मै अेक भायलां री साष त्ये मै (?) भायलां री माथासरी वलो भायलो गेहोसा (?) मगरा (?) नीवो (?) नै सीवाणचो

१ महारिषरषेश्वर २ सायर महरिष री

३ उतिमरी ४ पदमसी

५ सजन भायल

१ सजन भायल पदमसी री सजन वडो रजपुत हुवो...

(*h*) हुलाँ री पीढियाँ, pp. 170*a*-177*b*. Genealogies of the Hulas, a subdivision of the Guhilotas, from Hula Sālhā rò (2nd) to the 12th generation. Beginning:—

॥ हुल गैहलोतां री चोवीस साष मै मोलै षेतो हुल सोझित वडो रजपुत हुवो वडो ठाकुराई हुई पछो कतरेहेके दीने हुलां कन्हा सोनगरे सोझित लो . . . . etc.

(*i*) माँगलियाँ री पीढियाँ, pp. 178*a* 179*b*. Pedigrees of the Māgaliyās of Isarū, from Dulhò Kīlū rò of Khīvasara (1st) to the 10th generation. Beginning :—

॥ ईसरु वेदु रा मागलोया री वीगत पैहलो षीवसर रहता

२ मांगलीयां रै

रांणो धरपाल मोटु राव

उहड़ राव धांधड़ै

कीलु

१ दुल्हो कीलु री दुल्हो षीवसर थको चारण हेक सिधराव जेसिंघदे सु बहस करि आयो थो उण नुं आप री दिकरी वैरो दांन दीयो पछे चारण ले जाय नै सिधराव नु दिषायो तरै राजा सिधराव वैरा नु आपरी बेटी परणाई . . . . etc.

(*j*) श्रीमाल महाजनाँ री १२२ न्याताँ रा नाम, pp. 181*b*-182*a*. A list giving the names of the 122 septs of the Śrīmāla Mahājanas.

(*k*) **निरबाणाँ री पीढियाँ**, pp. 183*a*-184*a*. Pedigrees of the Nirabāṇa Rajputs, an offshoot of the Devaṛās, preceded by the introductory account following :—

॥ नीरवाणां री साष निरवांण पैहलौ देवड़ा था देवड़ां था निरवांण कहंणा निरवांण सीरोहौ था आय कवरसी दाहलीया कन्हा षांडेलौ लीयौ उदैपुर लीयौ पछै वसौ गांव सोलहर षांडेला नजीक छै तठै राषौ पछै कछवाहौ रायमल सुजावत लषु भोजावत नै भीषा हेमा रा कन्हा षांडेलौ लीयौ तरै निरवाणा था षाडेलौ छुटौ...etc.

(*l*) **चीबाँ री पीढियाँ**, pp. 184*b* — ? A genealogical account of the Cībā Rajputs, a branch of the Cahuvāṇas, incomplete owing to the loss of the subsequent leaves in the MS.

The MS. is in the possession of Kavirājā Āsiyò Gaṇesa Dāna of Jodhpur.

BIBLIOTHECA INDICA:

A

COLLECTION OF ORIENTAL WORKS

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A

DESCRIPTIVE CATALOGUE

OF

BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:
Prose Chronicles.

PART II:
Bikaner State.

BY
DR. L. P. TESSITORI.

FASCICULUS I.

CALCUTTA:
PRINTED AT THE BAPTIST MISSION PRESS,
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1918.

The ii Part of the i Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*,—describing the manuscripts of Prose Chronicles found in the Bikaner State —of which the present is the first fasciculus, is compiled on the same lines and principle as the i Part, which was initiated at Jodhpur over a year ago. The object kept in view in preparing this *Catalogue* has been not only to give an adequate idea of the extent and importance of the literature with which it deals, but also to collect and classify all the manuscript materials available for a *History of Bikaner*, which I am compiling under the ægis of H. H. the Maharaja. The present fasciculus describes all the manuscripts of Prose Chronicles found in the Darbar Library in the Fort, and will shortly be followed by another fasciculus describing manuscripts in private collections, at Bikaner and in the district.

L. P. T.

Bikaner, the 30th March, 1916.

A DESCRIPTIVE CATALOGUE OF BARDIC AND HISTORICAL MSS.

MS. 1 :—वीकानेर रै राठौड़ाँ री ख्यात सिंढायच दयाल़दास़ कृत.

A huge volume, leather-bound, consisting of 394 leaves, 16″ × 11″ in size. The number of the lines of writing in each page is not uniform, the pages in the beginning comprising only 16-20 lines of writing of about 20 *akṣaras*, the pages at the end about 35 lines of about 35 *akṣaras*. The manuscript was apparently all written by one and the same hand. It contains a *khyāta* or chronicle of Bikaner from the origin of the world and of the Rāṭhòṛas to the death of mahārājā Ratana Siṅgha (Saṃvat 1908). The chronicle was compiled by Cāraṇa Sindhāyaca Dayāḷa Dāsa in obedience to an order by mahārājā Sirdār Siṅgha of Bikaner, and was written by Cāraṇa Vīṭhū Cā̃vaḍò. The work is styled in the preface "Khyāta Rāṭhòṛā̃ rī." It begins :—

श्रीगणेशाय नमः श्रीकरनीजी सहाय श्रीसरस्वत्यै नमः ॥ अथ ख्यात राठोड़ां री खुलासा याददाश्ति श्रीश्री १०८ श्रीश्रीश्रीहजूर रा हुकम सूं सिंधायच दयालदास लिषाई वीठू चांवडै लिषी (॥) तम्बेरममुखविदितजस करैहि सिध जगकाज (।) वंदुं तिह परदेवता जिंह अधार दुजराज (॥) १...

After the above stanza and other 5 stanzas in honour of Gaṇapati, mahārājā Sirdār Siṅgha, and the five gods, the work proper begins with a chapter on the *Sūryavaṃśa rī pīḍhiyā*, starting from Nārāyaṇa. In the genealogical series, Rāma Candra is the 64th, and Jè Canda the 254th. The life and exploits of Jè Canda of Kanòja are described at great length, partly in verses, and partly in rhymed prose (*vacanikā*) in Hindī, and the authority of two works is quoted, which are stated to have been composed during Jè Canda's life-time, namely: the *Jè mayaṅka jasa candrikā* by kavi Madhukara, and the *Jè canda prakāśa* by Bhaṭ[ṭ]a Kedāra. The date of the birth of SIHÒ is given as Saṃvat 1175 (p. 42*b*), and from this event the chronicle proper immediately begins as follows :—

राव सीहा नै विघा करवाया । बांवन वेढ कर मुगलौं सै फतै पाया । देस कनवज रा वसण दीना नहीं । पीछे पातसाह राव सीहै कुं दिली कदमाँ बुलाया । कनवज का मुनसब अनायत कीया । जिस वषत कनवज लारै थोड़ा सा मुलक रै गया । पैदास लाष चौईस २४ री रही । ...etc.

From the death of Sīhò (S. 1243) to the end, the text is all in Marwari prose, except for commemorative verses occasionally quoted. After the life of Āsathāna, an account is inserted of the life of Pābū, in which the latter is represented as a son of Ūdala, son of Dhā̃dhala (धांधलजी रै बेटा दोय हुवा । वडौ ऊदल छोटौ आसल । ओर ऊदल रै बेटा दोय हुवा । वडौ बूड़ौ छोटा (*sic*) पाबूजी, p. 47*b*). Pp. 93*a*-98*b* contain an account of Karaṇījī, the deified Cāraṇī who is regarded as the tutelar goddess of Bikaner, and she is described as having been born in Saṃvat 1473 at Soyāpa, from Kiniyò Mehò and Āḍhī Devaḷa. The account of Rāva Jodhò begins p. 117*b* and continues at length till p. 131*b*, where the following list is given of his sons :—

श्रीवीकौजी १ सूजोजी २ दूदौजी ३ वीदौजी ४ कमांजी ५ सातल ६ जोगायत ७ वरसींघ ८ नीबक्रन ९ सिवराज १० सांवतसी ११ वणवीर १२ करन १३ रायमल १४ भोज १५ कूंपौ १६ रामां १७.

From this point, the chronicler leaves the Rāṭhòras of Jodhpur and takes to consider only Vīkò, the founder of Bikaner. It is therefore from this point (p. 131*b*) that the chronicle of Bikaner practically begins.

After three introductory lines, giving the date of birth (S. 1495) and *janmapattrikā* of Vīkò, the narrative begins p. 132*a* as follows :—

अेकदा प्रस्ताव राव जोधौजी दरबार कीयां विराजै है । नै सारा भाई वा॰ अमराव वा॰ कंवर हाजर है । जिसै कंवर श्रीवीकौजी भीतर सूं आया । अर रावजी सूं मुजरौ कर काका कांधलजी रै आगै विराजीया...

and continues relating how Jodhò, on seeing Vīkò talk to Kā̃dhala in the ear, asked them whether they were plotting to conquer some new land. Whereupon the two, not to allow themselves to be joked upon, resolved to go and conquer the country of Jā̃gaḷū, about which they had heard from Nāpò, a Sā̃khalò who was in the service of Jodhò. Accordingly, Vīkò

set out with the consent of Jodhò and accompanied by his uncles Kā̃dhala Mā̃daṇa. Maṇḍalò and Nāthū. and his brother Vīdò, and Sā̃khalò Nāpò. Parihāra Veḷò, Vèda Lalò and Lākhaṇa Sī. Koṭhārī Còtha Mala. and Vachā̃vata Vara Singha. and this was in Saṃvat 1522 (p. 132*b*). The first night they halted at Maṇḍora. and from there took with them the image of Bhèrū̃, called *Gorò*. With 100 horses and 500 infantrymen. Vīkò then went straight to Desaṇoka. where he paid homage to Karaṇījī. From Desaṇoka he proceeded to Cā̃ḍāsara. where he stopped 3 years. and thence to Koḍamadesara. where he stopped also 3 years. In the last-mentioned place he installed the image of *Gorò*. Then he proceeded to Jā̃gaḷū. where he stopped 10 years. During this period he married the daughter of Sekhò. the Bhāṭī rāva of Pūgaḷa. In Saṃvat 1535. Vīkò made an attempt to build a fort at Koḍamadesara. but the Bhāṭīs of Sekhò did not allow him to remain there. and after a fight he had to go elsewhere. The new place he selected for the fort was the *Rātī Ghāṭī*. in the way from Multan to Nāgòra. Here he built a fort in Saṃvat 1542. and founded the city of Bikaner in Saṃvat 1545 (p. 136*a*).

The chronicle continues describing all the gradual conquests of Vīkò. *viz*. how he subjugated the Jāṭas. the Joiyās. the Khīcīs of Deva Rāja Mānasinghòta. the Sā̃khalās of Jā̃gaḷū. the Bhāṭīs of Sekhò. the chief of Pūgaḷa ; how he took Kharaḷā from Subha Rāma. Bhāraṅga from Sāraṇa Pūlò. Sīdhamukha from Kasbò Kā̃vara Pāḷa. Balū̃dī from Pūniyò Kā̃nò. Rāyasalāṇò from Veṇīvāḷa Rāya Sāḷa. Sekhasara from Godò Pā̃ḍū Sū̃ī from Sīhāga Cokhò. Dhāṇasiyò from Sohuvò Amarò : how he took Droṇapura from rāṇò Vara Sala. a Mohila. and assigned it to his brother Vīdò. Next comes an account of the expedition against Sāraṅga Khā̃ of Hisāra. which cost Kā̃dhala his life (S. 1546. *sākha rò gīta* : षानाणे षंडे षड्ग बल षाधे...). and the subsequent defeat Sāraṅga Khā̃ sustained at the hands of Vīkò (S. 1547). Pp. 146*b* ff. contain an account of the expedition Vīkò made against Jodhpur at the death of Sātala and the expedition is explained as undertaken only in order to get the old arms and trophies of the Rāṭhòra *rāvas*. which Jodhò had promised to Vīkò. on the latter's ceding to him Lāraṇū and renouncing to his right of succession. The last pages describe how Vīkò released Vara Singha of Meraṭò (*sākha rò gīta* by Cā̃naṇa). and defeated Nirabāṇa Riṇa Mala. a chief of Khaṇḍelò (*sākha rò gīta*) The death of Vīkò is mentioned p. 151*b* as having taken place in Saṃvat 1561.

Next follows the *khyāta* of LŪṆA KARAṆA. Narò. Vīkò's eldest son. having ruled for only 4 months. It begins :—

पीछै कितांईक दिनां सूं रावजी श्रीवीकैजी जमी दाबी छी ।
जिके किताक भोमीया फिर गया हा। तिणां नूं पायनांमी कर्यां

साह्न राव श्रीलूणकर्णजी फौज कर पधारीया । सागै इतरा सिरदार । भाई घड़सीजी... etc. (p. 152*a*).

The *khyāta* of Lūṇa Karaṇa especially describes the repressing of the rebellion of Cāhuvāṇa Māna Siṅgha Depāḷòta of Dadrevò. the expeditions against Kāmkhānī Dòlat Khā̃ of Phatèpura and against Cā̃yalavārò. the marrying of the daughter of rāṇā Rāya Mala of Cītoṛa. the expedition against Jesalmer and the capture of rāvaḷa Devī Dāsa. and lastly the expedition against Nāranòla. in which Lūṇa Karaṇa lost his life (S. 1583. p. 158*b*). The text is interspersed with commemorative songs by Vīṭhū Sā̃vaḷa and Mē̃ḍū Lālò.

The *khyāta* of JÈTA SĪ. who succeeded. begins from an attempt of Udè Karaṇa Vīdāvata. ṭhākura of Droṇapura. to fall on Bikaner and take it by surprise :—

पीछै राव लणकर्णजी कांम आया । तद उण दिन रौ चढीयौ वीदावत उदैकर्ण द्रोणपुर रौ ठाकुर गांव ढोसी सूं वादै रघौ वीकानेर आयौ । अरु मन मै वीकानेर लैण रौ है..... etc. (p. 159*a*).

The first exploit of Jèta Sī was a punitive expedition against Droṇapura. whose Thākura sought refuge with the Khān of Nāgòra. after which Jèta Sī gave Droṇapura to Vīdāvata Sā̃gò Saṃsāracandòta. Next we have the expedition against Sīhāṇakoṭa and immediately after it, an account of how Jèta Sī .helped his brother-in-law Sā̃gò—the future founder of Sā̃gānèra—to conquer Mòjābād and Amarasara in the territory of Āṃbera, and Gā̃gò to fight Sekhò Sūjāvata (*sākha rò gīta* : सझे सूर असुरांण दल पूर आयौ सिघर...). At this point the main narrative is interrupted by the insertion of some particulars regarding Karanījī. the Cāraṇī saint. who was still living at Desaṇoka. It is stated that she in her old age went to Jesalmer to restore rāvaḷa Jèta Sī his health. From Jesalmer she went to Khāroṛò. and hence to Bē̃ghaṭī where she met Harabū Sā̃khalò. and lastly proceeded to Ghaṛiyāḷò where she consumed herself into the fire of *yoga* (*sākha rò gīta* : उठी अंग सूं आग...). The year given for her death is Saṃvat 1595. as recorded in the *dūhò* following :—

पनरै से पिच्यांणवै चैत सुकल गुर नम्म[1] ।
देवी सागण देह सूं पूगा जोत परम्म ॥ १ ॥

After the above interruption. the chronicle of Jèta Sī is resumed with the defeat inflicted on Sāh Kamarò. the son of

[1] MS. °म.

Bābar. who had taken Bharathanèra (Bhaṭanèra) and thence marched over Bikaner (*sākha rī kavitā*). Pp. 174*a* ff. describe how Māla De usurped the throne of Jodhpur by murdering his own father Gāgò. and in Saṃvat 1598 fell upon Bikaner. Jèta Sī was killed in the attempt of opposing him (3 *sākha rā gīta*. the first by Sūjò Nagarājòta. pp. 177*b*-178*a*), and Māla De took Bikaner with half the territory, the other half remaining to Kalyāṇa Siṅgha. a son of Jèta Sī. who had taken refuge at Sarasò. The *khyāta* closes with the information that Bhǐva Rāja. a brother of Kalyāṇa Siṅgha. went to Dillī and propitiated the emperor Hamāū (p. 178*b*).

The *khyāta* of Kalyāṇa Siṅgha (pp. 179*a*-200*b*) begins from the arrival of Vīrama De Dūdāvata in Sarasò :—

पीछै रावजी श्रीकल्याणसींघजी सरसै विराजतां वीरमदे दूदावत आयौ तिका इण तरै । ...,

and continues with a very long description of the contest of Vīrama De with rāva Māla De of Jodhpur. the main thread of the narrative being resumed only p. 182*a* as follows :—

पीछै वीरमदेजी कितैक साथ सूं गांव कोड नीसरीया सू राव कल्यांणसिंघजी घनै सरसै गया । नै रावजी वीरमदेजी री वडी षातरी कीवी अरु वडा जावता कीया पीछै वीरमदेजी रावजी नै कयौ कै॰ भींवराजजी दिली है सू आप म्हारी षातरी रौ कागद लिष देवौ । तौ म्हे पण पातसाहजी रै पावां लागां ।... etc.

Subsequently. Vīrama De went to join Bhǐva Rāja at Dillī and things turned out very favourable to them. when in Saṃvat 1599 the emperor Hamāyū was dispossessed by Ser Sāh. a friend of theirs. When Ser Sāh invaded Marwar. Kalyāṇa Siṅgha joined him with his forces. The defeat of Māla De culminating in the capture of Jodhpur. assured to Kalyāṇa Siṅgha the possession of Bikaner. and to Vīrama De that of Meṛatò. The account of the above facts is very detailed. but inaccurate (*Gīta* on Kalyāṇa Siṅgha. by Nagarājòta Hamīra Sūjāvata, pp. 187*b*-188*a* : *dūhā* by Vīrama De : जननी धिन जै जन्मीयां .. pp. 189*a*-*b* : *kavitta* on Māla De by Jhūṭhò Āsiyò : भागौ मौ वाराह ..). In the war between Māla De of Jodhpur and Jè Mala Vīramadevòta of Meṛatò. Kalyāṇa Siṅgha sent a body of 1 000 horses to the help of the latter. and Māla De was defeated and put to flight and his royal insignia captured. Pp. 194*a*-197*a* describe how Ṭhākura Sī Jètasīòta retook Bharathanèra in S. 1606. but lost it again to the Muhammadans shortly afterwards and was himself killed in the battle.

Pp. 197*b*-198*a* give a genealogy of the descendants of Thākura Sī, who are called *Vāghāvata Vīkās*, and the descendants of Nārana,—to whom Kalyāṇa Siṅgha gave Èvārò in S. 1607,—who are called *Nāranòta Vīkās*, and next relate how Vāghò Thākurasīòta went to Dillī and with his feats of bravery ingratiated himself to Akbar who restored him the fief of Bharathanèra. The last six pages contain a description of the coalition of Hājī Khā̃ of Ajmer and rāṇā Udè Siṅgha of Mewar against Māla De of Jodhpur (pp. 198*a*-199*a*), the difference subsequently arisen between Hājī Khā̃ and Udè Siṅgha over a dancing girl kept by the former, whom Udè Siṅgha longed to possess, the coalition of Hājī Khā and Māla De against the Rāṇā and his defeat at Haramārò, the capture of Meratò, the loss of Ajmer, and the fief Māla De gave to Hājī Khā̃ in Jètāraṇa (p. 200*a*). The *khyāta* closes with the list of the *satīs* of Kalyāṇa Siṅgha (S. 1628).

The *khyāta* of RĀYA SIṄGHA begins p. 200*b* as follows :—

अह राव कल्यांणसिंघजी री वषत दीवांणगी रौ कांम सांगौजी करता। सू° जिणां दिनां मै सांगौजी वछावत गुजरा हा। पीछै वीकानेर आया तद रावजी श्रीरायसिंघजी सांगैजी री हवेली पधारीया। नै गढ दाषल हुवा। ता पीछै वछावत कर्मचंद दरबार मै हाजर हुवौ। तद रावजी श्रीरायसिंघजी इण नूं दीवाणगी री षिलत अनायत करी।... etc.

The events are not given in due chronological order. First we have an account of how Rāya Siṅgha was introduced to Akbar by *kāvara* Māna Siṅgha of Ābera, how Rāya Siṅgha and Māna Siṅgha defeated the Pathāṇas of Aṭaka (p. 205*a*) (*sākha rò gīta*, p. 205*b*), and how Akbar conferred on Rāya Siṅgha the title of *rājā* (p. 205*b*) and a *mansab* of 4 thousand with a jurisdiction over 52 *parganas* (S. 1634). Then the chronicler skips back to the expedition against Ahmadabad (4 *sāyada rā gīta*, the first of which begins: **ऐहमंदपुर जीप जोधपुर आवू**, p. 206*a*), and particularly indulges in a description of the bravery of Rāma Siṅgha, Rāya Siṅgha's brother, who captured Ahmad after killing his elephant (*sākha rī nīsāṇī* : **सोलै से तीसै समै**... p. 207*b*). Next he gives a list of the Rajputs killed in the last-mentioned conflict, and after it skips back to Rāya Siṅgha's marriage with Jasamā De, the daughter of *rāṇā* Udè Siṅgha, and the gift of 50 elephants he bestowed on the Cāraṇas on that occasion. The names of 7 Cāraṇas and 1 Bhāṭa are given in this connection :—

हाथी १ दूदै आसीयै नूं दीनां। हाथी १ देवराज रतनूं नै दीनै (*sic*) । हाथी १ दुरसै आढै नूं दीनां। हाथी १ बारट अखजी नूं दीनां। हाथी १ बारट लखैजी नै। हाथी १ गैपै तुंकारै सिंढायच नै दीनां। हाथी १ झूलै सांईयै नै दीनां। हाथी १ भाट खेतसी गांव दागड़ै रै नै दीनां (p. 208*b*). (*Sāyada rò gīta* : रहसी जग बोल घणा दिन रासा...)

The next subject treated is the expedition against Sultān of Sīrohī, which Rāya Siṅgha undertook by order of Akbar, and carried out most successfully by capturing Sultān himself and taking him prisoner to Bikaner (3 commemorative songs, p 210*a*). Pp. 210*b*-214*b* exhibit a copy—in *devanāgarī*—of the *firman* by Akbar, in which Rāya Siṅgha is recognized as a lord of 52 *parganas*. Then we have a description of how Rāya Siṅgha conquered Jodhpur from *rāva* Candra Sena and held it for 1 year (p. 214*b*), and during this period gave the village of Bhadorò, in the Nāgòra territory, to Sādū Mālò and four other villages to Āḍhò Durasò, and *lākhapasāvas* to Bāratha Lākhò, Bāratha Śaṅkara, etc. (*sākha rò kavitta*). Jodhpur is stated to have remained in the hands of Rāya Siṅgha till S. 1639, when he asked Akbar to give it to Udè Siṅgha (*sāyada rò gīta* by Ratanū Deva Rāja : थई भाम रासा छपत तप ईषता.... p. 215*b*). In S. 1642 Akbar commanded Rāya Siṅgha to the Dekhan, and while there Rāya Siṅgha ordered his chief minister Vachāvata Karma Canda to build at Bikaner a new fort, *Navò Koṭa*, which is the one that is now extant. The foundations were laid in Saṃvat 1645, and it was completed in Saṃvat 1650 (p. 216*a*). Follows the description of Rāya Siṅgha's marriage at Jesalmer (S. 1649) and in this connection an anecdote is related concerning Sinḍhāyaca Gèpò, and his habit of addressing all people as " thou ", which had won him the nickname of *Tūkārò*. On that occasion, Rāya Siṅgha bestowed some more gifts on the Cāraṇas, chiefly on : Mahaḍū Jāḍò, Ratanū Deva Rāja, and Sādū Mālò (commem. song by Sinḍhāyaca Gèpò : किसे राण रावल किसे राव राजा कीयो, p. 216*a*). P. 216*a* mentions a work (*Bhāsa*) in praise of Rāya Siṅgha, which was composed by Bāratha Śaṅkara and was rewarded by Rāya Siṅgha with one crore of rupees and a *jāgīr* in Nāgòra (*sāyada rò gīta* by Āḍhò Durasò : सबदी लग कोड़ पसाद रायसिंघ...). The last pages contain a description of Karma Canda's plot for murdering Rāya Siṅgha and placing Daḷapata on the throne, Karma Canda's taking refuge with Akbar, Akbar's reassuming from Rāya Siṅgha the *parganas* of Bhatanèra, Kasūra and others and assigning them to Daḷapata (S. 1656, p. 217*b*), Daḷapata's fighting against Rāya

Siṅgha and against Jāvadīn and being captured by the latter; the rebellion and death of Amara Siṅgha and the songs sung by Cāraṇī Padamā—Sādū Mālò's sister—on the occasion (S. 1654. pp. 218*a*-219*a*); the death of Prithī Rāja (S. 1657); the death of Rāma Siṅgha at Kalyāṇapura (S. 1656. commem. song: **सरणाई चरण वषांणै सबदौ**, p. 220*a*); and lastly the death of Rāya Siṅgha, which took place at Burāṇapura. in Saṃvat 1668 (*marasyò* by Āḍhò Durasò: **वडौ सूर सुदतार रायसिंघ विसरांमीयां**, p. 221*a*).

The *khyāta* of DAḶAPATA SIṄGHA begins p. 221*a* as follows:—

पीछै दलपतसिंघजी गादी विराजीया। दलपतसिंघजी रौ जन्म सं० १६२१। फागण वद। ८॥ इष्ट॥ ४४। ४५॥ दलपतसिंहजी रौ जन्मपत्री। सं० १६६८ राजा हुवा॥ तद दिलौ जाय पातसाह जिहांनगीर रै कदमां लागा। सू° वरस। १। चाकरी करी... etc.

The *khyāta* is a very short one. It relates how Daḷapata incurred the displeasure of the Emperor by refusing to go to court, whereas Sūra Siṅgha, his brother, succeeded in gaining the favour of the Emperor. and obtained from him the necessary help for making himself lord of Bikaner. Daḷapata was defeated and captured and taken to Ajmer. where he broke off from the jail. after killing his wives, and sword in hand met a glorious death (*sāyada rò gīta*: **कावां जद लौध किसन चौ कामण....** and *kavitta*: **दूठ पाथ देषनां** .. p. 225*a*).

The *khyāta* of SŪRA SIṄGHA properly begins p. 225*b* with the dates of his birth (S. 1651) and accession to the throne (S. 1670). and then a copy of three *firmans* giving a list of the *parganas* assigned to him by Jahāgīr:—

पीछै दिलौ गया तठै पातसाह जहांगीरजी मुनसब इनायत कीयौ। जिण मै पड़गना वगस्या तिण रौ सनंध रौ नकलां रौ याद॥ फरमांण फलोधी रौ॥... etc.

Before the beginning proper. however. some miscellaneous information is anticipated. namely: the revenge Sūra Siṅgha took on the descendants of the traitor Vachāvata Karma Canda. the reassuming of some *jāgīrs* and privileges. and the gift of a *lākhapasāva* to Gāḍaṇa Coḷò. who had composed a *veli* in his honour. The gift is commemorated in the *dūhò* following:—

चोलै राषण आप रां चोलै नै कर चाव।
सूरजमाल समापीया पण धर लाषपसाव॥ १॥

(S. 1672, p. 225*b*). Almost the whole of the *khyāta* of Sūra Singha consists of an account of the war consequent upon the rebellion of Khuram to his father Jahāgīr, and the part Sūra Singha played in it (comm. song by Sindhāyaca Kisanò : **गिरंद गाहटण...** p. 227*b*). The last three pages are devoted to Gòra Gopāḷa Dāsa, who distinguished himself in the suppression of the rebellion of the *navāb* of Ṭhaṭhò (pp. 229*a-b*), and to ṭhākura Udè Bhāṇa of Mahājana, who defeated a revolt of the Joiyās The death of Sūra Singha in the Dekhan is mentioned p. 230*a* and the year is given as Saṃvat 1688.

The *khyāta* of KARAṆA SIṄGHA begins from a contest he had with *rāva* Amara Singha,—the banished son of Gaja Singha of Jodhpur,—to whom Šāh Jahā had assigned Nāgòra, which had been in the possession of the *rājās* of Bikaner (pp. 230*b*-231*a*). Then it describes Karaṇa Singha's campaign against the *rājā* of Jvārī, who had rebelled to Sāh Jahā and was eventually defeated and captured in Saṃvat 1704, and after it the campaign Karaṇa Singha made against the *rāva* of Pūgaḷa and the division he made of the territory of Pūgaḷa amongst the Sekhāvata Bhāṭīs (*sākha rī nīsāṇī* by Sādū Mahesa Dāsa : **सोलै से तेहतरै...** S. 1673, p. 232*a*). Next comes the description of Orangzeb's usurpation of the imperial throne (S. 1715, pp. 232*b*-233*a*), the death of Amara Singha (p. 233*b*), and then again the usurpation of Orangzeb, related at more length. Pp. 236*a*-238*a* contain a series of *jhūlaṇā dūhās* in honour of Kesarī Singha—the second son of Karaṇa Singha—composed by Kaviyò Lūṇa Karaṇa (**करण प्रणाम प्रमेस कुं** ... etc.). Follows a very interesting anecdote, illustrative of the attitude of the Rajputs towards the intolerant policy of Orangzeb. Orangzeb, it is stated, had devised a scheme for taking all the Rajput nobles beyond the Ataka, under the pretext of a military expedition, and there forcibly convert them to the Islam. But the Rajputs were informed of the plot and, when they reached the Indus, they contrived to make the Mugals cross first, and then, when the boats came back to fetch them, destroyed them all and returned to their lands. It is stated that the first to strike the axe on the boats was Karaṇa Singha, and in recognition of this fact he was given by the consent of all the Rajputs the title of "Emperor of Hindustan" (**हिंदुस्थान रै पातसाह**). The fact is commemorated in the *gīta* following :—

करण प्रथी इकराह पतसाह आरंभ करे
कूच कर हले दरकूच काजा ।
अटक असुरांण रा कटक सब ऊतरे
रहे तट वार हिंदवांण राजा ॥ १ ॥

वंस षटतीस मिल वात यह विचारी
जोर औरंग पड़े सोर जाडौ ।
सूर रौ सूर केवांण भुज साहीयां
आभ पड़तां ऊवौ भूप आडौ ॥ २ ॥
कुहाड़ां मार जिहाज बटका करे
धीर सांरां धरे मेट धोषो ।
करां षग तोल मुष बोल कहीयौ करन
जितै ऊभौ इतै नहीं जोषौ ॥ ३ ॥
करन वाषांण दुनीयांण धिन धिन कहै
धरम त्रनीयांण भुज अमर धाहू ।
अटक सूं लीयां हिंदवांण आयौ उरड़
मुरड़ पतसाह वीकांण माहू ॥ ४ ॥ (p. 239*b*).

After two other songs, one of which by Sindhāyaca Ṭhākura Sī, the chronicler proceeds to relate how Orangzeb called Karaṇa Siṅgha to Dillī to kill him, but afterwards thought it wiser to command him to Orangābād, and, whilst Karaṇa Siṅgha was there, resumed the *mansab* of Bikaner. In Saṃvat 1724, the *mansab* of Bikaner was given to Anopa Siṅgha. The last page mentions three villages in the territory of Orangābād, which Karaṇa Siṅgha granted to Cāraṇas, to wit: Vīkāsara to Sā̃dū Mahesa Dāsa, Dā̃talī to Ratanā̃ Māna, and Revāṛò to Kaviyò Lū̃ṇ'a Karaṇa; and then the death of Karaṇa Siṅgha which took place at Orangābād in Saṃvat 1726 (commem. *gīta*: नरां नाह पतसाह छोडाड़ सकीयौ नही.... p. 241*b*).

The *khyāta* of ANOPA SIṄGHA begins with a list of the *parganas* in the *mansab* of Bikaner, and then an account of Anopa Siṅgha's participation in the war against Siva Rāja in the Dekhan:—

पीछै अनोपसिंहजी नै पातसाहजी दषण रै बंदोबस्त साहू मेलीया। जिणां दिनां सिवराज राजगढ रौ घोड़ां हजार ३०००० दिषण मै सारी जागा डंड ठहरावै वा० मुलक लूटै। तिण पर माराज पातसाहजी रै हुकम सूं फौज लेर पधारीया। परै सूं सिवराज आयौ... etc. (p. 242*a*).

After the end of the war, Anopa Siṅgha was conferred by Orangzeb the title of *mahārājā* (*sāyada rò gīta*: सिवौ वाहादर अत

सबस ।... etc.). Follow the expeditions against Sikandara of Vījāpura and Tānā Sāh of Golakuṇḍa (pp. 242*b*–243*a* : commem. song : रूप कौ अनूप रस...), a *kavitta* on Orangzeb's religious intolerance (उदैपुर प्रघ्म कीयौ..., p. 243*a*), and minor accounts of marriages and the internal disturbances caused by the Bhāṭīs of Cūḍera (pp. 243*b*-ff.). P. 247*a* it is recorded that Anopa Siṅgha was a great scholar, and composed works in Sanskrit, amongst which the *Anūparatnākara* and *Anūpameghamālā*. Then we have the story of the trouble caused by Vanamālī Dāsa, an illegitimate son of Karaṇa Siṅgha, who enjoyed the favour of the Emperor, until Anopa Siṅgha succeeded in getting rid of him (pp. 247*b*-248*b*). P. 249*a* records the death of Anopa Siṅgha at Ādūṇī, in Saṃvat 1755 (commem. song : दलां साह रां वाह दोय राह दाषे दुनौ...)

The *khyāta* of Sarūpa Siṅgha is a very short and unimportant one in itself, but is enlarged by the insertion of some extraneous matter relating to Jodhpur beginning :—

अथ सं० १७६२ चैत्र सुद १५ नै पातसाहजी दुरगदास ऊपर वडा महरवांन हु अथ वीनती कर जोधपुर अजीतसिंघजी ने बगसायौ... (p. 249*a*),

and by a biographical account of Padama Siṅgha—the eldest son of Karaṇa Siṅgha—from the quarrel over a deer which took place at Orangābād between Mohaṇa Siṅgha—another son of Karaṇa Siṅgha—and the imperial *koṭavāla*, and in which Padama Siṅgha killed the latter (pp. 249*b*–250*b*) (four commem. *gītas*, one of which by Dhaḍhavāṛīvò Dvārakā Dāsa, pp. 251*a*-*b*), to the glorious death he met in the Dekhan (p. 256*b*) (commem. songs : लागा पग सेस आभ सिस लागौ .. etc., p. 257*a*-*b*). The chronicle of Sarūpa Siṅgha proper begins only p. 258*a* :—

अथ जिणां दिनां मै मुषत्यारी मूधड़ै रघनाथ री छै: वा° इणां रै जिलै मै इतरी आसांमी छै: वौसवाल कोठारी कूकड़चोपड़ौ नैणसी जीवणदासौत... etc.

It consists only of a description of some intrigues which took place at Bikaner, while the young *mahārāja* was in the Dekhan, and terminated in the putting to death of Koṭhārī Nèṇa Sī and three other officers who were suspected to be hostile to the Mājī. Sarūpa Siṅgha died in Saṃvat 1757, after a reign of only two years (p. 260*b*).

The *khyāta* of Sujāṇa Siṅgha begins p. 260 with Orangzeb's transfer of his capital from Dillī to Orangābād :—

सू० पातसाहजी इण तरै दिली छोडी सं° १७५८ दिली मै फकीर सिरमद कुं मरवाया सू° यो सिरमद वडो अवलीयो सिद्ध हो... etc.

Commemorative *dūhò* (p. 261*b*) :—

केई बैसो गमक कदर केई मनमौजी पीर ।
सब के कंथ वटोल कर ले गयौ आलमगीर ॥ १ ॥

The only important events in the reign of Sujāṇa Siṅgha are the repeated attacks he had to sustain from Ajita Siṅgha, Abhè Siṅgha, and Bakhat Siṅgha of Jodhpur, namely: the first invasion by the Jodhpur army at the command of Bhaṇḍārī Rughanātha (pp. 261*b*–262*b*), the plot of Ajita Siṅgha for capturing Sujāṇa Siṅgha through Vyāsa Dīpa Canda (p. 263*a*), the second invasion by Bakhat Siṅgha and Abhè Siṅgha of Jodhpur (S. 1790, commem. song: हुवो नाव सूजां दूसो राव बीकां हथे, p. 264*a*), and lastly the stratagem of Bakhat Siṅgha for entering the fort of Bikaner by surprise (S. 1791, p. 265*b*). P. 264*b* it is stated that Sujāṇa Siṅgha entrusted the administration of the State to his son *kãvara* Jorāvar Siṅgha. The demise of Sujāṇa Siṅgha, which took place in Saṃvat 1792, is recorded p. 266*a*.

The subject of the *khyāta* of Jorāvar Siṅgha, which begins p. 266*a* as follows :—

पीछै देस रै दषणादै पासै राजा अभैसिंघजी री तर्फ सूं थाणा बैठा हा : तिणा सूं फौज कर औजी थाणां ऊपर चढीया : सू थांणा सारा उठाय दीना : वा° परै सूं अभैसिंघजी फौज कर वषतसिंघजी री कांकड़ पर डेरा कीया...,

is likewise formed by the hostilities with Jodhpur, this time Bakhat Siṅgha siding with Jorāvar Siṅgha against Abhè Siṅgha. The account of Abhè Siṅgha's siege of Bikaner, which was relieved by Jè Siṅgha of Āmbera's assault on Jodhpur, is given at great length pp. 268*a*-274*b*. The *khyāta* ends p. 276*a* with the death of Jorāvar Siṅgha (S. 1802).

The *khyāta* of Gaja Siṅgha begins :—

तथा जोरावरसिंहजी रै लारै संतान नहीं तिणा री वडी चिंता हुई वा° ज्यां दिनां अमरसिंघजी । तारासिंहजी । गदड़सिंहजी । नागोर सं घड़ लेय लाड़णं आया हा बीकानेर री विगाड़ करण सारू...

(p. 276*a*), and treats the subjects following: installation of Gaja Siṅgha, invasion of Bikaner by the Jodhpur army headed by Bhaṇḍārī Ratana Canda and its defeat (pp. 276*b*-278*b*. *sākha rò gīta* : कहै खेम जोधांण रौ प्रजा खमराव कथ...), coalition of Gaja Siṅgha and Bakhat Siṅgha against Abhè Siṅgha and Malāra Rāva (S. 1804, pp. 279*a*-*b*). coalition of Gaja Siṅgha and Bakhat Siṅgha against Rāma Siṅgha of Jodhpur. and account of the relations that existed between Ajita Siṅgha of Jodhpur and Jè Siṅgha of Āmbera on one side, and the Emperor on the other (pp. 279*b*-283*b*), defeat of Rāma Siṅgha and installation of Bakhat Siṅgha on the throne of Jodhpur (S. 1808, p. 284), Gaja Siṅgha's marriage at Jesalmer (S. 1808, pp. 284*b*-287*a*), copy of a *sanad* by Ahamad Sāh dated *san* 1166, in which Gaja Siṅgha is recognized as a *mansabdār* of 7 thousand (pp. 288*b*-289*b*), coalition of Gaja Siṅgha. Vijè Siṅgha. and Bahādar Siṅgha of Kisanagaḍha against Rāma Siṅgha of Jodhpur and the Marāṭhās (pp. 289*b*-295*a*, S. 1812). The remaining pages contain mostly local and unimportant information concerning minor events: such as Gaja Siṅgha's marriage with the daughter of *rājā* Jèta Sī of Kāvā, which took place at Jaipur (S. 1812), and which is described very diffusely pp. 295*b*-298*b*, etc. Pp. 307*b*-309*a* describe the dispute between Vijè Siṅgha of Jodhpur and Ara Sī of Udèpur over the province of Goḍhavāṛa, and Gaja Siṅgha's intermediation in the same (S. 1828). The *khyāta* ends p. 311*b* with the death of Gaja Siṅgha in Saṃvat 1844.

The *khyāta* of RĀJA SIṄGHA, which is a very brief one, begins p. 312*a*, after a list of the sons and wives of Gaja Siṅgha :—

हमै माराज राजसिंघजी राजा हुवा सू° सरीर मै खेद तौ पैलड़ीज ऊतौ पण राजतिलक विराजीयां पछै सरधा घणी घट गई... etc.

Rāja Siṅgha had long been ill. and succumbed to his illness a few days after his accession. He left an infant son. Pratāpa Siṅgha, who according to the chronicle, died of small-pox in the same year as his father (p. 312*b*).

The *khyāta* of SŪRATA SIṄGHA goes from p. 312*b* to p. 339*a* It begins :—

पीछै सं° १८४७ पोष वद ६ मंगलवार नै माराजकांवार रतनसिंघजी रौ जन्म हुवौ अठ इग्याहीज साल मौज कर पधारीया गांव काळू मांय कर डेरा चूरू हुवा ठाकर सिवजीसिंहजी पावां लागा ... etc

The most important events related are: the capture of Bhaṭanèra (S. 1862. pp. 313*a*-314*b*)—it was after capturing it that Sūrata Siṅgha changed its old name into that of Hanumānagaḍha—the Sindh expedition (S. 1858-9. pp. 314*b*-315*b*). the coalition of Sūrata Siṅgha with Jagata Siṅgha of Jaipur and Savāi Siṅgha of Pohakaraṇa against Māna Siṅgha of Jodhpur (S. 1863-5. pp. 316*b*-320*a*). the invasion of Bikaner by the Jodhpur army (pp. 320*a*-322*a*), the fight for Cūrū (pp. 324*b*-ff.). the treaty concluded with the East India Company in Saṃvat 1875. of which a copy is inserted pp. 330*b*–331*b*. the help received from the English (pp. 332*a*-ff.). etc. The *khyāta* ends p. 339*a* with the death of Sūrata Siṅgha (S. 1885).

The *khyāta* of RATANA SIṄGHA begins p. 339*b* as follows :—

सं० १८८५ वैसाष वद ५ श्रीमाराज रतनसिंह्जी तषत विराजीया: करणीमौल मै सू° पहला तौ गांव सेषसर रै मोदारै ... तिलक कीयौ श्रीहजूर रै वा° पीछै माजन रां ठाकरां वैरीसालजी सेरसिंहोत हजूर रै तिलक कीयौ... etc.

It is the most diffuse of all the *khyātas* and numbers 55 leaves containing a very minute and particular account of all the events, most of them unimportant, in Ratana Siṅgha's reign. which it would be difficult and superfluous to mention here in detail. The death of Ratana Siṅgha (S. 1908) is told p. 393*b*. and after it a series of *marasyā kavittas* by Vīṭhū Bhoma is quoted. and with it ends the work.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 2:—राठौड़ाँ रौ वंसावऴौ नै पीढियाँ नै फुटकर वाताँ.

A MS. in the form of an ordinary book. cloth-bound. consisting of 82 leaves, wrongly numbered as 81. of which 6 loose. 3 at the beginning and 3 at the end Size $9\frac{1}{4}'' \times 6\frac{1}{2}''$. Many pages are blank. The written pages contain from 12 to 15 lines of writing of 13 to 16 *akṣaras*. Old Marwari script. except pp. 25*a*-27*a*. which are in *devanāgarī*. and were apparently written long after the rest of the MS Date: about the end of the Saṃvat-century 1600. In the script no difference is made between ड and ड़.

The MS. is a very important and valuable one, especially in view of its age. It contains the works following —

(*a*) राठौड़ाँ री वंसावली राउ सीहैजी सूँ राउ कल्याणमलजी ताँई, pp. 1*a*-24*a*. A genealogical sketch of the Rāṭhòras of Bikaner from *rāva* Sīhò to rāva Kalyāṇa Mala, who died at Bikaner in Saṃvat 1630. It begins :—

राजि श्रीसीहोजी कनवज ऊंती आ[य] षेड रहीयो पछै श्रीदारकाजी री [जात] नु हालीयो सु विचालै पाटण मुल[रा]ज सोलंकी री रजवार सु : लाषौ फु[ला]णी उजाड घंणा कीया सु ते रे लीयै सीहजे (*sic*) नु राषै पछै सीहेजी कहो जु जात करि नै घिरतो आईस पछै घिरता आया ताहरा : लाषौ फुलांणी मारीयौ पछै सीहेजी नु : मुलराज परनाय नै षेड मेल्हीया (p. 1*a*),

and continues with a list of the sons of Sīhò who are here represented as four, to wit : Āsathāna, Sonaga, Ajò, and Reṇū, and with regard to the last one it is stated that his son was killed by some Cāraṇas, whom he used to feast at his table (p. 1*b*). Follow lists of the sons of Āsathāna, Dhāṃdhala, Udala Saḷakhò, and Vīrama, containing almost only bare names. With Vīrama (p. 3*b*), the genealogy enlarges into a compendious *Khyāta* or historical sketch. This begins :—

तथा : वीरमजी महेवै : मालेजी कंन्हे रहता नै जोइया भटनेर घारबारे रे (*sic*) रहै आपत माहे व्रो हालीयो पछै जोइयोः न्हुणे नुं चुवडराय मारीयो...

Follows the account of Cūṃdò, Vīrama De's son from the legend of his having been brought up by Cāraṇa Ālhò at Kaḷāū (p. 6*a*), to his death under the walls of Nāgòra (p. 12*a*) :—

पछै मुलतान री फोजा नै दिली रा फोजा ले नै राउ चुडे उपर नागोर आयो राउ चुडो नागोर मारीया पछै केल्हण अपुठो गयो हंमै ।

Next comes a list of the sons of Cūṃḍò and after it the narrative is continued with Satò and Riṇa Mala, the adventures of Narabada being kept in prominent view. P. 17*a* gives a list of the sons of Jodhò, in which Vīkò is the first, and a preliminary account of him is given as follows :—

१ राजि श्रीवीकोजी नु (:) जांगलु ... ...

ताहरा कितराहेक दिन उसीया रह्यीया पछै कोडमदेसर राउ रिणमल री बयर रांणगदे री दीकरी तलाव कराडीयो तेथ रह्या।

With page 17*b* the account of Vīkò is resumed, from the attempt he made to make himself lord of Jodhpur at the death of Jodhò :—

पछै जोधोजी राम कह्यो सु टीकाइत नीबो ऊतो सु पेहली रांम कह्यो हुतो पछै राउ वीको कोडमदेसर ऊंतो सु राः वेरसल भीमोत वीकेजी नु कहाडीयो जु राउ जोधै राम कह्यो छै जे विगर गढ मै चढीया तु आयो तो टीको तो नु हुसी पछै राउ वीको कोडमदेसर हुतो हालीयो सु पेडै माहे आवंत अंमल कर नै सुतो सु मोवडै रो आयो ने ता पेहली हाडी जसमादे उतर नै वेरसल नु हाथा गेहर नै ले चढी गढ उपर पछै सातल नु टीको दीन्हौ तितरै राउ वीकोही आयो पछै गढ घेरीयो राउ वीकै सुः (*sic*).

The *khyāta* of Vīkò comes to an end p. 19*b* with the foundation of Bikaner. The following pages contain a very brief account of Lūṇa Karaṇa, and then only bare lists of names of the sons of Vīkò (p. 20*b*), Lūṇa Karaṇa (p. 22*b*), Jèta Sī (p. 23*a*), and Kalyāṇa Mala (p. 23*b*–24*a*).

(*b*) <u>दिल्ली रै पातसाहाँ री याद,</u> pp. 25*a*-27*a*. A list of the Emperors of Dillī from Sultān Samakā Gorī (1st) to Jahāgīr (73th). Apparently written at a later time than the rest of the MS.

(*c*) <u>साँखलाँ दहियाँ सूँ जाँगलू लियौ तै री हाल,</u> pp. 37*a*-*b* A very interesting little note on Ajiyāpura (Jāgaḷū ?) and Prithī Rāja, and how the Sākhalās conquered Jāgaḷū from the Dahiyās :—

दहीयाणी अजीयादे (गांव) रिणीहरो दहीयै रे बेटी राजा प्रिथीराज नु मांगी ऊती सु डोली दहीया ले ने हालीया ऊंता पछै जांगलु आय रह्या पछै अजीयादे कोट आप रे नाव अजीयापुर कराडीया आगै जंगल धरती ऊंती किउ न ऊतो पछै राजा प्रिथीराज सीकार रांमण (*sic*) इये धरती आयो ऊंतो ताहरा अजीयापुर आयो पछै बायर नु ले अजमेर गयो नै दहीया अजीयादे रे साथ

ऊंता सु रहीया पछै सांषलो (रायसी :) रूंगा (नागोर रे गांव) ऊंतो आय नै रासीसर रहौ पछै उपाधीयो १ केसव सांषलां रे ऊतो तिण कुड कर नै सांषलां सं वात कीवी जु थो नु जांगलु दीरा द्ु सांषलां नु मराड नै पछै दहीया नु सांषलां बेटी [दी]न्ही पछै जान आई ऊंती ताहार (*sic*) सगलां [द]हीया नु चुक कर नै सांषला मारीया मार नै जाय जांगलु लीयो उव सांषला रहता पछै ।

(*d*) राठौड़ाँ री पीढियाँ राउ सीहैजी सूँ वीकानेर रै राउ कल्याणमलजी ताँई, pp. 39*b*-43*b*. A series of genealogical lists containing only bare names and almost identical with the lists in (*a*).

(*e*) राठौड़ाँ री पट्टावली आसपाल सूँ वीकानेर रै राजा सूरज-सिङ्गजी ताँई, p. 46*b*. A list of the Rāṭhòṛa rulers from Āsa Pāḷa to Sūraja Singha *rājā* of Bikaner. Containing only bare names.

(*f*) राउ जोधैजी री वेढाँ कियाँ री याद, pp. 47*a*–48*b*. A list of the battles fought by *rāva* Jodhò, beginning :—

कुवरपदे थंका (*sic*) :

१ केरवो मारीयो

ताहरा वाहर चढीयो सु चुहलराई आपडीयो आेथ वेढ ऊई... etc.

(*g*) वीदावताँ री विगत, pp. 53*b*-56*b*. A note on the Vīdāvatas from *rāva* Jodhò, who conquered Lāṛaṇū, Chāpara and Dronapura from the Mohilas Ajīta, Vachò, and Kānò, and gave the land to his son Vīdò, down to Bhopata Rāmòta, whose domains were confiscated by *rājā* Rāya Singha in Samvat 1628. The note contains a list of the seven sons of Vīdò and the villages they possessed, and then a short historical account of the Vīdāvatas down to Bhopata, and their relations with the rulers of Bikaner and the Paṭhāṇas of Nāgòra. The note begins :—

मोहिल अजीत नै रांणौ वछौ इयां री राजथांन लाडणु नै छापर ऊतौ नै द्रणपुर मोहिल कांन्हौ वसौ पछै महाराई श्रीजोधजी

(*sic*) सगलां नुं मारि नै मोहिले रे रौ (*sic*) धरिती ले नै राजि श्रीवीदेजी नुं राषीयौ... etc.

(*h*) काँधलौताँ री पीढियाँ, pp. 58*b*-60*b*. A series of genealogical lists of the Kă̆dhalòta Rāṭhòras containing only bare names. It ends with the two sons of Jagò Săīdāsòta : Nārāiṇa and Rāgho Dāsa.

(*i*) जोधावत जोधपुर रै धणियाँ री पीढियाँ, pp. 63*a*-65*b*. Genealogical lists of the successors of Jodhò, coming down as far as the sons of Udè Siṅgha. The lists contain only bare names, except for a short narrative in prose which is inserted pp. 64*a* ff., and the subject of which are Candra Sena and his sons Ugra Sena Rāya Siṅgha, and Āsakaraṇa, and his brother Udè Siṅgha. This narrative begins as follows :—

जोधपुर तुरकाणो कै (।) चंदसेणजी राम कहो ताहरा टीको आसकर (*sic*) नु दीन्हो पछै कितरेहेके दिहाडै उगरसेन कहो जु मो कंन्हा चाकरी कराडौ को नही... etc.

(*j*) राउल मालै नै जगमाल मालाउत रै दीकरां रै नाम तथा पोहकरणाँ री पीढियाँ, pp. 74*b*–75*a*. Three genealogical lists giving only bare names, the third of which comes down as far as Sūjò Lūkāvata

(*k*) भाटियाँ री पीढियाँ, pp. 78*a*-81*b* Genealogical lists of the Bhāṭīs of Jesalmer, Derāvara, Vīkamapura, Pūgaḷa, and Hāpāsara. The first list begins :—

भाटी ऊवा ताँह री विगत (।) १ भाटी १ मांजमराव १ मंगलराव १ वीजल १ देदल १ केहर १ तंणु तणौट कराडीयो १ विजैराव १ देवराव देरावर कराडीयो १ मुध १ वाकु... etc.

The last name in the first list is *rāuḷa* Kalyāṇa Dāsa Hararājòta, who is here stated to have succeeded in Saṃvat 1670.

The MS. forms part of the Darbar Library in the Fort of Bikaner

MS. 3:—**वीकानेर रै राठौड़ाँ री ख्यात देसदरपण तथा पट्टाँ र गाँवाँ री विगत.**

A cloth-bound volume, consisting of 166 leaves, each measuring 12¼″ × 14½″. Nearly 30 leaves blank. Each page contains about 25 lines of writing, and each line about 50 *akṣaras*. The MS. was all written by one and the same hand, apparently some 30–40 years ago. It is a copy from another MS., as clearly shown by the frequent empty spaces in the text. It contains two different works, to wit :—

(*a*) वीकानेर रै राठौड़ाँ री ख्यात देसदरपण सिंढायच दयाल्दास कृत, pp. 1*a*—57*b*. A history of the Rāthòra rulers of Bikaner from the origins down to the reign of *mahārājā* Ratana Siṅgha (Saṃvat 1902). The date of the composition of the work and the name of its author are recorded in ten *dūhās* in Piṅgaḷa in the first page, which form a kind of introduction and explain that the *khyāta* called *Deśadarpaṇa*, i.e. "the mirror of the country," was compiled by *kavi* [Sindhāyaca] Dayāḷa Dāsa by order of *rāva* [Vèda Mahatā] Jasavanta Siṅgha, during the reign of *mahārājā* Sirdār Siṅgha of Bikaner, in Saṃvat 1927 (1871 A.D.). Dayāḷa Dāsa is the same Cāraṇa who compiled the *Khyāta* No. 1, described above. The present work, however, is not identical with the last-mentioned one, but differs from it to some degree, especially in the first part. The *Deśadarpaṇa* is a much less finished and co-ordinate work than *Khyāta* No. 1. It is a very summary and defective chronicle from the beginning down to the accession of *mahārājā* Gaja Siṅgha (Saṃvat 1802), and a very minute and diffuse one from the accession of Gaja Siṅgha to the end.

The work begins with a list of the names of the Rāthòras of Bikaner, from Nārāyaṇa (1st) to *mahārājā* Dūgara Siṅgha (262nd), which contains only bare names and then the narrative, in Marwari prose, begins from *rājā* Puñja (247th). P. 4*a* gives the following account of *rāva* Sīhò :—

२५५ मो पीढी सीयोजी सेतरामजी रा हुवा तिणा री जनम री याद सं° ११८५ काती व्द ५ रो जनम सं° १२१२ वैसाष व्द १२ राजा हुवा : लाष २४०००० री पैदा सुं कौताइक परगनां सुं इनायत कनोज ऊई सु पातसाह री चाकरी मै रजु हुवा . . . etc.

The *khyāta* of Bikaner proper begins from p. 7*b* with an account of how *rāva* Jodhò defeated *rāṇò* Ajita Mohila and

conquered from him Chāpara and Dronapura P. 9*a* the reasons for Vīkò's and Kādhala's emigration are given, much in the same way as in *MS* 1 :—

उगाहीज दीनां कवर वीकैजी काकाजी कांधलजी सुं इकलास घणी ऊंतो सु कांधलजी सुं कवर वीकोजी वतलाय रह्या था राव जोधाजी यां नुं देषीया इसो फुरमायो ग्राज तो काका कांधलजी सुं भतीज रै सला हुवै सु जांणां क्हां इसी दीसे क्है काई नवी जमी षाटसी . . . etc.

The *khyāta* of Vīkò continues in the next two pages, his conquests being simply mentioned one after another. About the expedition against Jodhpur, it is said that Vīkò succeeded in looting the city (p. 9*b*). The *khyāta* of Lūṇa Karaṇa (pp. 10*a*-11*b*) contains exactly the same events as *MS* 1, and they are also given in the same order The *khyāta* of Jèta Sī begins p. 11*b* as follows :—

सं° १५८३ सांवण सुद ५ नुं गांव नापासर रै डेरां सुं वीदावत कौल्यांणदास री तरफ रो ग्रोठी ग्रायो तै रा समंचार मातमपोसी वासतै कौल्याणदास ग्रावै क्है इसा समाचार रावजी ग्रौजैतसी सुं मालम हुवा : तै पर रावजी कह्वायो वात समझी ग्रठै ग्रावण रो क्युंही काम नही . . . etc..

and ends abruptly p. 13*b* with the mention of *rāva* Māla De's expedition against Bikaner. Follow the *khyātas* of Kalyāṇa Mala (p. 14*a*), Rāya Siṅgha (pp. 14*a*-15*b*) Dalapata Siṅgha (pp 15*b*-16*b*), Sūra Siṅgha (pp. 17*a*-18*a*), Karaṇa Siṅgha (pp. 18*a*-18*b*), Anopa Siṅgha (pp 18*b*-19*a*), Sarūpa Siṅgha (p. 19*a*) Sujāṇa Siṅgha (pp. 19*a*-20*b*) and Jorāvar Siṅgha (pp. 20*b*-21*a*) all of which are very abridged and defective some of them consisting only of a few lines and giving only the dates of the principal events This part of the work contains no commemorative songs

The latter part of the work, which describes the reigns of Gaja Siṅgha, Sūrata Siṅgha, and Ratana Siṅgha, is compiled on altogether different lines and contains much the same substance as the corresponding part in *MS* 1. The *khyāta* of Gaja Siṅgha begins, p 21*a* as follows :—

ग्रौजी जैपुर था सु रीणी पधारीया तरै वीकानेर सु म्हंतो बषतावरसींघजी सांम्हा गया वीकानेर पधराया सं° १८०२ ग्रसाड व्द

१४ नुं आंय फोरी पछे गादी बीराजीया पछै सं° १८०२ उगाढी रात कवरजी अमरसींघजी गांव गाडवालै सुं परवारा जोधपुर राजा अभै-सींघजी कन्है मदत लेवण साह गया . . . etc..

and comes to an end p. 26*b*. Then follows the *khyāta* of Sūrata Siṅgha (pp. 26*b*-32*b*), and lastly that of Ratana Siṅgha (pp. 32*b*-57*b*). This begins :—

सं° १८८५ वैसाख व्द ५ गदीनसीन हुवा वैसाख व्द ५ नु श्रीजी पोसाख कर करणामोल मै पधारीया : तखत ऊपर बीराजीया पहला तो गांव सेखसर रै गोदारां श्रीजी रै तीलक कीयो पछै महाजन रै ठाकर बीका रतनसीयोत वैरीसालजी मेरसीयोत तीलक कीयो . . . etc.

From a comparison of the few lines quoted above with the corresponding ones in *MS. 1* (p. 339*b*), it will be seen how closely the two MSS. agree with one another. In fact, especially as far as the *khyāta* of Ratana Siṅgha is concerned, the text in the two works is identical, except for slight differences in the wording and the use of different synonyms: In the *Deśadarpaṇa*, the *khyāta* of Ratana Siṅgha is not completed It breaks off in Saṃvat 1902 with the mention of the contingent Ratana Siṅgha sent to Marotha in help of the English (p. 57*b*, corresponding to p 378*b* in *MS* 1).

(*b*) <u>बीकानेर रै पट्टाँ रै गाँवाँ री विगत,</u> pp 76*a*-154*a*. A descriptive list of the villages in the Bikaner State, classified according to the names of their different tenants, with the figures of their respective income population, etc , and also summary accounts of the principal events in the history of each fief, as well as genealogical lists of the ancestors of the present tenants, etc Compiled under the reign of *mahārāja* Sirdār Siṅgha, and probably intended to form a kind of supplement to the *khyāta* (*a*) described above The work begins from the villages assigned to the temples for their maintenance :

श्रीदेवस्थांना तालकै (*sic*) गांव मंडीया तै री तपसील इण भांत,

then follow the other fiefs. As a specimen of the nature of the work, we may take the account of the fief of Mahājana, which begins p. 98*a* as follows :—

रेख	गांव	पैदावारी
८६	८७	५१०००

ठीकांणो महाजन पटो गांव १३५ रो लीषीजै तैं री वीगत इण भांत छै (।) हमार ठा° अमरसींघजी ठाकर रे घर पटै रा गांव १०८ ठाकर बंदगी में पोहता तैं सुं वधारै रा गांव ११ परधांन ठाकरां रे अमरावत छै त्यां रै पटै गांव १५ इण भांत पटो तो गांव अेक सो पैंतीस १३५ रो लीषीजै परंत हमार पटै वा: आवाद कमतो छै तै री तपसील इण भांत ठा° डावी मीसल सीरै बैठै महाजन रो ठीकांणो रावजी श्रीलूणकरणजी रै राज मै वडा कवर रतनसीजी था ज्यां नै अवल मै ठीकांणो बंधायो संवत १५६२...

Then follows a list of all the villages in the fief of Mahājana. The work describes first the fiefs of the Rāṭhòras (Vīkā. Jodhā. Rūpāvata Vīdāvata, etc.). and then those of the chiefs belonging to other tribes of Rajputs (Bhāṭī. Tāvara. Parihāra. Kachavāha Pāvāra Vāghoṛa, etc.).

The MS forms part of the Darbar Library in the Fort of Bikaner

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MS. 4 :—बीकानेर रै राठौड़ाँ री वात तथा वंसावली.

A MS. consisting of 54 leaves. of which about one half covered with writing, and the other half blank. Incomplete apparently one or two leaves being missing at the end Each leaf measures $8\frac{1}{4}'' \times 6''$ and contains 23 lines of writing of about 18 *akṣaras* each. Written all by one hand, some 150-200 years ago Cloth-bound, but with loose leaves The script is very incorrect *devanāgarī* and makes no distinction between ड and ड़.

The MS contains —

(*a*) राठौड़ाँ री वात राव सीहैजी सूँ राजा रायसिङ्घजी ताँई, pp. 1*a*-23*b* A very summary historical sketch of the Rathòras of Bikaner from *rāva* Sīhò to *rājā* Rāya Siṅgha. apparently compiled during the reign of the latter The first part of the work. from the beginning to the reign of Lūṇa Karaṇa (pp. 1*a*-15*b*) is written on the very same and identical lines as (*a*) in *MS.* 2 the only difference being in that the account here is much more ample than that in *MS* 2. and commemorative

songs are abundantly interspersed. Many passages are practically identical in the two works, only the wording is slightly altered by the use of different synonyms and expressions. There is no doubt that of the two versions, that contained in *MS.* 2 is the original. To give an idea of the close dependency of the two works on one another, I quote below the beginning of our *MS.* 4 (*a*), which the reader may compare with the beginning of *MS.* 2 (*a*) quoted in the above pages :—

सीहोजी षेड गांव आय नै रहीया पछै औदारिकाजी री जात नु हालीया वीच पाटंण सोलंकी मूलराज री रजवार उठै डेरा कीया सु मुलराज चावोडां रो दोहीतो चावोडां रै भाटी लाषे फुलांणी सुं वैर सु लाषै षेटै करण मै निबला घात दीया तै सुं राज री धंणी मूलराज ऊवो सु मूलराज सीहैजी सुं मिलीयो कहो मांरे लाषै सुं वैर छै थे मारी मदाह (*sic*) करो . . . etc.

The narrative continues on the same lines as in *MS.* 2 (*a*), only more diffuse, as far as the expedition of Lũṇa Karaṇa against Jesalmer, the account of which ends p. 15*b*, as follows :—

सु अठा सु लुंणकरण फोज कर चढीयो सु जेसलमेर सु कोस हेक परीया बावलांणी सुधा फेरीया रावल गढ मां बेठै जोयो,

corresponding to the following passage in *MS.* 2 (*a*), (p. 20*a*):—

ता पछै राउ लुणकरण वले कटक करि नै जेसलमेर गया राउल गढ झालीयो पछै कोट दोला फेर नै पाछा आया.

The rest of the work finds no correspondence in *MS.* 2 (*a*) which is interrupted after the list of the sons of Lũṇa Karaṇa, corresponding to p. 16*a* in the present MS. Pp. 16*a*-23*b* contain a continuation of the narrative, on quite the same lines, from the accession of Jèta Sī to the reign of Rāya Siṅgha. I give below the last lines, from which it would appear that the work was composed under the last-mentioned *rājā* :—

अर रायसंघजी राज करें देस मां अंमल दसतुर ऊवो पछै पातसाह अकबर गुजरात रयासा पर आवै स [डे]रा अजमेर ऊवा तद अठा सुं रायसंघजी रांमसंघजी दुजा उमराव सारा साथ ले अजमेर पातसा री पावां लागा पंण पातसा ईहां सु राजी नही......पछै इहां अरज कीवी जो गुजरात पर हरवल म्हे हुसां चाकरी मुजरो कर देषासां तद

पातसा कन्हे वीकानेर रो नवमोहरो लिखायो अजमेर रो सुबै तईनाथ ईण भांत चाकर हुवा.

Here ends the work proper. After the end, 4 commemorative *dūhās* are added which have nothing to do with Rāya Singha and whereof the text is very incorrect.

(*b*) जोधपुर रै राठौड़ राजावाँ री वंसावली, pp. 23*b*-26*a*. A genealogy of the Rāṭhòṛa rulers of Jodhpur from *rāva* Sīhò to *mahārājā* Abhè Singha. It contains only names and references to the principal events and dates. The latest date mentioned is Saṃvat 1781.

(*c*) वीकानेर रै राठौड़ राजावाँ री वंसावली, pp. 26*a*-27*b*. A similar genealogy of the Rāṭhòṛa rulers of Bikaner. from *rāva* Vīkò to *mahārājā* Anopa Singha The latest date mentioned is Saṃvat 1726. but the genealogy is incomplete one or more leaves having gone lost at the end of the MS

The MS forms part of the Darbar Library in the Fort of Bikaner.

MS. 5:—वीकानेर री ख्यात महाराजा सुजाणसिङ्घजी सूँ महाराजा गजसिङ्घजी ताँई नै दूजी फुटकर वाताँ तथा प्रिथीराजरासौ.

A huge volume. cloth-bound. numbering 374 leaves. 16¼″ × 11¼″ in size Each page contains from 36 to 42 lines of writing. and each line from 30 to 35 *akṣaras*. Written by different hands. all in *devanāgarī* script. About 100 years old. at the most. A few pages blank. The volume contains :—

(*a*) महाराजा सुजाणसिङ्घजी री वात, pp 2*a*-5*a* An historical sketch of the reign of *mahārājā* Sujāṇa Singha of Bikaner. Beginning :—

सं॰ १७४७ सांवण सुद ३ रो जन्म सं॰ १७५७ वैसाष सुद ७ पाट बैठा जेठ वद १२ श्रीवीकानेर वधाइ आइ पातसाह श्रीओरंगसाह री चाकरी मैं ओरंगावाद सोवै था सं॰ १७६३ मिती फागुण———

ओरंगसाह पोत हुवो अजीतसिंहजी पातसाह री सुख नै जालोर सुं असवार हुय जोधपुर कायंम कीयो . . . etc.

The work contains a description of the Jodhpur expedition against Bikaner, lead by Bhaṇḍārī Raghunātha, the conspiration of Ajita Siṅgha to murder Sujāṇa Siṅgha through Vyāsa Dīpa Canda, the marriage of Sujāṇa Siṅgha at Dūgarapura (S. 1776), and the war with Jodhpur of Saṃvat 1790-92.

(*b*) महाराजा जोरावरसिङ्घजी तथा गजसिङ्घजी री ख्यात नै जूनी ख्यात री वातां, pp. 6*a*-95*b*. A chronicle of the reigns of Jorāvar Siṅgha and Gaja Siṅgha of Bikaner, with special reference to the wars with Jodhpur, and digressional dialogues on the earlier history of Bikaner Jodhpur, and other Rajput States. The work begins :—

...नै देस मै राजा श्रीअभैसिंहजी वषतसिंहजी रै थांणां उपर असवार हुवा वीदासर गोपालपुरै मुकांम हुवा परै सुं राजा वषतसिंहजी प्रोहत जगनाथ जैदेवांणी पोहकरणो जमीयत जोधपुर नागोर वगेरै सेषावत सादूलसिंघ जगरांमोत फोज भारी ले नै श्रीजी री फोज रै मुकालबै आय उतरीया....

and proceeds immediately to relate the attack on Bikaner by Abhè Siṅgha of Jodhpur, and the siege he laid to the fort P. 7*a* the first digression begins with the account of the mission of Muhatò Āṇanda Rūpa to Savāī Jè Siṅgha of Jaipur to induce him to take the field against Jodhpur and thus relieve the siege of Bikaner. His dialogues with *mahārājā* Jè Siṅgha begin from p 11*b* where Jè Siṅgha questions him about the earlier history of Bikaner and its relations with Jodhpur :—

महाराज श्रीसवाईजेसिंहजी फुरमाई जो मुहंताजी जोधपुर रा सुं थांहारै आगली हकीकत किण तरै छै।

The reply by Āṇanda Rūpa is in the form of a summary historical sketch of Bikaner from *rāva* Vīkò to *rājā* Dalapata Siṅgha (pp. 11*b*-18*a*). To corroborate and illustrate his recital, Āṇanda Rūpa has a bard summoned his name Jayā Rāma, a Bāratha originary from Bikaner, who recites all the commemorative songs referring to the events related The narrative by Āṇanda Rūpa begins :—

मुंहतैजी अरज किवी जो महाराज आंगलु सांषलां रो राज थो सु आपत री अदाव[त] वा कालदुकालो सु धरती वैरांण हुई तिण

उपर सांषलो नापो मांणकराव रो राव जोधैजो कंनै जाय धरती रौ वैनतौ किवौ...etc. (p. 11*b*),

and continues with the *khyāta* of Vīkò. his conquests. his foundation of Bikaner. and his expedition against Jodhpur (pp. 11*b*-12*b*). Then follow the *khyātas* of Lūṇa Karaṇa (pp. 12*b*-13*a*). which contains only the account of the expedition against Jesalmer. and some commemorative songs. Jèta Sī (pp. 13*a*-15*b*). Kalyāṇa Siṅgha (pp 15*b*-16*a*). Rāya Siṅgha (pp. 16*a*-17*a*). and Daḷapata Siṅgha (pp 17*a*-18*a*). all of which are more or less defective and incomplete. After Ānanda Rūpa has completed the account of the reign of Daḷapata Siṅgha. *mahārājā* Jè Siṅgha interrupts his recital by questioning him about the origin of his family. The reply of Ānanda Rūpa is contained in pp 18*a*-19*a* where he traces his pedigree to Osiyā. whence his ancestor Siva Rāja Sālāvata emigrated to Bikaner, during the time of *rāva* Vīkò :—

...ओसीयां मांहारो कदीम वास थो नै ओ मुलक सं॰—— राव चवडै वीरमोत मंडोहर लीवी तिण दिन सुं दरबार मै पग क्है तठा पक्है राव जोधैजी रो (*sic*) **कवर वीकैजी साथ ओसीयां सु सिवराज सालावत भायांवसी लोक सुधो आयो**...etc. (p. 18*a*).

The dialogical digression ends p. 19*b*. with an account of the contest Bikaner had with *rāva* Amara Siṅgha. after the Emperor had assigned Nāgòra to the latter.

From p 20*a*. the main narrative is resumed with a description of the council Jè Siṅgha held with his nobles. and how they all resolved to draw their swords against Jodhpur. Pp. 20*b*-21*a* describe the march of the Jaipur army and the alarm of Abhè Siṅgha. who in great haste raised the siege of Bikaner and ran to the defence of his capital. *Sākha rò dūhò* :—

तीन[1] **महीना पांच दिन गढ सूं**[2] **गोता षाय ।**
अभमलही घर आवियौ[3] **पूंदै**[4] **आग लगाय ॥ १ ॥**

P. 21*b* a new digression begins. also in the form of dialogues. the interlocutors this time being Jè Siṅgha of Jaipur. Bakhat Siṅgha of Nāgòra. Dalel Siṅgha of Būdī. and other chiefs assembled in the Jaipur camp. The first recital is by Bakhat Siṅgha. who in compliance with a request of Jè Siṅgha. relates the early history of Jodhpur from *rāva* Sīhò to *rāva* Jodhò (pp. 22*a*-30*b*). This recital begins :—

आगलां बुजरका कंनै इण तरै सुणी क्है परंपरा राठोड़ां रो कनवज

[1] MS. **तन,** [2] MS. **सुं,** [3] MS. **आवौयो.** [4] MS. **पुदं ।**

रजपूतांनो सु महाराज श्रीजैचंदजी दलेपाँगुलो कहांणो तांहां री साहिबी रा कठा तांइ वधांण कहो ताहरै वरदाइसेन ऊवो ताहरै पाट सेतरांम नै सेतरांमजी रै सीहोजी ऊवा...etc.,

and ends with the foundation of Jodhpur by *rāva* Jodhò in Saṁvat 1515. The conversation is continued in pages 30*b*-32*b* with the early history of the Sīsodiyās (pp. 30*b*-31*b*), the Bhāṭīs (pp. 31*b*-32*a*), the Devaṛās, the Hāḍās, and the Kachavāhās (pp. 32*a-b*), related partly by Jè Siṅgha and partly by the other chiefs present. Then the thread of the narrative is resumed with the account of how Jè Siṅgha and his allies levied a contribution from Jodhpur and returned to their country, after having attained their object, the relief of the siege of Bikaner *Sākha rò dūhò* by Gāḍaṇa Khīva Rāja (p. 33*a*) :—

वीकानेर गयंद जिम गहै अभै रजग्राह ।
सुणे पुकार सिहाय की हर चो पर जैसाह ॥ १ ॥

P. 33*a* describes a meeting of Jorāvar Siṅgha and Jè Siṅgha at Vaṇāra, after which the *khyāta* of Jorāvar Siṅgha is continued with an account of internal disturbances and the coalition of Bakhat Siṅgha and Abhè Siṅgha against Jaipur, till the death of Jorāvar Siṅgha in Saṁvat 1802 (p. 38*a*).

The *khyāta* of Gaja Siṅgha begins in the same page 38*a*, as follows :—

श्रीजी रै कवर तो कोइ ऊवो नहो सारांइ अमरावां मुतकदीयां हजरीयां नै फिकर उपनो जो कासु कीजै तिण समै रा°(?) बलरांमसिंघ केसोदासोत षाप किसनसिंघोत वीको अमरसिंघजी रो जिलायत थो सो किणही मुतकदी नै पुछीयो नहो नै रा° (?) कुसलसिंघ प्रथीराजोत री वीटी रो सैहणान ले नै चढ गयो...etc.

Immediately after the installation of Gaja Siṅgha, comes the war with Jodhpur which is related at some length till the meeting of Gaja Siṅgha and Bakhat Siṅgha at Nāgòra in Saṁvat 1806 (p. 44*a*). P. 45*a* begins the third and last dialogical digression. This time the chief interlocutors are Gaja Siṅgha, Bakhat Siṅgha, Kachavāhò Dalel Siṅgha, and Muhatò Mana Rūpa, and the place of their meeting is Kāḷiyāvāsa. The subjects treated in the conversation are the three following: how Savāī Jè Siṅgha went for help to Ajita Siṅgha of Jodhpur, when Amber was sequestrated (pp. 45*a*-46*b*), how Orangzeb punished Jodhpur after the death of Jasavanta Siṅgha (pp. 46*b*-48*a*), and how Ajita Siṅgha of Jodhpur was murdered by his son

Bakhat Singha (pp. 48*a*-49*a*). This is related by Bakhat Singha himself and it is interesting to see how cynically he confesses his horrible crime and throws the blame on his young age and the drink he had indulged in :—

मांहारी डांढा री सु (*sic*) बुध थी नै बालक था नै भांग अरोगता तै री तरंगां उठती क्यु सोच विचार कियो नही तीण सु सं° १७८१ मिति आसाढ सुद १३ रात रा सुतां नै छिद्र पाय चूक कियो सु ऊणहार रा कारण पुठै वडो केहरषाणो ऊवो.........मांहारी नून बुध थी तिण सु इसो कांम हाथे वणायो...(p. 48*b*).

Pp. 49*a*-53*b* contain an account of the new coalition of Bakhat Singha, Gaja Singha, and Īsarī Singha of Jaipur, against Rāma Singha of Jodhpur, and of Bakhat Singha's installation on the throne of Jodhpur in Saṃvat 1807. The remaining pages (54*a*-95*b*) simply contain a continuation of the chronicle of Gaja Singha from his marriage at Jesalmer (S. 1808) to some unimportant events which happened in Saṃvat 1828.

(*c*) वीरमायण ढाढी बहादर री कही, pp. 97*a*-104*b* The *Vīramāyana*, a bardic poem on the exploits of Vīrama De Saḷakhāvata, by Ḍhāḍhī Bahādar. Beginning .—

अत मत कायब सुद्ध लहां उकती। सुप्रस्न होय दीजे सरस्वती। पोह राठोड़ अचल छत्रपती। कहां जिम कमधां कीरती ॥ १ ॥

End :—

अमर जुग च्यार अरैहण। सब कुमंत रोर मेटण संगट। कारज मनं वांछत करण। सुज मात तात बंधव सयण। सध गोग थारै सरण। छ छ छ।

(*d*) वीकानेर री हकीगत धणियाँ री, pp. 105*a*-107*b*. A very summary sketch of the history of Bikaner from *rāva* Vīkò to *mahārājā* Anopa Singha (S. 1726, pp. 105*a*-107*a*), followed by genealogical accounts of the Rāṭhòras who immigrated with Vīkò from Jodhpur, divided according to their *khā̃pas*: Kā̃dhala, Ūdāvata, etc. Beginning :—

राव वीकौ जोधावत रांणी नोरंगदे सांषली रा पेट रा बेटा २ हुवा। वीकौ ने वीदौ दोनुंइ भाई ऊवा राव वीकै जोधावत सं° १४८७ रा श्रांवण सुदि १५ रो जनम सं° १५२७ वैसाष सुद ३ जोधपुर छुटौ नै गांव चुंडासर आय रया...etc.

(*e*) चहुवाण सीसोदिया वगैरे रजपुताँ री पीढियाँ तथा साहवाँ री जगावाँ, pp. 107*b*-111*b*. Genealogical accounts of the Cahavāṇas (p. 107*b*). the Sīsodiyās and their branches (pp. 108*a*-110*a*). the Bhāṭīs (p. 110*a*). the Devarās (pp. 110*a*-b). the Mohilas (p. 110*b*). the Sindhalas (pp 110*b*-111*a*). the Solaṅkīs (p. 111*a*). and the Pāvāras (pp 111*a*-*b*)

(*f*) पातसाह औरङ्गजेब री हकीगत, pp. 111*b*-121*a*. An account of the reign of Orangzeb with special reference to his war with Jodhpur. from the Golakuṇḍa expedition and the founding of Orangābād to the loss of Jodhpur in Saṃvat 1743. The two first pages contain a kind of introduction. in which the most salient events in the reigns of Akbar, Jahăgīr and Šāh Jahã are cursorily mentioned The work begins :—

पातसा अकबर हमांऊ रौ दीलौ रौ धणी तिण रा परवाड़ा सं° १६११ पातसा हमाऊ दीलौ लीवौ सु दीलौ रौ कोट जोवेतौ थो सु कांगरा थी गीर पड़ीयौ सुं मुवौ अकबर नांनौ थो टीकै बैठौ...etc.

(*g*) राठौड़ाँ री वंसावली, pp. 122*a*-132*b* An historical sketch of the Rāṭhòras of Jodhpur. from *rājā* Padārtha to the death of *kāvara* Jagata Siṅgha, son of *mahārājā* Jasavanta Siṅgha, in Saṃvat 1733 (p. 130*b*). followed by a few disconnected notes on very disparate subjects. mostly connected with the history of Marwar. Beginning :—

राजा पदारथ (सुरथ) रो बेटो सं° ६११ पाट बैठो राजा ग्यांन पदारथ रो सं° ६३४ रा वे ॥ सुद ५ जन्म...etc.

(*h*) प्रिथीराज चौहाण रौ रासौ कवि चन्दवरदाई रौ कहियौ, pp. 134*a*-373*b*. A very incorrect copy of the *Prithī Rāja Rāsò* from the beginning to the end of the *Dhanakathā*.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 6 :—नागौर रै मामलै री वात नै कविता.

A little MS. in the form of a *guṭakò*, cloth-bound, numbering 132 leaves, 5″ × 5½″ in size. Pp. 21*b*-26*b*. 45*b*-96*b*, and 121*b*-

132*b* are blank. The pages filled with writing contain from 7 to 16 lines, of 13 to 27 *akṣaras*. Leaves 100-115 exhibit 16 puerile pictures in water-colours illustrating episodes of the *Rasālū rā dūhā* [see (*d*) below]. The MS. is about 250 years old. P 7*b* gives a date : *Saṁvat* 1696, *Jetha suda* 13 *sanavāra*, and a name, Rughanātha, as the name of the writer. Marwari script. No distinction is made between **ड** and **ड़**.

The MS. contains :—

(*a*) **परिहाँ दूहा वगैरे फुटकर वाताँ,** pp. 1*a*-11*b*.

(*b*) **नागौर रै मामलै री कविता,** pp. 12*a*-21*a* Three commemorative songs, namely a *gīta*, a *jhamāla*, and a *nīsāṇī*, on the contest between Karaṇa Siṅgha of Bikaner and Amara Siṅgha of Nāgòra described in the next paragraph below. The three songs especially celebrate the valour of Mūhatò Rāma Canda, one of the chiefs in the forces of Bikaner. The *gīta* is by Cāraṇa Jagò, and the *jhamāla* by Cāraṇa Deva Rāja Vikū̃purivò. The name of the author of the *nīsāṇī* is not given The three songs begin respectively —

gīta : **दलाथंभ रुदसंभ**...etc.,

jhamāla : **कैरव पांडव कलहीया**...etc.,

nīsāṇī : **अवरल दवौ अघर सघर**...etc

(*c*) **नागौर रै मामलै री वात,** pp. 27*a*-45*a*. A very minute and interesting account of the contest which took place in the years Saṁvat 1699-1700 between Nāgòra and Bikaner over the village of Jākhāṇiyò After Nāgòra had been assigned in fief to *rāva* Amara Siṅgha, the son of Gaja Siṅgha of Jodhpur, Jākhāṇiyò had continued to remain in the possession of the *Rājā* of Bikaner But in Saṁvat 1699 the Nāgòrīs went and sowed the fields round Jākhāṇiyò, and this eventually gave rise to the contest, which ended in Saṁvat 1700 (?) with a battle in which the forces of Amara Siṅgha were routed and their commander Siṅghavī Sīha Mala, put to flight The account of the sequels of the battle is continued till the death of Amara Siṅgha. The little work is very important, thanks to the minute particulars it contains, which throw an interesting light on some aspects of the feudal life of the period It begins —

वीकानेर माहराजा (*sic*) **श्रीकरंनसिंहजी रै राज ने नागोर राउ अंमरसिंघ गजसंघोत रो राज सु नागोर वीकानेर री काकड गाँ**(°) **१ जाघाणीयो सु गांव वीकानेर रो ऊतो ने नागोर रा कहे जु गांव माहारो हीवहीज असरचो हुतो**...etc , and terminates :—

इसडो काम मुहते रामचंद नु फबीयो वडो नाव ऊयो पातसाही माहे वदीतो ऊवो इसडो वीकानेर काई कामदार ऊयो नं को ऊसी ।

(*d*) रसालू रा दूहा, pp. 99*b*-115*b*. Thirty-three *dūhās* beginning: उंच(?)ह महल चवंदडी ॥ २ ॥, namely from the fourth quarter in the second *dūhò*, and ending: राजा भोजु जुहारवै ॥ ३१ ॥.

(*e*) किवलास रा दूहा, pp. 116*a*-117*b*. Thirty couplets beginning: किणही सावण संयोग.. etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 7 :—वीकानेर रै राठौड़ राजावाँ री नै वीजा लोकाँ री पीढियाँ.

A small *gutakò*, cloth-bound, numbering 66 leaves, 5¼″ × 6½″ in size. Each page contains 11-12 lines of writing of 15-22 *akṣaras*. Some pages have been left blank. The MS. was caused to be written by Gāḍaṇa Khūmajī for the use of *kăvara* Ratana Siṅgha, the son of *mahārājā* Sūrata Siṅgha of Bikaner, in Saṃvat 1867 (see p. 6*b*). It contains :—

(*a*) राठौड़ राजावाँ रै कँवराँ रै नाँवाँ रा दूहा, pp. 1*a*-3*b*. A series of 21 *dūhās* giving the names of the sons of the Rāṭhòṛa rulers following: Sīhò, Saḷakhò, Vīrama, Cũḍò, Riṇa Mala, Jodhò, Vīkò, Lũṇa Karaṇa, Jèta Sī, Kalyāṇa Mala, Rāya Siṅgha, Sūra Siṅgha, Karaṇa Siṅgha, and Anopa Siṅgha.

(*b*) वीकानेर रै राठौड़ राजावाँ री वंसावली, pp. 4*a*-6*b*. A list of mere names of the Rāṭhòṛa rulers of Bikaner, from Ādi Nārāyaṇa (1st) to *mahārājā* Sūrata Siṅgha (159th).

(*c*) वीकानेर रै राठौड़ राजावाँ रै संवत नै धाम पधारण री जगावाँ, pp. 7*a*-10*b*. A prospectus giving the years of birth, accession, death, etc. of the rulers of Bikaner, and also the

names of the places where they died. from *rāva* Jodhò to *mahārājā* Sūrata Siṅgha.

(*d*) वीकानेर रै राठोड़ राजावाँ री माजी साहिबाँ रा नै सतियाँ रा नै कँवराँ रा नाम, pp. 11*a*-22*b*. Names of the mothers, *satīs*. and sons of the rulers of Bikaner from *rāva* Āsathāna to *mahārājā* Sūrata Siṅgha.

(*e*) वीकानेर रै पट्टेदाराँ री पीढियाँ, pp. 23*a*-33*b*. Genealogies of the chief *jagirdars* of Bikaner. The last pages contain also genealogies of the rulers of Jodhpur. Īḍara, Kisanagaḍha. Ratalāma. and Āmajharò.

(*f*) जैपुर बूँदी जेसलमेर वगैराँ री वंसावली नै पीढियाँ, pp. 35*a*-41*b* Genealogies of the rulers of Jaipur. Būdī. Koṭò. Jesalmer, Derāvara. and Udaipur.

(*g*) वीकानेर रै कामदाराँ वगैराँ री पीढियाँ, pp. 42*a*-62*b*. Genealogies of the Mūhatās, Vèdas, Khajanacīs and other Bania and Rajput tribes in Bikaner.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 8:—मूहणोत नैणसी री ख्यात.

A cloth-bound MS., consisting of 282 leaves covered with writing. besides a few blank leaves, some at the beginning and some at the end. Size of the leaves 10½" x 11". Each page contains from 22 to 25 lines of writing, and each line from 25 to 32 *akṣaras*. All written by one hand. in *devanāgarī*. Complete. but illegible in very many places. owing to the bad ink which has caused the pages to stick to one another. P. 280*a* records that the copy was made by Vīṭhū Panò. at Bikaner. in Saṃvat 1899, by order of *mahārājā* Lakhamaṇa Siṅgha. the brother of *mahārājā* Ratana Siṅgha.

The MS. contains the "Khyāta" by Mūhaṇòta Nèṇa Sī. beginning from the Sīsodiyās as follows :—

अै सीसोदीया आदि गैहिलोत कहीजै अेक वात य सुणी इणां री ठकुराई पैहली दिषण नु नासकत्र्यंबक हुती सु इणां रै पुर्वज जै सूर्य री उपासन हुतो...etc.

As a list of the contents of the first part of the "Khyāta"—going from the *Sīsodiyā rī khyāta* (1) to the *Kānhaṛa De rī vāta* (28)—has been already given in "Descriptive Catalogue," Sect. i. Pt. i. MS. No. 6, it will be sufficient here to give an index of the contents of the second part, which is missing in the Jodhpur MSS. 6, 7, 13 :—

29. वीरमजी री वात, pp 179*a*-180*b*.
30. राव चूँडैजी री वात, pp. 180*b*-183*b*.
31. गोगादेजी री वात, pp. 183*b*-184*b*.
32. अरड़कमल चूँडावत री वात, pp. 184*b*-185*b*.
33. राव रिणमलजी रौ वात, pp. 185*b*-190*a*.
34. रावल़ जगमालजी री वात, pp 190*a*-*b*.
35. राव जोधैजी री वात, pp. 190*b*-192*a*.
36. राव वीकैजी री वात, pp. 192*a*-193*a*.
37. भटनेर री वात, pp. 193*a*-194*a*.
38. राव वीकैजी री वात वीकानेर वसायौ तै समै री, pp. 194*a*-194*b*.
39. काँधलजी री वात, pp. 194*b*-195*a*.
40. राव तीडै री वात, pp. 195*a*-*b*.
41. पताई रावल़ रा वात, pp. 195*b*-196*a*.
42 राव सल़खैजी री वात, p. 196*a*.
43. गढ मखिड़या तै री ख्यात, pp. 196*a*-*b*.
44. राव रिणमल महमद मारियौ तै री वात, pp. 196*b*-197*a*
45. गोगादे वीरमदेवौत री वात, pp. 197*a*-198*a*.
46. [राठौड़ राजावाँ रै अन्तेवराँ रा नाम*], pp. 198*a*-199*a*.
47. जेसल़मेर री वात, pp. 199*a*-200*b*.
48. टूदै जोधावत री वात, pp. 200*b*-201*a*.
49. खेतसी रतनसिंघोत री वात, pp. 201*a*-203*a*.
50. गुजरात देस(?) री(?) वात, pp. 203*a*-204*b*.
51. पाबूजी री वात, pp. 205*a*-211*b*.

52. राव गाँगै वीरमदे री वात, pp. 211*b*-213*b*.

53. हरदास ऊहड़ री वात, pp. 213*b*-219*a*.

54. नरै सूजावत खीमै पोहकरणै री वात, pp. 219*a*-223*a*.

55. जैमल वीरमदेवौत राव मालदे री वात, pp. 223*a*-225*b*.

56. सीहै सीँधल री वात, pp. 225*b*-227*b*.

57. राव रिणमलजी री वात, pp. 227*b*-231*b*.

58. नरबद सतावत सुपियारदे लायौ तै समै री वात, pp. 231*b*-234*b*.

59. नरबद सतावत राणैजी नूँ आँख दीधी तै समै री वात, pp. 234*b*-235*a*.

60. राव लूँणकरण री वात, pp. 235*a*-*b*.

61. मोहिलाँ री वात, pp. 235*b*-241*a*.

62. छतीस राजकुल़ी इतरै गढे राज करै [तै री विगत]*, p. 241*b*.

63. पँवाराँ री वंसावल़ी, pp. 241*b*-242*a*.

64. राठौड़ाँ री वंसावल़ी, pp. 242*a*-244*a*.

65. [पातसाहाँ गढ लिया तै रा संवत]*, pp. 244*a*-*b*.

66. दिल्ली राजा बैठा तियाँ री विगत, pp. 244*b*-246*b*.

67. सेतराम वरदाईसेनौत री वात, pp. 247*a*-251*a*.

68. राठौड़ राजावाँ रै कँवराँ नै सतियाँ रा नाम, pp. 251*b*-253*a*.

69. किसनगढ री विगत, pp. 253*a*-254*a*.

70. राठौड़ाँ री तेरै साखाँ री विगत, pp. 254*a*-*b*.

71. जेसल़मेर री ख्यात, pp. 254*b*-255*a*.

72. खङ्गौत नारणौत वगैरै वीकानेर रै सिरदाराँ री पीढियाँ, pp. 255*b*-259*b*.

73. पातसाहाँ रा फुटकर संवत, p. 260*a*.

74. चन्द्रावताँ री वात, pp. 260*b*-264*a*.

75. सिखरै वहेलवै गयौ रहै तै री वात, pp. 264*b*-266*b*.

76. उदै उगवणावत री वात, pp. 266*b*-269*b*.

77. दूहै भोज री वात, pp 270*a*-272*a*.

78. ख्यामखान्याँ री उतपत, pp 272*b*-273*a*.

79. दौलतावाद रा उमरावाँ री वात, pp. 273*a-b*.

80. मलकाम्बर नै आकूतखाँ री याददास्त, pp. 274*a-b*.

81. साँगमराव राठौड़ री वात, pp 275*a*-280*a*.

The last four pages contain a very imperfect index of subjects.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 9 :—राजा करणसिङ्घजी रै कँवराँ री वात नै नापै साँखलै री वात.

A cloth-bound MS., consisting of 124 leaves, $8\frac{1}{2}'' \times 5\frac{1}{4}''$ in size. Pages 73*a*-124*b* are blank. The pages filled with writing contain 18 lines each, and each line numbers 15 to 16 *akṣaras*. Beautiful, but inaccurate *devanāgarī* script. यौं is often written for medial याँ The MS was copied in Saṃvat 1926 (see p. 72*b*).

The MS. contains two works, to wit .—

(*a*) राजा करणसिङ्घजी रै कँवराँ री वात, pp. 1*a*-48*b*. A biography of the five sons of Karaṇa Siṅgha, *rājā* of Bikaner: Anopa Siṅgha, Kesarī Siṅgha, Padama Siṅgha, Mohaṇa Siṅgha, and Vanamālī Dāsa, the last one an illegitimate son The work begins :—

महाराजा श्रीकरणसिङ्घजी वीकानेर वडो राज कीयो। वडो अड़पायत आंटीलो राजा हुवो। तुरक रो परभात रो मुह न देखता। दरबारी सईयद तुरक रहता त्यां नु मोती पेराय कांनां मे बाप घताया। सो पातसाह चाकरी वदले अहदी मेलीया। सो भलो तरे जावतो करावता। घांवण नु मोकलो देता। पाणी घारो पावता।... etc.

The biography contains much fiction and has little historical value. The exploits of the five princes are related in

turn. After a general praise of the reign of Karaṇa Siṅgha, comes a preliminary enumeration of his five sons and of the chiefs with whom they were connected by marriage, and then begins the biography of Anopa Siṅgha, which continues till p. 3*b* (comm. songs : करे पांण असुरांण...p. 2*a*. सुवे दषण सोहीयो... p. 2*b*-3*a*, कूवर वषांणु राजा करण रा...p. 3*b*). Next comes the biography of Kesarī Siṅgha, containing a description of his feats of arms from the battle of Ujain, in which he is stated to have fought at the side of Orangzeb (p. 4*a*). Third comes the biography of Padama Siṅgha, which is the most diffuse of all, and begins from p. 9*a* with the well-known quarrel over the deer :—

सो अेक दिन मोहणसिंघ रो हीरण थो सो छुटो । सो कोटवाल पकड़ीयो । तद मोहणसिंघजी मोंणस[1] मेल कहायो । हिरण मांरो थांहरै छै । आयो छै सो दिरावो । कोटवाल नटीयो...etc.

(Comm. *nīsānī* by Gāḍaṇa Goradhana Lakhamīdāsòta : इल साका अवरंग तषत इम ऊवा उवारे...pp. 12*a*-13*a*). In the quarrel, Mohaṇa Siṅgha, the fourth son of Karaṇa Siṅgha, lost his life. The biographical account of Mohaṇa Siṅgha consists practically all in the description of the part he had in the quarrel mentioned above. The biography of Padama Siṅgha continues at lengh till p 38*a*, where his glorious death in battle is related, but his amorous adventures and other minor anecdotes are kept more in view than his military exploits. Pp. 39*a*-42*a* form a sequel to the life of Padama Siṅgha, and contain the story of a *navāb*, his friend, who became a *fakir* after Padama Siṅgha's death. The biography of Vanamāḷī Dāsa comes last (pp. 42*a*-48*b*), and terminates with the account of how he was murdered by order of Anopa Siṅgha.

(*b*) नापै साँखलै री वात, pp. 49*a*-72*b*. A biography of Nāpò Săkhalò, the man who accompanied and helped *rāva* Vīkò in his conquest of the new land. It begins from the murder of *rāva* Riṇa Mala at Citora :—

रावजी श्रीरिणमलजी सूं रांणे कुंभै चूक कयो (*sic*) मोपे पुवार रे कहै । सो आदमी अठारे लेय महिपो रिणमलजी रै डेरे गयो । सो ढोलीयै उपर पोढीया था । सो पाघ रा आंटा देय मांचे उपर बाधः (*sic*) । पछै तरवार वाही । सो रिणमलजी ढोलीयो लीयो उठीयो

[1] For माणस.

तिण वषत मह्रिपो कुद आघो जाय घड़ो रह्योः । बीजा अठारै मोणस था सो रिणमलजी मारीया । (*Sākha rò gīta* : मेल्हीयां रांण कूंभ रयण राव मारंण...)

Nāpò is represented as having rendered *rāva* Jodhò invaluable help during his war with Mewar, by staying always at the court of the *rāṇā* and secretly informing Jodhò of all that was going on there. The biography is as full of fiction as the foregoing one. To quote only one instance, about 20 pages (pp 53*a*-62*b*) are devoted to a story, according to which the *rāṇā* was once supplanted by a mean *jogī*, who went into the body of the *rāṇā*, after making the soul of the *rāṇā* enter the body of a dead deer It was only after six months the *rāṇā* was able to recover his own body, thanks to the help of Nāpò. Subsequently, Nāpò left the court of Citora, and went to Jodhpur (p. 63*a*) where he became the best counselor of Jodhò. It was Nāpò, who made Jodhò assign to Vīkò the territory of Sārūriyò, which became the origin of all the latter's conquests. From this point, the exploits of Nāpò are mixed up with those of Vīkò, whose conquests are imperfectly related in the last pages of the work, special attention being paid to the war with the Mohilas.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 10 :—राजावाँ रौ जनमपत्रियाँ .

A small *gutakò*, $4\frac{1}{4}'' \times 5''$ in size, cloth-bound, consisting of 70 leaves. Incomplete, many leaves being lost both at the beginning and at the end. Each page contains from 2 to 4 lines of writing of about 25 *akṣaras*, followed by two *kuṇḍalīs*, or horoscopical diagrams, arranged on the same line. Pp. 33*a*-40*b*, which are inserted in the middle of the MS., are of different paper and in different writing. The MS. was apparently written about 200-250 years ago, probably in the second or third decade of the Saṃvat-century 1700

The MS. contains a collection of *janmapattrīs*, i e horoscopes of the birth of the rulers of Bikaner, Jodhpur, and other Rajput States, and also smaller chiefs, as well as imperial princes. Each page contains one horoscope, which consists of two parts, to wit : (*a*) two to four lines of text, giving the date, hour, and asterism of birth as well as the name of the father, etc., of the new-born one, and (*b*) two *kuṇḍalīs*, or zodiacal diagrams, the one being the *lagnakuṇḍalī*, with the names of the signs, and the other the *bhāvakuṇḍalī*, without these names.

I quote as a specimen of the collection the horoscope of *rājā* Rāya Siṅgha of Bikaner, which is found p. 33*a* :—

संवत् १५९८ वर्षे श्रके १४६३ प्रवर्त्तमाने श्रावण मासे कृष्णपक्षे द्वादश्यां १२ तिथौ बुधवासरे घ° २४ आर्द्रानक्षत्रे चतुर्थपादे जन्म ॥ श्री ५ माहाराजा रायसिंहजी जन्मः ॥

The horoscopes are given in a very irregular order. Most of them refer to the Saṃvat century 1600, but since the latest of all bears the date Saṃvat 1719 (p. 36*a*), it would appear that the collection was made shortly after this year

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 11 :—फुटकर वार्ताँ .

A cloth-bound MS., consisting of 90 leaves $10\frac{1}{4}'' \times 5''$ in size. Pages 1*a*-26*b* and 63*a*-90*b* are blank. One leaf seems to be missing between leaf 26 and leaf 27. The pages covered with writing contain from 21 to 26 lines of 12 to 17 *akṣaras*. Age uncertain, possibly some 150-200 years.

The MS. contains different short works, mostly poetical and incomplete. Leaving aside unimportant fragments, the only contents of some interest in the MS. are the following :—

(*a*) लखै जाम री वात, pp. 28*a*-31*a*. A very brief history of Lākhò *jāma* of Bhadre-ara, and his sons Rāvaḷa and Hari-dhavaḷa. Beginning :—

रावं हमीरौ (*sic*) भुजनगर राज्य करै लषो जांम भद्रेसर राज्य करै अेकै देस मै दोइ राजा अेक राव कहाडै अे[क] जांम कहाडै हमीर रै षंघार १ साहिब [२] दोइ बेटा...etc.

(*b*) पञ्चसहेली रा दूहा कवि छीहल रा कहिआ, pp. 37*a*-41*a*.

Beginning: देष्या नगर सुहांवणा...etc.

(*c*) कूँगरै बलोच री वात, pp. 44*a*-47*a*. The story of the Baloca Kũgarò. Beginning:—

कूंगरो बलोच अरोड़ भषर रहै तिलोकसी जसहड़ जेसलमेर राज्य करै । कूंगरो छ ताकड़ी रो आहार करै ।...etc.

(*d*) बूँदी री वात, pp. 53*a*-*b*. Incomplete. An episode of the rivalty between Bhoja and Dūdò, two sons of *rāva* Sūrajana of Bũdī, at the court of Akbar. Beginning:—

बूंद (*sic*) राव सुरजन राज्य करै । सुरजन रै दोइ बेटा अेक रो नांम दूदो । जेसै भैरवदासोत चांपावत रो दोहीतरौ ।...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 12 :—दिल्ली रै धणियाँ री याद नै बीजी फुटकर वाताँ ·

A cloth-bound MS., consisting of 50 leaves, 8½″ × 5″ in size. Each page contains 18-20 lines of writing of 12-17 *akṣaras*. Leaves have gone lost both at the beginning and at the end. *Devanāgarī* script by different hands. The MS. was written between Saṃvat 1675 (see p. 22*b*) and Saṃvat 1715 (see p. 41*b*).

It contains :—

(*a*) शृङ्गाराद्यात्मकश्लोकसंग्रहः, pp. 1*a*-19*b*. A collection of miscellaneous Sanskrit verses, mostly of an erotical nature.

(*b*) दिल्ली की निगालि, pp. 20*a*-22*b*. A list of the names of the rulers of Dillī from Anaṅga Pāḷa Tũvara (1st) to Nūr Dī Sāhi

Salem Adalī (Jahāgīr. 53rd). The list was evidently compiled under the reign of the latter, in Saṃvat 1675, as recorded in the last lines, which run as follows :—

तिपनमो पातिसाह नूरदी साहि सलेम अदली संवत १६६२ काती सुदि १३ बेठो छै [।] संवत १६७५ वर्षे आसू सुदि १० दिने लिख्या छै ॥

(*c*) सुभाषितश्लोकसंग्रह:, pp. 26*a*-30*a*. A small collection of moral sentences in Sanskrit verses, amongst which a *Subhāṣita-saṃvādaḥ* intermixed with prose, beginning :—

धारनगर्यां भोजराजा सभायां पंचशतपंडितपूरितायां...etc.

(*d*) फुटकर कविता, pp. 30*b*-33*b*. A few stanzas, partly in Sanskrit and partly in Diṅgaḷa, the latter only having some historical interest. These begin : संवत नवे श्रेकम्म..., पन्हर असी पांच संमत..., मंडोवरि सावंत हवो..., अभिपुरा जेवंत..., कनवज्जा कमधज्ज...

(*e*) दिल्ली रै धणियाँ री याद, pp 34*a*-41*b* Two lists of the names of the rulers of Dillī with the years of their respective reigns, the one from Yudhiṣṭhira (1st) to Akbar (162nd), and the other from Vīsala De Tūvara (1st) to Jahāgīr (62nd). The last page (41*b*) ends with a mention of the accession of Orangzeb (Saṃvat 1715) and the defeat of Dārā.

(*f*) राठौड़ राजावाँ रै कँवराँ रा नाम, pp. 42*b*-44*a*. Tables giving the names of the sons of the Rāṭhòras of Jodhpur from Saḷakhò to Sūjò, and of the Rāṭhòras of Bikaner from Vīkò to Rāya Siṅgha.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 13 :—वीकानेर रै पट्टाँ रै गाँवाँ री विगत राजा करणसिङ्घजी रै समै री .

A MS. consisting of 34 loose leaves, 11¼″ × 8″ in size Each page contains from 25 to 30 lines of about 25 *akṣaras*. The first leaf has the upper margin, with a few words of the text, broken away. Mixed Marwari and *devanāgarī* script.

Copied by Vīṭhū Panā Siṅgha (cf. MS. 8) in the year Saṃvat 1905 (see p 34*a*).

The work is a register of the fiefs in the Bikaner State, originally compiled under the reign of *rājā* Karaṇa Siṅgha, in the year Saṃvat 1714. It simply reflects the condition of the fiefs in the period above mentioned, and only exceptionally reference is made to earlier times. In the copy, the work is styled *Paṭṭāvahī*. It consists of two parts, the one integrating the other, to wit :

(*a*) पट्टाँ रै गाँवाँ रा नाम, pp. 1*a*-21*a*. A list of the villages forming part of the different fiefs in the Bikaner State. It begins from the villages the income of which goes to the temples for their maintenance :—

श्रीपरमेस्वरजी महाराजाधिराज महाराज श्रीकरणसिं[घजी रै रा]ज (?)[1] री पटावही संमत १७१४

१ श्रीगोविंददेवजी रु° ७०) वरषासण

१ श्रीनासिकजी माहे श्रीरामचंदजी रै दुवारैं रु[°] १२५) वर[षासण]...etc.

The description of the fiefs proper begins from p. 2*a* with the fief of Mahājana owned by the Vīkāvatas, after which follow the other fiefs in succession, arranged according to the clan of their tenants. The order is the following: fiefs of the Vīdāvatas, Kā̃dhalòtas, Vaṇavīròtas, Bhāṭīs, Ūdāvatas, Riṇadhīròtas, Maṇḍaḷāvatas, Rūpāvatas, Nāthòtas, Jètamālas, Sīsodiyās, Sonagarās, Sā̃khalās, Cahuvāṇas, Jètuṅgas, Nirabāṇas, Tū̃varas, Devaṛās, Gogaḷīs, and miscellaneous.

(*b*) ठाकुराँ रा नाम, pp. 21*b*-34*a*. A list of all the *jāgīr*-holders in the Bikaner State, grouped under the denomination of their different clans in the same order as above (Vīkāvatas, Vīdāvatas, Kā̃dhalòtas, ..etc.). Beginning :—

वीका ठाकुर	असवार	गांव
१ रा° उदैभांण देवीदासोत	४७	७०
१ रा° करमसेन मनोहरदासोत	२७	३२ etc

By the side of the name of each chief, the number is given of the horses he is bound to keep and the villages he has in

[1] The part of the text in brackets has been conjecturally supplied by myself.

his jurisdiction. After the Rajput chiefs, lists are also given of the *jāgīr*-holders of different caste, chiefly Pirohitas, Cāraṇas, and Upādhiyās (pp 28*a*-30*a*). The last pages (30*b*-36*a*) contain miscellaneous names.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 14:—रावळदे साँखलै री तथा वीँझै सोरठ री नै रतनाँ हमीर री वात.

A cloth-bound MS., consisting of 76 leaves, 12½″ × 8¾″ in size. Containing from 28 to 29 lines of writing per page, and from 17 to 22 *akṣaras* per line. All by one hand in bold *devanāgarī*. About 100 years old.

The MS. contains:—

(*a*) रावळदे साँखलै री वात, pp. 1*a*-29*a* The story of Rāvaḷa De, the Sā̃khalò chief of Sāmeragaḍha, near Giranāra in Soraṭha. Beginning:—

दइव संजोगे जनमीया रांको वांको राव।
लेष विधाता लिषीया पासा हूंदा डाव ॥ १ ॥

वार्त्ता ॥ रावलदे सांषलो सामेरगड राज करै छै। सोरठ देश री सामेरगड।...etc.

In prose intermixed with *dūhās*.

(*b*) वीँझै सोरठ री वात, pp. 29*b*-55*b*. The well-known story of Soraṭha, the wife of *rāva* Rūrò, and her amours with Vījhò, also in prose intermixed with *dūhās*. Beginning:—

सोरठ सिंहलदीप की पाली आंवा कुंभार।
परणी राजा रूड़ नै जीती राव खंगार ॥ १ ॥

...साचोरगड महादुरंग वसै छै। तिण नगर रो धणी रायचंद देवड़ो राज करै छै...etc.

(*c*) रतनाँ हमीर री वात, pp. 56*a*-76*b*. The story of Ratanā̃ and Hamīra, a prince of Sūrajagaḍha. In rhymed prose intermixed with verses. Beginning:—

कुसम तणा सर पांच कर जग जिण लीनो जीत।
तिण रो सुमिरण करतवां रस ग्रंथा री रीत ॥ १ ॥
...॥ वार्त्ता ॥ तिण समें सरों मै ज्यं मांनसरोवर। तरों में ज्यं कलपतरोवर।...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 15:—फुटकर वाताँ री सङ्ग्रह.

A MS. consisting of 425 leaves, 12″ × 8″ in size. Cloth-bound, but very badly preserved, most of the leaves being detached and very many crumbled at the margins. Some pages are missing at the end. Each page contains 26 to 27 lines of writing of 20-24 *akṣaras*. Written partly in Saṃvat 1845 at Desaṇoka (see p. 91*b*), and partly in Saṃvat 1892 at Dāsoṛī by Ratanū Mana Rūpa (see p. 416*b*).

The MS. contains:—

(*a*) साँई कर रह्या है री वात, pp. 1*a*-4*a*. A tale of two fakirs, one of whom used to repeat: *sā̃ī karè so huvè*, and the other *sā̃ī kara rahā hè*, whence the title. Beginning:—

दीलो सहर मे अेक फकीर चांदणी चोक मै रहै...etc.

(*b*) खुदाय बावली री वात, pp. 4*a*-6*b*. Another tale of two poor Mussulmans, Mullah Abdullah and Sipahi Aledad. Beginning:—

दीलो सहर मै मुलां अबदला रहै। अर दुसरै महल मैं सुपाई अलेदाद रहै।...etc.

(*c*) दीनमान रै फल री वात, pp. 6*b*-10*b*. A tale of a *setha* Dharma Dāsa and his wife Śīlavantī. Beginning:—

गुजरात देस ते मे पाटण सेहर ते मे सेठ धरमदास नावै साहा रहै लषेसरी।...etc.

(*d*) तुँवराँ री वात, pp. 10*b*-12*a*. A life of Rāma De *pīr*, the son of Tū̃vara Ajè Sī and founder of Rāmadeharò, near Pohakaraṇa. Beginning:—

सलारसी तुवर दीली रो पातसा ऊतो। सु सलारसी रो बेटो रीणसी सु पातसाही छाड आप री मन री षुसी जाय नीब रै पांन सु कासीकरवत लीयो......पछै रिणसीजी रो बेटो अजैसीजी...etc.

(e) राठोड़ सीहैजी ने आसथानजी री वात, pp. 12a-16b. An account of the exploits of Sīhò and his son Āsathāna, from the departure of the former from Kanòja to the conquest of Khera by the latter. Derived from the "Khyāta" by Mūhaṇòta Nèṇa Sī Beginning :—

राजा श्रीसंघसेन कनवज थी जात्रा भणी द्वारकाजी नु पधारीया। आगै गोत्रकदंब बऊत कीयो ऊतो तै मन विरकत ऊवो।...etc.

(f) राव सुरताण देवड़ै री वात, pp. 16b-24b. Wrongly described in the title as *Rāva Mānè rī vāta*. An account of the reign of Suratāṇa Siṅgha, the successor of *rāva* Māna Siṅgha of Sīrohī, from his accession to the battle in which he defeated Jaga Māla. the son of *mahārāṇā* Udè Siṅgha, and Rāya Siṅgha. the son of *rāva* Candrasena of Jodhpur. The two last pages describe the encounter of Suratāṇa with Ādhò Durasò, the famous bard, who had been wounded in the battle. The work begins :—

राव मांनी सीरोही राज्य करै। राव मांनै रै बेटो कोई ऊतो नही। अेक बेटी हुती तिका जगमाल उदैसिंघोत सीसोदीयै नु परणाई। . etc.

(g) जैसै सरवहियै री वात, pp. 25a-29b. The story of Jèsò Saravahiyò, a petty ruler of Giranāra, and Cāraṇa Sājaṇa, who provoked on him an attack by Mahmud, the king of Ahmadabad, in the course of which Jèsò was slain. Beginning :—

गुजरात देस अहमदावाद नगर तठै मांमद वेगड़ो पातसाही करै। उण रा वारा माहे कुण कुण हीदु राज करै।...etc.

(h) कछवाहाँ री वात, pp. 29b-33a. An account of the intestine contests for power, which followed the death of *rājā* Prithī Rāja of Ābera, from the accession of the inept Ratana Sī to the installation of Bhāra Mala by Akbar. Beginning :—

राजा प्रिथीराज आंबेर रो। वीकानेर राव लूणकरण रै परणीयो ऊतो। बाई रो नांम बाहलबाई। तीयै बाई रै बारैह बेटा हुवा।

दोय बेटा प्रिथीराज रै वीजै मोहल रा हुवा । रतनसी अर भीम । ...etc.

(*i*) मोहिलाँ री वात, pp. 33*a*-37*b*. An account of the Mohilas from the time of *rāṇò* Mohila Surajaṇòta down to the defeat of Verasala and Narabada by *rāva* Jodhò, and the assigning of the land to Vīdò. Identical with chapter (61) in the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS. 8 above) Beginning :—

मोहिल सजनोत (*sic*) जात चोहवांण छापर द्रोणपुर रो धणी हुयो तीण री हकीकत ।...etc.

At the end a commemorative *beakkharī chanda* is inserted. beginning :—वागड़ीयै भोगवी वसाई...etc.

(*j*) गोहिल अरजन हमीर री वात, pp. 37*b*-41*a*. A story of Arajana and Hamīra, two Gohilas, who are here described as sons of Bhīma, the Solaṅkī king of Aṇahilavāṛā Pāṭaṇa. Beginning :—

अणहिलवाड़ै पाटण गोहल भीम राज करै । गुजरात मै वेगड़ो मांहमद पातिसाहि राज करै । वेगड़ै मांहमद सु भीम लड़ाई लीधी । भीम कांम आयो ।...etc.

(*k*) चहवाण सातल सोम री वात, pp. 41*a*-42*b*. An account of the capture of the fort of Samiyāṇò (Sīvāṇò) by Alāva Dī, and the defeat of Sātala and Soma, the Cahamāṇa rulers of the place. Beginning :—

समीयांणो गढ तीयै रो नांम हिवारं समीयांणो कहीजै सु कुंभटगढ छै...etc.

(*l*) राव मण्डलीक री वात, pp. 42*b*-43*b*. An account of the war between Maṇḍalīka, *rāva* of Giranāra, and Mahmud, the king of Gujarat. Beginning :—

गढ गीरनार राव मंडलीक राज्य करै । नवां सोरठां रा धणी । ...etc.

(*m*) वालै चाँपै री वात, pp. 43*b*-45*b*. An account of the war of Vālò Cā̃pò Ebhaũta of Matiyāḷò with Mahmud, the king of Gujarat. Beginning :—

चांपो अमल नो मतीयाले राज करै। अेक दोहाड़ा रो समाजोग छे। बेगड़ो मांहमांद आमंदावाद राज करै...etc.

In the narrative, Cāraṇa Sājaṇa Lūbāvata (cfr. § (*g*) above) plays an important part, and several *dūhā*s by him are inserted in the text.

(*n*) राव प्रतापमल देवड़े री वात, pp. 45*b*-47*b*. A description of a feast given by Pratāpa Mala Devaṛò, which ended tragically with the death of one Pīcò from excessive opium. Beginning :—

हुम अेक सीधलां रो। राव प्रतापमल सीरोही रै धणी पासै मांगण गयौ...etc.

(*o*) हाडा हुवा तै री कुनै, pp. 47*b*-53*a*. An account of the exploits of Cāhavāṇa Devò Bā̃gāvata, the progenitor of the Hāḍās, at the close of which it is shown that the Hāḍās owe their name to *hāḍī*, the "bones" of a goat which Devò had killed. The goat belonged to a *pīr*, who resented the offence and would not be appeased, except by condemning Devò to wear the bones of the goat suspended to his neck, and Devò's descendants to be called Hāḍās. The origin of Devò is traced to Bhẽsarora in Mewar, which was the centre of a *pargana* of 84 villages which Devò held as a vassal of the king of Mā̃ḍava. Beginning :—

चहांण देवा थी हाडा कहाणा। हाडां री वडी साहबी बुंदी रा धणी। बुंदी मैणां भीलां री उतन थो।...etc.

(*p*) हरदास मोकलोत वीरमदे दूदावत री वात, pp. 53*a*-58*a*.[1] A biographical sketch of Hara Dāsa Mokalòta Ūhaṛa, formerly a vassal of *rāva* Gā̃gò of Jodhpur, then of Vīrama De of Meṛatò, and lastly of Sekhò Sūjāvata of Pīpāṛa, ending p. 54*b* with Hara Dāsa's and Sekhò's death in a battle against Gā̃gò. The remaining pages contain a description of the war subsequently waged by *rāva* Māla De against Vīrama De of Meṛatò. Beginning :—

हरदास नु कोडणो सातविस गामा सु। तिको हरदास लाकड़ चाकरी न करै। दसराहे आय नै सलांम करै...etc.

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[1] Identical with chapter 53 in the *Khyāta* by Mūhaṇòta Nèṇa Sī (see MS. 8 above).

(*q*) पलकदरियाव, pp. 59*a*-84*b*. A moral novel, beginning:—पाटण सहर तठे ब्रह्मभांण नांमै राजा राज करै । तिण सहर मै धनेपाल नामै साहा व्यापारी रहै ।...etc.

(*r*) बीकानेर रै अमरावाँ री पीढियाँ री जाब बीठू बखतराम री कहियौ, pp. 85*a*-88*b*. A work in *dūhās* by Cāraṇa Vīṭhū Bakhat Rāma Rājasīòta, giving the pedigrees of the Rajput chiefs in the Bikaner State. From the introductory *dūhò*, which I quote below, it appears that the work was composed under *mahārājā* Gaja Siṅgha :—

भूप गजन कह भीम सु भीम बषत सु भाष ।
पीढ्यां सिरदारां सुपह्वो दोहा वरणव दाष ॥ १ ॥

The enumeration begins from the Vīkāvatas of Mahājana (१ लखकरण २ रतनो ३ अजन...etc.), and ends with the Pāvāras, the last verse being a *kavitta* beginning:—१ गुणोराज वडगात... etc.

(*s*) महाराजा अनोपसिङ्घजी रै मुनसब नै तलब री विगत, pp. 88*b*-90*b*. A description of the *jāgīr* and stipend of Anopa Siṅgha, *mahārājā* of Bikaner, with the figures of produce, etc., and the names of the *parganas*, during the period Saṃvat 1724—Saṃvat 1752.

(*t*) राजा सूरजसिङ्घजी रै जागीर री विगत, pp. 90*b*-91*a*. A similar, but much shorter, description of the *jāgīr* of Sūraja Siṅgha, *rājā* of Bikaner. Copied from a *vahī* written in Saṃvat 1775 (see p. 90*b*).

(*u*) बीकानेर रै राजावाँ री वंसावली मुहतै भीमसिङ्घजी री बणायोड़ी, pp. 91*b*-94*b*. A genealogical sketch of the rulers of Bikaner, from *rāva* Jodhò to the demise of *mahārājā* Gaja Siṅgha (S. 1844), compiled by Muhatò Bhīma Siṅgha—(evidently the same man who is mentioned in the introductory *dūhò* quoted under (*r*) above). The two first pages contain a very prolix introduction in verses, the rest is in prose. Before the introduction, there is a prefatory note of six lines, in which it is recorded that the work was copied from an older MS. dated Saṃvat 1828—apparently the original written by Bhīma Siṅgha himself—at Desaṇoka in Saṃvat 1845. The first verse begins :—

॥ कवित ॥ वसधा वसि वेण रै वैण सुं ऊड़ विडांणी ।...etc.

The last lines, which record the demise of Gaja Siṅgha and the accession of Sūrata Siṅgha, are probably an addition by the later copyist.

(*v*) गङ्गेव नीँबावत खीची री बेपौहरौ, pp. 95*a*-99*a*. A description of a pig-hunting by Gaṅgeva Khīcī of Gāgurana, and a banquet which followed. Rather interesting on account of the very minute and detailed descriptions of arms, apparel, etc., it contains. In rhymed prose. Beginning :—

तिणां दिनां रो गढ गागरड़ । भुते न भवसते । गंगेव नीबावत षीची राज करै । च्यार षूट सौं श्राडो । गाहड़ री गाडौ । फौजां री लाडौ ।...etc.

(*w*) राठौड़ रामदास वैरावत री आखड़ियाँ, pp. 99*a*-100*b*. A description of the eighty-four vows strictly observed by Rāṭhòṛa Rāma Dāsa Vèrāvata. Beginning :—

राठौड़ रिड़मलजी पुत्र रामदासजी । आषड़ीसिद्ध रजपूत छै । व्रतधारी रजपूत छै । तीणा नुं चौरासी आषड़ी थी । इतरा व्रद प्रतंग्या पाले छै ।...etc.

(*x*) नापै साँखले री वात, pp. 101*a*-112*b*. The life of Nāpò Săkhalò, identical with MS. 9 (*b*) described above. Beginning :—

रावजी श्रीरिणमलजी सूं रांणै कूंभै चूक करायो । महेपै पवार रै कहै ।...etc.

(*y*) हितोपदेसग्रंथ गुवालेरी भाखा मैं, pp. 113*a*-191*a*. A translation of the *Hitopadeśa* into *Guvāleri bhāṣā*, a form of Western Hindī. Prose intermixed with verses. Beginning :—

श्रीमहादेव प्रताप तैं सकल कांम की सिध ।
चंद्र सीस गंग वहतु जांनत लोक प्रसिध ॥ १ ॥

॥ वात ॥ प्रथमही श्रीमहादेवजु के प्रसाद तैं सकल कांम की सिध होय । कैसे है श्रीमहादेवजू । जिन के सीस चंद्रमा...etc.

(*z*) वेतालपचीसी री कथा, pp. 191*a*-226*b*. A translation of the *Vetālapañcaviṃśatikā*-tales into Marwari prose, intermixed with verses. From the introduction, it appears that the trans-

lation was composed at Bikaner, under the reign of *mahārājā* Anopa Singha (Saṃvat 1724-55). Beginning :—

प्रणमुं सरसती माय वले विनायक वीनवुं ।
सिध बुद्ध दिवराय सनमुष थाये सरस्वती ॥ १ ॥
देश मरुधरदेव (*sic*) नवकोटी मै कोट नव ।
वीकानेर विशेष निहचै मन कर जांणज्यौ ॥ २ ॥
राज करै राठोड़ करण सूरसुत करण रौ ।
मही छत्रीयां शिर मोड़ छत्रवट षुमांणो षरौ ॥ ३ ॥

......॥ वारता ॥ दिक्षण देश रै विषै प्रस्थानपुर नगर । तठै विक्रमादित्य उजेणी नगरी रो धणी राज्य करै छै...etc.

(*A*) <u>सिङ्घासणबत्तीसी री कथा,</u> pp. 226*b*-252*b*. A Marwari translation of the *Simhāsanadvātrimśatikā*-tales, composed in the same tour of time and apparently also by the same author as the *Vetālapacīsī rī kathā* above (see introduction to the latter). All in prose. Beginning :—

मालव देस तठें धारा नगरी । तठै [राजा भोज] राज्य करै छै । राजा कन्हे पांचसै पंडित रहे छै । पंडित धनपाल कालिदास प्रमुष । चवदै विद्या पात्र छै ।...etc.

(*B*) <u>मारवाड़ री वात महाराजा रामसिङ्घजी री,</u> pp. 253*a*-276*a* A detailed account of the war fought by Rāma Singha of Jodhpur against Bakhat Singha of Nāgòra and Gaja Singha of Bikaner, from Rāma Singha's accession (Saṃvat 1805), to his taking refuge with Madhò Singha of Jaipur, after his final defeat (Saṃvat 1807 ?). Beginning :—

राजा अभैसिंघजी संमत अठारै से पचोतरे रे आसाढ सुद पांचु देवलोक हुवा अजमेर मे श्रीपोकरजी उपर दाग हुवो जोधपुर आसाढ सुदि अष्टमी षबर आई । मोहल षवासां गांयनां सती हुई...etc.

In the MS., the work is styled as *Māravāṛa rā umarāvā̃ rī vāta* at the beginning, and as *Māravāṛa mè dhamacaka huvā tiṇa rī vāta* at the end.

(*C*) <u>गोगादेजी रौ रूपक वैरवराह आढै पहाड़खाँजी रौ कहियौ,</u> pp. 276*b*-287*b*. The *Gogā Dejī rò rūpaka*, a poem, by Āḍhò Pahāṛa Khā̃. Beginning :—

गाथा ॥ अत मत कायब सुक्कल उकती [।] सुप्रसन हुय दीजै सुरसती । पौह राठोड़ अचल छत्रपती । कहुं यस गोगा कीरती [॥ १ ॥]...etc.

(*D*) गोरा बादल री कथा, pp. 288*a*-295*a*. A poetical version of the famous story of the fair Padamaṇī of Cītoṛa and her relatives Gorā and Vādaḷa, by Jaṭa Mala. Beginning.—

चरण कमल चीत लायक । समर श्रीसारदा । सुझ अख्यर दे माय । कहो सकथा चीत लायक ॥ १ ॥ जंबूदीप मझार । भरतखंड खंडा सिरै । नगर भलो इ ससार । गढ चितोड़ है विषम अत ॥ २ ॥...etc.

(*E*) राजा भोज री पनरमी विद्या त्रियाचरित, pp. 295*b*-320*b*. The fifteenth *vidyā* of king Bhoja, or the knowledge of woman, by Vyāsa Bhavānī Dāsa. In prose and verses. Beginning:—

श्रीगणपत सरस्वती सिव । विसन रवि गुरुदेव ।
सेव करै अर दास प्रभु । दीजै अख्यर भेव ॥ १ ॥
अविरल षांणि ओपजै ।...etc.

(*F*) ओकलगिड़ वराह डाढाला री वात, pp. 321*a*-333*b*. The story of the heroic pig killed by Vīsala De Vāghelò of Sīrohī. Beginning.—

जंबदीप [भ]रथखंड मैं अढार गिर । अढारां गिरां रो सिरो । अरबद सो अरबद किसोओक छै ॥ दूहा ॥ वनासपती पाषर वणी ।... etc.

(*G*) महाराजा अभैसिङ्घजी रो गुण विरदसिणगार बारठ करनीदानजी रो कहियो, pp. 334*a*-339*a*. The well-known abridgment of the *Sūraja Prakāśa* by Bāratha Karanī Dāna. Beginning:—

गणपति सरसति निमसकार । दिजौये मुझ वर बुध उदार...etc.

(*H*) लुकमान हकीम अपणै बेटै कूँ नसीहत, pp. 339*b*-342*b*. The advices by the sage Lukman to his son. In Marwari mixed with Urdu. Beginning:—

पुछ्या वक्त किस पास मांगीयै । कह्या दैणै ख़्याल रहै...etc.

(*I*) राजा करगसिङ्घजी रै कँवरा री वात, pp 343*a*-367*a*
Identical with MS. 9(*a*).

(*J*) मूहणौत नैणसीजी री ख्यात रौ अेक भाग, pp 369*a*-391*b*
A portion of the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS 8 above), containing the *vātas* following:—

कान्हड़दे री वात, वीरमदे री वात, गोगादे री वात, राव चूँडे री वात, अरड़कमल री वात, राव रिणमल री वात, राव जोधै री वात, राव वीकै री वीकानेर वसायौ तै समै री वात, कांधल री वात, राव वीडै री वात .

Notice that the order of the *vātas* of Cūḍò and Gogā De is inverted, and the following *vātas* are omitted:—

रावल् जगमाल री वात, राव वीकै री वात, भटनेर री वात .

The wording of the text also differs, though not to any appreciable extent, from the wording in the common recension

(*K*) बहलिमा री वात, pp. 392*a*-411*a*. A story concerning Bahalim of Gajanī, apparently the rebellious Indian viceroy of Bahrām Sāh, who was defeated and slain by the latter near Multan. Beginning:—

ॐ बलहारी ताजीयां । जिन्हां जात कुही ।...etc.

(*L*) खीँवै वीजै धाड़वी री वात, pp. 412*a*-416*b* A story of two famous thieves: Khīvò of Nāḍola and Vījò of Sojhata, and their exploits. Beginning:—

घीवो विजो धाड़वी । वडा दोड़ा । वडा चोर । विजो सोझत वसै । घीँवो वसै नाडोल । दोनौं रा अैसा परवाड़ा । ओ उण रो नांम जांणै [।] ओ उण रो नांम जांणै । पिण मिलिया करे नही ।...etc.

(*M*) वीकानेर नै जोधपुर रै राठौड़ राजावाँ री पीढियाँ, pp 417*a*-425*b*. Described as *Rāṭhòrā rī khyāta* in the title. Genealogies of the Rāṭhòras of Bikaner from the origins to *mahārājā* Gaja Singha, and of the Rāṭhòras of Jodhpur from *rāva* Jodhò to *mahārājā* Māna Singha, giving the names of the rulers as well as of their sons and wives. Beginning:—

गढ कनोज । गढ मंडोवर । गढ अणादपुरी नगरी । गढ माहोर । सेतबंध रांमेसर राज कीधो ।...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 16 :—उदैपुर री ख्यात नै फुटकर वाताँ.

A MS., half-leather-bound, consisting of 136 leaves, of which about 40 blank. Size of the leaves 10″ × 6½″. Each of the written pages contains 17-18 lines of writing of 14-18 *akṣaras*. Running Marwari script, all by one hand. Age of the MS. about 100 years.

The MS. contains :—

(*a*) उदैपुर री ख्यात, pp. 1*a*-58*b*. A compendious history of the *rāṇā*s of Udaipur from Vrahmā (1st) to *rāṇā* Rāja Siṅgha (199th), who succeeded in Saṃvat 1810. The first three pages (1*a*-2*a*) contain only a list of bare names from Vrahmā to *rājā* Siddhārtha (125th). From page 2*b* begins the narrative with *rājā* Vijaya :—

[१] २६ राजा विजय अजोध्या राज करतो सुरज री उपासना कीवी सुरज प्रसन हूवो इसी षग्या कीधी दषणदेस जावो...etc.

The account of each *rāṇā* is compiled on much similar and uniform lines : first comes the name of the mother-queen, then the number of the horses, elephants, infantrymen, and drumbeaters in the *rāṇā*'s army, and of the chiefs in the service of the *rāṇā*. Next comes the account of the principal events that took place during the reign of the *rāṇā* in question, and lastly the names of his wives, concubines, and sons, and the years and days of his reign. The account of the last *rāṇā*, Rāja Siṅgha, which is a very short one as he did nothing, runs as follows :—

१९९ राणोजी श्रीराजसंघजी भाणी वषतकुवरबाइ रा पुत्र वास उदैपुर सेनसंष्या अश्व २५००० पाला २५००० हस्ती ७२ त्राजत्र १०० समत १८१० माह वद २ पाट बैठा राणी चहूवाण राणी भाली राठोड़ इडरेची वरस ७ मा° २ दी[°] १० राज कीधो बाइजी श्रीराजवषतकुवरबाई दैबारी माहे वावड़ी कराई श्रीजी रै नामैं दैबारी माहे महादेवजी रो देहरो श्रीराजराजेसुरजी रो करायो।

(*b*) सोलङ्की जीवराजजी रा कवित्त बारठ अह्जन रा कहिया, pp 71*a*-82*a*. A poem in 52 *kavittas* in commemoration of

Solaṅkī Jīva Rāja and his two *satīs*, by Bāratha Ahajana or Arjuna. From *kavitta* 51st, it appears that the death of the aforesaid Jīva Rāja took place in the year Saṃvat 1748. The first *kavitta* begins :—

सुद बारस भादवी [।] देह छडी राव चालक [।] उण समीयै आय नै । अेक बोली ग्रहपालक...etc.

(*c*) राठौड़ मोहकमसिङ्घजी रा कवित्त बारठ अहजन रा कहिया, pp. 83*a*-95*a*. A poem in 61 *kavittas* by the same Ahajana, in the form of an epistle, being a satire against Rāṭhòṛa Mohkam Siṅgha. Beginning :—

तैं कागद वांचीया [।] राण राजड़ जगपत रा [।]
तै कागद वाचीया [।] राण पातल रा नीत रा ।...etc.

(*d*) वीकावताँ वीदावताँ रै गाँवाँ री विगत, pp. 99*a*-108*b*. A list of the villages forming the fiefs of the Vīkāvata and Vīdā vata Rāṭhòṛas of Bikaner. Undated. Beginning :—

महाजन अमरसंघ वैरीसालोत गा° १३५ रेष ८६ रा° लालसंघ कीसनसंघोत कुंभाणो गा° १० रेष १०...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17 :—आईनि अकबरी की भाखा वचनिका ।

A huge and beautiful MS., velvet bound, consisting of 353 leaves covered with writing, besides 6 additional leaves containing an index of chapters and two tables with coloured designs of royal jewels and arms. Each page is 15¾″ × 11″ in size and contains 30 lines of writing, each line comprising 22-32 *akṣaras*. All by one hand in beautiful and big *devanāgarī*. Jaipurī bhāṣā. Written about Saṃvat 1852 (see below).

The work contained is a translation of the *Āīn-i-Akbarī* into Jaipurī bhāṣā, composed by *munshi* Lālā Hīrā Lāla, and put into writing by Kāyastha Gumānī Rāma, by order of *mahārājā* Savāī Pratāpa Siṅgha of Jaipur. The work was started in Saṃvat 1852. All the above information is given in a poetical preface to the translation itself, which is found pp. 1*a*-*b*. Here the translation is called *Bhākhāvacanikā*. The work proper begins p. 1*b*, as follows :—

अब ग्रेष अवल फजल ग्रंथ को करता ॥ प्रभु कों निमसकार करि कैं अकबर बादस्याह की तारीफ लिषबे कों कसत करै है ॥ अर कहै है या की बड़ाई अरु चेष्टा अर चिमतकार कहां तक लिषूं । कही जात नांही ता तैं या के पराकरम अर भांति भांति के दसतूर वा मनसूबा दुनिया मैं प्रगट भये ता कों संषेप लिषत हौं ॥ प्रथम तो बादस्याह के नांम संग्या को अरथ लिषियत है ॥ बाद फारसी भाषा मैं नित रहै ता कों कहते है...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 18:—फुटकर वातांँ रौ सङ्ग्रह ·

A cloth-bound MS., numbering 350 leaves, of which 134 are missing, namely the following:—1-14, 37, 69-96, 109, 141-199, 214-226, 228, 231-234, 269-271, 273-279, 295-296, 328. Moreover, the MS. originally was not ending with leaf 350, but had some more leaves, which are lost. Very badly preserved, many leaves being detached and crumbled. Size $11\frac{1}{2}'' \times 9''$. Number of the lines in each page 31-33, number of the *akṣaras* in each line 26-34. *Devanāgarī* script. Written about Saṃvat 1847 (see p. 36*a*).

A good many of the works contained in the MS. are identical with those in MS. 15. The works contained are the following:—

(*a*) वेतालपचीसी री वात, pp. 15*a*-36*a*. The same work as MS. 15 (*z*), but somewhat differing in the wording. Beginning:—

प्रणऊं सरस्वति पाय वले विनायक वीनवु ।
बुधि दे सिद्धि दिवाय सनमुखि थायि सरस्वती ॥ १ ॥
...देश मरुस्थल देषि नौकोटी मै कोटि नव ।
पषि वीकानेर विशेष मनि निस्चै करि जांणीयौ ॥ २ ॥
तह राज करै राठौड़ करन सूरसुत करन सौ ।
महि छत्रीयां सिर मौड़ छत्रवटि षूमांणां षरौ ॥ ४ ॥

... ॥ दक्षिण देश रै विषै प्रस्थानपुर नगर [।] तेथि विक्रमादीत उजीण रौ राजा... etc.

(*b*) **रायधण भाटी री वात,** pp. 38*a*-40*b*. The story of Bhāṭī Rāya Dhana, the son of *rāvala* Dujhāsa of Ludravò, and his amours with Sajanala, the daughter of Dhāṭa (*sic*), a Sodhò feudatory of Dujhāsa. Beginning :—

[...]नूं दीठी छै। औ तो इये नूं ले नै आप रै घरे आये छै। अर सजनल वासे भाई रे वदलै चाकरी करै छै। रायधण इयें नु देष रीधा।...etc.

(*c*) **रायसिङ्घ खीँवावत री वात,** pp. 40*b*-42*b*. A biographical account of Rāja Siṅgha Khīvāvata, a *pradhāna* of Jasavanta Siṅgha of Jodhpur, with special regard to his services on the occasion of the death of Gaja Siṅgha, directed to establish Jasavanta Siṅgha on the throne in the place of Amara Siṅgha, the legitimate heir, and also to the part he had in helping Jasavanta Siṅgha put an end to the vexatious revenue administration inaugured by the *dīvān* Mūhaṇòta Nèṇa Sī Beginning :—

महाराजा गजसिंघजी वडो राजा हुवो। पातसाहां रो थापंण उथपंण हुवो [।] सो गजसिंघजी रे कुवर अमरसिंघ वडो। मोटो सिरदार। मांटीपणै रो आंक...etc.

(*d*) **राव अमरसिङ्घजी री वात,** pp 43*a*-48*a*. A biography of *rāva* Amara Siṅgha, the eldest son of *mahārājā* Gaja Siṅgha of Jodhpur, who was banished by the latter and repaired to the court of Sāh Jahān, who assigned him a fief in Nāgòra Beginning :—

अमरसिंघ गजसिंघजी रै वडो कुवर। साचोर रां चऊवांणां रो दोहीतो। सो गजसिंघजी री रजा नही। अमरसिंघ निराठ सारी वात मै सबल। वडो देसोत।...etc.

The text is interspersed with many commemorative songs

(*e*) **सिङ्घासणबत्तीसी की भाखा,** pp 49*a*-68*b* Incomplete the pages containing the last tale being missing A translation of the *Siṁhāsanadvātriṁśatikā*-tales into Jaipurī bhāṣā Beginning :—

अनंत ग्यान करि जे पू[र]ण है। अर समस्त पदारथनि कैं देखाहार जोगीश्वर जा को पार नही पावत।... राजा विक्रमादित्य को प्रबंध कहैं है। प्रकबंधी राजा विक्रमादित्य है। केसो जाने आराधान करि सकल देवता वश्य कीया है। राजा विक्रमादित्य को सिंघासण स्वर्ण को रत्नजटित...etc.

(*f*) <u>कुँवरसी री वात</u>, pp. 97*a*-108*b*. Incomplete both at the beginning and the end. The story of the amours of Kũvara Sī Sā̃khalò and Bharamala. In prose interspersed with verses.

(*g*) <u>नापै साँखलै री वात</u>, pp. 110*a*-117*b*. Incomplete at the beginning. Identical with MS. 9(*b*) and MS. 15(*x*).

(*h*) <u>मारवाड़ री वात महाराजा रामसिङ्घजी री</u>, pp. 117*b*-132*b*. Identical with MS. 15 (*B*).

(*i*) <u>राठौड़ ठाकुरसी जैतसीहौत री वात</u>, pp. 132*b*, 136*a*-140*b* Fragmentary in the middle and at the end. A biography of Ṭhākura Sī. a son of *rāva* Jèta Sī of Bikaner. Interspersed with commemorative songs.

(*j*) <u>जगदे पँवार री वात</u>, pp. 200*a*-214*b*. Incomplete at the beginning and the end. The story of Jaga De Pā̃vāra, the faithful chief in the service of Siddha Rāja. the Solaṅkī king of Pāṭaṇa.

(*k*) <u>राव सेखै नै भाती आयौ तै री वात</u>, pp. 226*a*-*b*. The story of Sekhò. the Bhāṭī *rāva* of Pũgaḷa, who had obtained from Karaṇījī the boon that he would not die unless he sat under a *bakāyaṇa*-tree and ate cold boiled rice. Incomplete at the beginning

(*l*) <u>वीरबल री वात</u>, pp. 226*b*-228*b*. An anecdote concerning Vīra Baḷa, the great favourite of Akbar. Beginning :—

पातस्याह अकबर दिली आगरे पातस्याही करे वडो अवलीयो पातस्याह हूवो बांवंन पीरां री करामात हूई...etc.

(*m*) <u>राजा भोज खापरै चोर री वात</u>, pp. 228*b*-230*b*. An anecdote concerning king Bhoja and a thief, Khāpharò. Beginning :—

राजा भोज धार नगरी राज करै वडो राजा चवदे विद्या निध्यांन सु राजा भोज रै घाफरो चोर चाकर...etc.

(*n*) कुतबदी साहिजादै री वात, pp 230*b*. 235*a*-238*a*. Four leaves missing. A story of a prince Kutub Dī, in rhymed prose and verses. Marwari mixed with Urdu Beginning :—

पीरोजसाह पातस्याह दिल्ली पातस्याही करै । तिस के उमराव । तिरवरसंघ । गलतसमा । सुलतांन । तिस के दरीयासाह बेटा । दुसरा महंमदसाह बेटा । ..etc.

(*o*) दम्पतिविनोद, pp. 238*b*-268*b* A *rifacimento* of the well-known tales of the parrot and the *sārikā*. illustrative of the vices of men and women. composed by a Josī Rāya (see last verse at the end). at Bikaner. under the reign of *mahārājā* Anopa Singha (see the introductory verses quoted below). Containing 32 tales. In Marwari prose mixed with Sanskrit and Marwari verses. Beginning :—

समरूं देवी सरस्वती मत विस्तारण मात ।
वीणा पुस्तक धारणी विघ्न हरण विख्यात ॥ १ ॥
गणपति वंदू चरण जुग ... ...
वीकानेर सुहावणो दिन दिन चढतौ दौर ।
हिंदुस्थान मझार हद नवकोटी सिर मौर ॥ ३ ॥
राज करै राजा तिहां कमधज भूप अनूप ।
सकबंधी करणेसुत राठौड़ां कुल रूप ॥ ४ ॥
देस राज सुभ देष कै मन मैं भयौ हुलास ।
दंपतिविनोद की वार्त्ता कहिस कथा सविलास ॥ ॥

॥ अथ कथा प्रारंभते ॥ अेकदा प्रस्तावै आबू विषै विदग्धमंण इसै नाम सूवौ रहै । माहा चतुर ग्याता । सर्व सासत्र प्रवीण । सासत्र जोवतां सांभलतां वैराग ऊपनौ जो स्त्री संसार बंध नौ कारण छै ।... etc.

(*p*) राव रिणमल री वात, pp. 272*a*-273*a* Fragmentary. Only the end.

(q) मोमल री वात, pp. 280a-281b. A story of Momala, a slave girl, and Sālha, a Solaṅkī king of Gujarat. Beginning :—

अथ राजा साल्ह सोलंकी गुजरात माहे राज्य करै । तीयै राजा रै १६ रांणी छै ।...etc.

(r) महिन्दर वीसलौत री वात, pp. 281b-284b. Left incomplete. A continuation of the story of Momala and how she met Mahindra Vīsalòta of Umarakoṭa and rāva Hamīra Jāṛecò. Beginning :—

उमरकोट मेहदरो वीसलोत राज करै [।] वडी राजाधानी [।] वडी साहबी [।] सु बेहन १ मेहदर रै कुवारी ।...etc.

(s) मूहणौत नैणसीजी री ख्यात रौ अेक भाग, pp. 284b-294b. A small portion of the "Khyāta" by Mūhaṇòta Nèṇa Sī, containing the vātas following :—

गाँगै वीरमदे री वात (pp. 284b-286a).

ऊहड़ हरदास मोकलौत री वात (pp. 286b-290b),

राठौड़ नरै सूजावत खीँवै पोहकरणै री वात (pp. 290b-293b).

जैमल वीरमदेओत राव मालदे री वात (pp. 293b-294b).

The last vāta is incomplete.

(t) जेसलमेर री वात, pp. 297a-301b. A history of Jesalmer from the attack by Alāva Dīn during the reign of rāvala Rātana Sī, to the succession of rāvala Kehara. Beginning :—

जेसलमेर उपर अलावदीन पातिसाह आयो । जेसलमेर माहि भाटी रतनसीह मूलराज राज्य करै । पातिसाही फौजा आइ नै गढ नुं लागीयां ।...etc.

(u) जैतै हमीरौत रांणगदे लखणसीओत री वात, pp. 301b-304b. A story of the Bhāṭīs Jètò Hamīròta and Rāṇaga De Lakhaṇasīòta from their departure from Jesalmer to the battle in which the son of Rāṇaga De, with the help of the Multānīs, defeated and killed rāva Cū̃ḍò at Nāgòra. Beginning :—

जैतौ हमीरौत भाटी रांणगदे लषणसीयोत बेवे रावल लषणसेन काढीया । ताहरां जैतै हमीरोत सुरजड़े गाडा छोडीया ; रांणगदे थोरीयां कन्हा पूगल लइ ।...etc.

(*v*) रावल् लखणसेन री वात, pp. 304*b*-306*b*. The story of *rāvala* Lakhaṇa Sena's marriage with the daughter of Kānhaṛa De, the Sonigarò chief of Jālòra, and her eloping with Nībò Semālòta and the revenge Lakhaṇa Sena wreaked on Nībò Beginning :—

किसन कांन्हड़दे जालोर राज्य करै। सु अेक दिन रो समायोग छै। रावल लषणसेन रै रांणी सोढी छै।...etc.

(*w*) कूँगरै बलोच री वात, pp 306*b*-307*b* Identical with MS. 11(*e*) Beginning :—

तिलोकसीह जसहड़ोत जेसलमेर राज्य करै। कूंगरो छ ताकड़ी रो आहारा (*sic*) करै।...etc.

(*x*) लाखै फलाणी री वात, pp. 308*a*-313*a*. Identical with MS. 11 (*a*) except for slight differences in the wording. Beginning :—

राव हमीर भुजनगर राज्य करै छै। लषो जांम भद्रेसर राज्य करै छै [।] अेकै देस माहे दोइ राजा। अेक राव कहाड़ै। अेक जाम कहाड़ै।...etc.

(*y*) कछवाहाँ री वात, pp 313*a*-316*a* Identical with MS 15 (*h*), except for some differences in the wording. Beginning :—

राजा प्रिथीराज राव लूंणकर्ण रै परणीयो छतो वाल्हबाई तीयै बाई रै बारह बेटा हूवा...etc.

(*z*) राणै रतनसी राव सूरिजमल री वात, pp. 316*a*-320*b*. The story of the enmity *rāṇò* Ratana Sī of Citoṛa conceived against his brother-in-law, the *rāva* Sūrja Mala of Būdī, and how he enticed him into the forest to assassinate him, but fell himself a victim to his treachery. Beginning :—

रांणो सांगो चीत्रोड़ राज्य करै। वडो रांणो हूवो। सागै रै पातिसाह बंदीषांणे रहीया। तीयां नु चूड़ां पहिराइ काडीया।... etc.

(*A*) नाराइणदास मीढाखाँ री वात, pp. 320*b*-321*b*. The story of Paṭhāṇa Mīḍhā Khā̃, king of Mā̃ḍava, and his death at the hands of Nārāiṇa Dāsa of Būdī. Beginning :—

अेक मांडव रै पातिसाह रै पठाणा तिण री नांम मीठाषांन सु मांडव सुं साथ करि नै रिणथंभौर आयौ जोरावर थकै रिणथंभौर लीयौ ।...etc.

(*B*) रावत सूरिजमल कुँवर प्रिथीराज री वात, pp. 321*b*-324*b*. An account of the war between *rāvata* Sūrija Mala, the son of Khı̃vò, the son of *rāṇò* Mokala, of Sādaṛī in Godhavāṛa, and his nephew *kũvara* Prithī Rāja, the son of *rāṇò* Rāya Mala, ended with Sūrija Mala's defeat, which obliged him to abandon Sādaṛī and carve for himself a new sovereignty amongst the Meṇās of Devaḷiyò (p. 323*a*); followed by an account of the death of Prithī Rāja from a pill given him by *rāva* Dūdò of Sīrohī (p. 323*b*), and lastly an account of the death of Jè Mala, the brother of Prithī Rāja, at the hands of Ratana Sī. Beginning :—

रावत सूरिजमल षीवै री । षीवो रांणै मोकल री । कूंभो ही रांणै मोकल री । सूरिज मोटो रजपूत हुवो...etc.

(*C*) राणै खेतै री वात pp. 324*b*-327*a*. The story of *rāṇò* Khetò's of Cītoṛa falling in love with a carpenter woman, and having from her two sons, Cācò and Merò, and of their murdering *rāṇò* Mokala, and being at last defeated and killed by *rāva* Riṇa Mala of Maṇḍora. Beginning :—

वरसालै रा दीह छै । दीवांण सिकार चढीया छै हल वहै छै भाद्रवो मास छै । षातिण भातो ले जावै छै । दोइ षाड़ी छै सु बिन्है हाथे पकड़ी छै लीयै जावै छै ।...etc.

(*D*) सोनिगरै मालदे री वात, pp. 327*a*-*b*. Incomplete, one leaf being missing. An account of Māla De's—the Sonigarò chief of Jāḷora—defeat at the hands of Triviṛita Khā̃, his submission to the Emperor (Alāva Dīn), and his coming in possession of Godhavāṛa and Cītoṛa. Beginning :—

सोनिगरौ मालदे गोढवाड़ माहे धरती पातिसाह री मारै साथ वहण न पावै...etc.

(*E*) मूहणोत नैणसीजी री ख्यात री अेक भाग, pp. 329*a*-337*b*. A portion of the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS. 8 above), containing the *vātas* following :—

खेतसी रतनसीओत री वात (pp. 329*a*-330*a*), incomplete, the first leaf being missing,

चन्द्रावताँ री वात (pp. 330*a*-333*b*).

सिखरौ वहेलवै गयौ रहै तै री वात (pp 333*b*-335*a*), and :

उदै उगवणावत री वात (pp. 335*a*-337*b*).

The second of the *vātas* above, which is a genealogical sketch of the Candrāvatas of Rāmapurò from Cā̃darò, the son of *rānò* Bhāvaṇa Sī, to Amara Siṅgha Harīsiṅghòta, is followed by two short poems in Sanskrit, which are not found in MS. 8. Both are very incorrect. The first one is in 16 verses, and contains a *vaṁśāvalī* of the Candrāvatas, from *rāvaḷa* Bāpò to *rāya* Pratāpa. It begins :—

वायाभिधः समवव् (*sic*) वसु धाविपो (*sic*) सौ पंचाष्टषट्परिमिते

थ सकेंद्रकालो (*sic*) ।...etc.

The other one, which consists of 15 verses and is styled *Rāya-Durga-varṇanam*, is a panegyric of *rāya* Duragò, the founder of Rāmapurò, who lived under Akbar. It begins :—

श्रीसीतापतिपादपद्मभजनप्रध्वस्तकर्म्माश्रयो गोपीनाथचरित्रचित्र-

सुमंयत् (*sic*) कर्णापूरीकृतं ।...etc.

(*F*) राजा भीम री वात, pp. 337*b*-342*b*. An account of the reign of Bhīma of Aṇahilavārā Pāṭaṇa and his successor Karṇa till the accession of Siddha Rāja Jè Siṅgha. In the middle, an account is inserted of Lūṇa Sāha (Lavaṇaprasāda), the son of Ānò Vāghelò. The work begins :—

अणहिलवाड़ै पाटण राजा भीम राज्य करै। सतरहसहस

गुजराति री साहिबी बडौ राजा। कवित्त। मूल पैंतालीस। वरस दस

कीयो चंदगिरि ।...etc.

Follows a *Lūṇa Sāha rī vāta rò vakhāṇa*, in rhymed prose, the subject whereof is a description of the rainy season and the killing of an elephant by Lūṇa Sāha. Beginning :—

वरषा रित लागी। विरहणी जागी ।...etc.

(*G*) बहलिमा री वात, pp. 342*b*-350*b*. Incomplete, the last leaves being missing. Identical with MS. 15 (*K*).

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 19:—राठौड़ाँ री वंसावळी तथा पीढियाँ ·

A MS. consisting of 266 leaves. 8″ × 6″ in size. Cloth-bound, but leaves detached and out of order. The leaves were originally larger in size and numbered, but they were subsequently trimmed at the margins, the numeration figures being thereby cut away in most of the pages. Each page contains 17 lines of 15-20 *akṣaras*. Devanāgarī. Written in Saṃvat 1723, under the reign of *rājā* Karaṇa Siṅgha of Bikaner, for the use of his son, *kũvara* Anūpa Siṅgha.

The contents of the MS. are very much the same as those of the Jodhpur MS. 14, of *Descriptive Catalogue*, Sect. i, Pt. i. The work falls into two parts, to wit:—

(*a*) <u>जोधपुर रै राठौड़ाँ री वंसावळी,</u> pp. 1*a*-22*b*. Apparently fragmentary, owing to the loss of some leaves in the middle. A genealogical sketch of the Rāṭhòṛas of Jodhpur from the origins to *mahārājā* Jasavanta Siṅgha. The first pages (1*a*-2*a*) contain a kind of introduction, consisting of a Sanskrit invocation to Gaṇapati (identical with that in the Jodhpur MS. 14 alluded to above), Viṣṇu and the Sun a *chattrīsarājakulī-sthāpanā*, i.e. a list of the seats or capitals of the 36 Rajput tribes (beginning:—**धारानगरी परमार १**...etc.), a *kavitta* giving the names of the nine Paramāra rulers of *Navakoṭī Māravāra* (beginning:—**मंडोवर सामंत** ... etc.), and lastly a list of the six *vaṃśas*, to wit:—Sūrya-, Soma-, Kuru-, Hari-, Śiva- and Daitya-*vaṃśa*. Then after an *āśīrvāda* in Sanskrit, the genealogy of the Rāṭhòṛas begins from the Satya-*yuga*, when the men lived 100 years and were born as twins (*jugalapaṇi*). From this particular, it is evident that the author of the *vaṃśāvalī* is a Jain. The pedigree of the Rāṭhòṛas is traced from *rājā* Mānadhātā *cakkavè* (p. 4*a*) down to Jè Canda (p.12*a*), the list being divided into four sections corresponding to the four *yugas*. The account of Sīhò begins p. 12*b* as follows:—

रा॰ श्रीसीहजोग द्वारिकाजी पधार्या । साथै दस हजार असवार लीधा । अेकेकौ वस्त्र भगवौ हाथ १ बरछी सों बांधे वसही समेत चाल्या । आवता थकां सोलंकीयां री भीर करि लाषौ फूलांणी मार्यौ । सीहोजी महादेव रौ अवतार छै |...etc.

Much as in the Jodhpur MS. 15, of *Descr. Cat.*, Sect i, Pt i, here too the *Jainācārya* Jina Datta Sūri is given the credit of having called Sīhò to Pālī. The genealogical account of the descendants of Sīhò contains only names and commemorative

songs. The last names are those of *mahārājā* Jasavanta Siṅgha and his brother Amara Siṅgha.

(*b*) राठौड़ाँ री पीढ़ियाँ, p. 22*b*-to the end. Genealogies of the Rāṭhòṛas, apparently identical with those in the Jodhpur MS. 14, of *Descr. Cat.*, Sect. i, Pt. i, mentioned above. Containing only names and occasionally quotations of commemorative songs. The work being disconnected and most of the leaves being out of place it is difficult to give an idea of the contents. The difficulty is increased by the fact that the names are not followed by the patronymic as in the ordinary lists of *pīḍhīs*. The genealogies were evidently compiled in the same time as the *vaṃśāvalī* described above, namely the beginning of the Saṃvat-century 1700, apparently during the last years of the reign of *mahārājā* Jasavanta Siṅgha of Jodhpur.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 20:—फुटकर वाताँ रौ सङ्ग्रह.

A MS. consisting of 116 leaves 8″ × 8½″ in size. Cloth-bound. but several leaves detached. Leaf 86 is lost, and several other leaves are probably missing at the end. Each page contains 16-19 lines of writing of 26-36 *akṣaras*. Written in Saṃvat 1826 (see p. 91*a*) by Khavās Sabaḷa Sena at Bikaner.

The MS. contains:—

(*a*) सात बेटियाँवालै राजा री कथा, pp. 1*a*-2*a*. A tale of no historical interest.

(*b*) कुँवर रिणमल चूँडावत अखौ सोलङ्की मारियौ तै री वात, pp. 2*b*-5*b*. The story of Rāṭhòra *rāva* Riṇa Mala's fighting with Akhò Solaṅkī and conquering the latter's land after killing him. Beginning:—

दूहा दूहे ऊपर ॥ रणमल गलती रात [।] कांकल घर केवी तणै । पह ऊगे परभात [।] आयो ऊधा ही अघो ॥ १ ॥ राव रणमल नागौर सो काढीया थका आय वले रै कांठै रह्यो...etc.

(*c*) कुँवर रिणमल चूँडावत अखै साँखलै रौ वैर लियौ तै री वात, pp. 5*b*-8*b*. The story of Rāṭhòṛa *kũvara* Riṇa Mala's revenging on the Ī̃dās the death of Akhò Sā̃khalò. Beginning:—

इया दूहे ऊपर ॥ आयो अमलीमाख [।] चावे भाले चोडवृत । तेडा हरखा ढाख [।] चोवीसे चोरासीया ॥ १ ॥... अथो सांखलो मारवाड़ री रजपूत रूणेचो तिको सीधला मेलो हुय ने धाड़े दोड़ीयो...etc.

(*d*) सयणी चारणी री वात, pp. 8*b*-11*b*. The legend of Sayaṇī, the daughter of Cāraṇa Vedò of Kaccha, and Vījhā-ṇanda. Interspersed with *dūhās*. Beginning :—

वेदो चारण केकरे गाव रहै । कछ देश मै । वेदे रे वडो द्रव्य । ...etc.

(*e*) पीरोजसाह पातिसाह री वात, pp. 11*b*-18*b*. A legendary account of the reign of Phīroj Šāh and Muhamad Šāh till the conquest by Bābar. Beginning :—

पीरोजसाह पातसाह मतम कहाणो । चीता हिरण । चीता हिरण जनावर राषणा । सारि हिकमत सिकार री पेरोचसाह चलाई... etc.

(*f*) राव हमीर लखे जाम री वात, pp. 18*b*-20*a*. Identical with MS. 11(*a*), and MS. 18 (*x*), above.

(*g*) कूँगरे बलोच री वात, pp. 20*a*-22*a*. Identical with MS. 11 (*c*) and MS. 18 (*w*), above.

(*h*) जैतमाल सलखावत कोलियाँ री वात, pp. 22*a*-24*b*. The story of Rāṭhòṛa Jèta Māla Saḷakhāvata being attacked by the Koḷīs, on his way back from Sīrohī, where he had married, and loosing in the affray Bhādò Sūḍò and a hunting-leopard, and the revenge he subsequently took on the Koḷīs. Beginning :—

जैतमाल देवड़े परणीजण गयो [।] दिन ५ तथा ७ उठै जान रही ...etc.

(*i*) सूराँ अर सतवादियाँ री वात, pp. 24*b*-30*b*. A moral tale of no historical interest.

(*j*) राव तीडै छाडावत री वात, pp. 30*b*-34*b*. A biographical account of Rāṭhòṛa *rāva* Tīḍò Chāḍāvata. Beginning :—

महेवे खेड़ राव तीडो छाडावत राज करै । वडो ओगाढ देसोत जिकै रै वाये हरख घोड़ा ऊवै...etc.

(*k*) जैतमाल सलखावत री वात, pp. 34*b*-38*b*. A biographical account of Rāṭhòṛa Jèta Māla Saḷakhāvata. (Cfr. *h* above). Beginning :—

राव तीडो आप री वार वजाय गजाय अर देवलोक हुवो [।] वडो ओगाढ राजवी हुवो [।] राव सलखै ही ज्यां रा वित लीया...etc.

(*l*) सच बोलै सो मारिया जावै तै री कथा, pp. 38*b*-40. A tale of no historical interest.

(*m*) वीजड़ विजोगण री कथा, pp. 41*a*-46*a*. A love tale of Vījaṛa, the son of Vijè Sāla, a king of Gujarat, and Vijogaṇa, the daughter of a *seṭha*.

(*n*) राव चूँडै री वात, pp. 46*a*-49*b*. A biographical account of Rāṭhòṛa *rāva* Cū̃ḍò. Beginning :—

......महेवै राज करै मालो सलषावत वीरम सलषावत जैतमाल सलषावत ईहा री वडी साहिबी जिण समईयै माहे दलो जोईयो सिधराजा जेसंघदे पाटण राज करै...etc.

(*o*) रिणधीर चूँडावत री वात, pp. 49*b*-54*b*. A biographical account of Rāṭhòṛa Riṇa Dhīra Cū̃ḍāvata. Beginning :—

ईयै दूहै उपर छै [:] केवीयौ...... । तिको रण चोडावत तलोली गाडा छोडीया [।] आगै जीवणी बाजु तो सीधला रा गाडा छै...etc.

(*p*) हाहुल हमीर भोलै राजा भीम सूँ जुध करियौ तै री वात, pp. 54*b*-60*a*. An account of the contest between Hāhula Hamīra and Bhīma, the "Simpleton," king of Aṇahilavāṛā Pāṭaṇa, over some horses bought by the latter and coveted by the former. In the story, reference is made to Prithī Rāja of Dillī. Beginning :—

...भोलो राजा भीमदे अमई मोहतो घोड़ा षरीदण नू काबुल मेलीयो...etc.

(*q*) वडावडी देवड़ै इहड़ वानर री वात, pp. 60*a*-62*b*. An anecdote of no historical interest.

(*r*) राजा भोज री पनरमी विद्या व्यास भवानीदास री कही, pp. 63*a*-91*a*. Identical with MS. 15 (*E*). At the end of the work, the copyist has recorded his name as well as the date as follows :—

लिख्यतं सुवास सबलसेन। सुवास सबल वाचनार्थम् ॥ बीकानेर-मध्ये ॥ संवत् १८२६ सावण वदि ६ वार सोमवार।

(*s*) नागदमण साइयें झूलै रौ कहियौ, pp. 91*a*-97*a*. A poem in 123 (?) verses, on the slaying of the Kālīya serpent by Kṛṣṇa, by Cāraṇa Sāiyò Jhūlò. Beginning:—

वलि तो सारद विनवुं। सारद करो पसाय।...etc.

(*t*) बगलै हंसणी री कथा, pp. 97*a*-116*b*. Incomplete at the end. The tales of the crane and the she-swan, his wife, in accusation and defence of woman, eight in all, but only four contained in the present MS. Beginning:—

मानसरोवर माहै हंस रहै सु अेकै दिन हंस सर्व मेला ऊई अर मतौ कीयौ कह्यौ आपा मारवाड़ देस हालौ तो जावा मारवाड़ नू लोक वषाणै छै उठै वडा मेवा छै...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 21 :—फुटकर वाताँ रौ सङ्ग्रह.

A huge MS., consisting of 492 leaves, 12″ × 8″ in size. Cloth-bound, but some leaves detached. About two fifths of the leaves are blank. Each page contains 28-30 lines, of 18-25 *akṣaras*. Devanāgarī script. About 100 years old.

Most of the contents of the MS. are identical with those in MS. 18 described above, of which the present MS. is in part a copy. A list of the contents is the following:—

(*a*) सिङ्घासणबत्तीसी की भाखा, pp. 1*a*-29*a*. Identical with MS. 18 (*e*).

(*b*) वेतालपचीसी री वात, pp. 30*a*-60*a*. Identical with MS. 18 (*a*). Cfr. also MS. 15 (*z*).

(*c*) रायधण भाटी री वात, pp. 61*a*-66*a*. Identical with MS. 18 (*b*). Complete. Beginning:—

रायधण कुंवर रावल दुभास रो बेटो जात रो भाटी लुद्रवै राज करै...अर धाट सोढा राज करै। लुद्रवै रा सलौंमी। तठै धाट रै अेक बेटो अर अेक बेटी। बेटी रो नाव सजनल...etc.

(*d*) राजसिङ्घ खाँधावत री वात, pp. 66*a*-69*b*. Identical with MS. 18 (*c*).

(*e*) राव अमरसिङ्घजी री वात, pp. 70*a*-78*b*. Identical with MS. 18 (*d*).

(*f*) राजा करणसिङ्घजी रै कँवराँ री वात, pp. 79*a*-104*a*. Introduced as "Mahārājā Padama Siṅghajī rī vāta." Identical with MS. 9 (*a*), and MS. 15 (*I*).

(*g*) कुँवरसी साँखलै री वात, pp. 105*a*-140*b*. Identical with MS. 18 (*f*). Complete. Beginning :—

सांषलो षीवसी चहसुकाल । जांगलु राज करै । वडो साहिबो । वडो सिरदार सों । षीवसीजी हलोद झाले परणीया । वडो वीहा ऊवो । वडो गुडो षरच जस अवल कीयो...etc.

(*h*) नापै साँखलै री वात, pp. 141*a*-153*b*. Identical with MS. 9 (*b*). MS. 15 (*x*), and MS. 18 (*g*).

(*i*) अेकलगिड़ वाराह डाढाला री वात, pp. 171*a*-184*a*. Identical with MS. 15 (*F*).

(*j*) गौड़ गोपालदास री वात, pp. 185*a*-196*a*. A biography of Gòṛa Gopāḷa Dāsa of Ajmer. Beginning :—

गोपालद[ास] गोड़ अजमेर रा परगना सु क्रडांणो कीयो । सो पेहला तो अजमेर रा षावंद था गोड़ [।] पछे अजमेर पातसाह लीयो तद गोड़ां नु परगनो अजमेर रो दीया (*sic*) I...etc.

(*k*) मारवाड़ री वात महाराजा रामसिङ्घजी री, pp. 197*a*-215*b*. Introduced as "Māravāṛa rè amarāvā̃ rī vāta." Identical with MS. 15 (*B*), and MS. 18 (*h*).

(*l*) पना वीरमदे री वात, pp. 216*a*-246*a*. Incomplete at the end. The story of the amours of Pannā, the daughter of Ratana, a *seṭha* of Pũgaḷa, and *kãvara* Vīrama De, the son of *rāva* Rāi Bhāṇa of Īḍara. In rhymed prose intermixed with verses. Beginning :—

सदा मनोर्थ सिद्ध करण [।] वांणी आषर वेस [।] सारा पहली सीवरजे [।] गुण दातार गणेस ॥ १ ॥...........सुवरण निज धातां

सिरै। वानांज चवगा वेस। पदमणि तरीयां परखिजे। देसा पूंगल देस ॥ ३ ॥ करहा घोड़ा कांम रा।...etc.

(*m*) जगदे पँवार री वात, pp. 258*a*-276*a*. Identical with MS. 18 (*j*). Complete. Beginning:—

मालवौ देश धारा नगरी। तठै पुंवार उदियादित्य राजा राज्य करै छै। तिण राजा रै दोय रांणी अेक तौ वाघेली। अनैं बीजी सोलंकणी। तिणां दोयां रै दोइ कुंवर। तिण मैं वाघेली मुदै पटरांणि। तिण रै तौ कुंवर रिणधवल हुउ।...etc.

(*n*) छ कहाणियाँ, pp. 280*a*-292*a*. A collection of six tales, of no particular interest, to wit:—

1: साँई री पलक मै खलक वसौ तै री वात, pp. 280*a*-284*a*;

2: आय ठहकौ भाहि मै तै री वात, pp. 284*a*-285*a*;

3: हरराज रै नैणाँ री वात, pp. 285*a*-286*a*. Referring to Hara Rāja Devarọ̀ of Sīrohī;

4: न क्यूँ हरै न क्यूँ सेखै तै री वात, pp. 286*a*-288*a*. Referring to Sekhò. the Bhāṭī *rāva* of Pũgaḷa;

5: सेखै नै भातौ आयौ तै री वात, pp. 288*a*-289*b*. Identical with MS. 18 (*k*).

6: वीरबल री वात, pp. 290*a*-292*b*. Identical with MS. 18 (*l*).

(*o*) राव वीरमदे री वात pp. 293*a*-295*a*. A biographical account of Rāṭhọ̀ra *rāva* Vīrama De. the son of Saḷakhò, going as far as his death and the concealment of the infant Cũḍò in the house of Cāraṇa Ālhò. From the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS. 8 above). Beginning:—

वीरम महेवा रै पासै गुढौ मांडि नै वसीयो छै। सु जिकोई महेवै माहे धन करै गुनह करै तिको वीरम रै गाडै आवै वी[र]मजी ऊवै ऊवै नुं राखै...etc.

(*p*) दम्पतिविनोद, pp 309*a*-325*b*. Incomplete at the end. Identical with MS. 18 (*o*).

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—फुटकर वाताँ रौ सङ्ग्रह.

A huge MS. consisting of 436 leaves, $11\frac{1}{2}'' \times 9'' - 7\frac{1}{4}''$ in size. Cloth-bound. Each page contains 30 lines of writing, of 30 to 24 *akṣaras*. The writing has many blanks, especially in the first part of the MS., showing that it is a copy from some other MS., whereof some pages were broken or illegible. A few entire pages are blank. Devanāgarī script. The letters for ड and ड़ are habitually interchanged. The MS. was caused to be written by *mahārāja* Gaja Siṅgha of Bikaner in Saṃvat 1820 (see p. 68*a*), and is the original from which many of the works contained in MS. 15 (dated Saṃvat 1845), MS. 18 (dated Saṃvat 1847), MS. 20, and MS. 21, were subsequently copied.

The MS. contains :—

(*a*) **आठ कहाणियाँ**, pp. 1*a*-18*b*. A collection of eight unimportant tales, all of which have already been found in MS. 15 (*a*), MS. 18 (*k*-*m*), and MS. 21 (*n*). To wit :—

1 **साँई री पलक मै खलक वसै तै री वात**, pp. 1*a*-4*b*. Identical with MS. 21 (*n*), 1.

2. **साँई कर रह्यौ है तै री वात**, pp. 5*a*-8*b*. Identical with MS. 15 (*a*).

3. **स्याय ठहकौ भाहि मै तै री वात**, pp. 9*b*-10*b*. Identical with MS. 21 (*n*), 2.

4. **हरराज रै नैणाँ री वात**, pp. 10*b*-11*a*. Identical with MS. 21 (*n*), 3.

5. **न क्यूँ हरै न क्यूँ सेखै तै री वात**, pp. 11*a*-13*a*. Identical with MS. 21 (*n*), 4.

6. **सेखै नै भातौ आयौ तै री वात**, pp. 13*a*-14*a*. Identical with MS. 18 (*k*), and MS. 21 (*n*), 5. Complete.

7. **वीरबल् री वात**, pp. 14*a*-16*a*. Identical with MS. 18 (*b*) and MS. 21 (*n*), 6.

8. **राजा भोज खापरै चोर री वात**, pp. 16*a*-18*b*. Identical with MS. 18 (*m*).

(*b*) कुतबदी साहिजादे री वात, pp. 18*b*-27*a*. Identical with MS 18 (*n*).

(*c*) दम्पतिविनोद, pp. 32*b*-67*b*. The same work as contained in MS. 18 (*o*), and MS. 21 (*p*).

(*d*) मूहणोत नैणसीजी री ख्यात री अेक भाग, pp. 68*a*-87*a*. A portion of the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS. 8 above), containing the *vātas* following :—

1. राव सीहैजी री वात, pp. 68*a*-71*b*.
2. राव कान्हड़दे री वात, pp. 71*b*-76*b*.
3. वीरमजी री वात, pp. 76*b*-78*a*.
4. राव चूँडेजी री वात, pp. 78*a*-81*a*.
5. गोगादेजी री वात, pp. 81*a*-82*a*.
6. ग्ररड़कमल चूँडावत री वात, pp. 82*a*-83*a*.
7. राव रिग्रमलजी री वात, pp. 83*a*-87*a*.

The form of the text is slightly different from that in MS. 8, the present MS. containing more Gujaratisms. The same remark applies also to the other parts of the "Khyāta" by Mūhaṇòta Nèṇa Sī contained in this MS. and described below.

(*e*) गोरे वादल री कथा, pp. 87*a*-93*b*. The same work as MS. 15 (*D*), but containing very different readings. Compare the following verses from the introduction as it is given in the present MS., with the corresponding ones in MS. 15 (*D*), which have been quoted above :—

चरण कमल चित लाय के समरूं सरसति माय ।
कहिस कथा बनाय के प्रणमूं सद्गुरु पाय ॥ १ ॥
जंबूदीप मझारि भरथषेत्र सोभत अधिक ।[1]
नगर भलो चीत्रोड़ है ता परि दूठ दुरंग ।
रतनसेन राणो निपुण अमलीमाण अभंग ॥ २ ॥

...etc.

A *dūhò* at the end, which is not found in MS. 15 (*D*), records the date of the composition of the *kathā* (Saṃvat 1686 ?), and the name of the poet (Jaṭa Mala) :—

[1] The latter half of this verse is omitted.

सौलै सै असी थै[1] समै फागुण पूनिम मास ।
वीरारस सिणगाररस कहि जटमल सुपरकास ॥ [१]४६ ॥

(*f*) मोमल री वात, pp. 93*b*-95*a*. Identical with MS. 18 (*q*).

(*g*) महिन्दर वीसलौत री वात, pp. 95*a*-98*a*. Left incomplete. Identical with MS. 18 (*r*).

(*h*) मूहणौत नैणसीजी री ख्यात री अेक भाग, pp. 101*b*-113*b*. Another portion of the "Khyāta" by Mūhaṇòta Nèṇa Sī, containing the *vātas* following :—

1. गाँगै वीरमदे री वात, pp. 101*b*-103*a*.
2. हरदास ऊहड़ री वात, pp. 103*a*-107*a*.
3. राठौड़ नरै सूजावत खीँवै पोहकरणै री वात, pp. 107*a*-110*a*.
4. जैमल वीरमदेऔत री वात, pp. 110*a*-112*a*.
5. सीहै माँडण री वात, pp. 112*a*-113*b*.

(*i*) जेसलमेर री वात, pp. 113*b*-118*a*. Identical with MS. 18 (*t*).

(*j*) जैतै हमीरौत राणगदे लखणसीहौत री वात, pp. 118*a*-120*a*. Identical with MS. 18 (*u*).

(*k*) रावल लखणसेन री वात, pp. 120*a*-121*b*. Identical with MS. 18 (*v*).

(*l*) कूँगरै बलोच री वात, pp. 121*b*-123*a*. Identical with MS. 18. (*w*) and MS. 11 (*c*).

(*m*) लाखै फूलाणी री वात, pp. 123*a*-128*a*. Identical with MS. 18 (*x*). Cfr. also MS. 11 (*a*).

(*n*) कछवाहाँ री वात, pp. 128*a*-131*a*. Identical with MS. 18 (*y*). Cfr. also MS. 15 (*h*).

(*o*) राणै रतनसी राव सूरिजमल री वात, pp. 131*a*-135*a*. Identical with MS. 18 (*z*).

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[1] For छ ?

(*p*) नाराइणदास मौढाखाँ री वात, pp. 135*a*-136*a*. Identical with MS. 18 (*A*).

(*q*) रावत सूरिजमल कुँवर प्रिथीराज री वात, pp. 136*a*-139*a*. Identical with MS. 18 (*B*).

(*r*) राणै खेतै री वात, pp. 139*a*-142*b*. Identical with MS. 18 (*C*).

(*s*) सोनिगरै मालदे री वात, pp. 142*b*-143*b*. Identical with MS. 18 (*D*). Complete.

(*t*) मूहणौत नैणसीजी री ख्यात रौ अेक भाग, pp. 143*b*-152*b*. Another portion of the "Khyāta" by Mūhaṇòta Nèṇa Sī identical with MS. 18 (*E*).

(*u*) राजा भीम री वात, pp. 152*b*-158*a*. Identical with MS. 18 (*F*).

(*v*) बहलिमा री वात, pp. 158*a*-173*a*. Identical with MS. 18 (*G*). Complete.

(*w*) राव सुरताण देवड़ै री वात, pp. 173*a*-180*a*. Described as ' Rāva Mānè Devaṛè rī vāta" in the title. Identical with MS. 15 (*f*).

(*x*) राव प्रतापमल देवड़ै री वात, pp. 180*a*-182*a*. Identical with MS. 15 (*n*).

(*y*) हाडाँ री हकीकत, pp. 182*a*-184*a*. Identical with MS. 15 (*o*).

(*z*) बूँदी री वात, pp. 184*a*-185*b*. Described at the end as "Dūdè Bhoja rī vāta." Identical with MS. 11 (*d*). Complete. Going as far as the assignment of Bū̃dī to Bhoja by the Emperor, after the death of Dūdò.

(*A*) खीचिश्राँ री वात, pp. 186*a*-191*a*. An historical sketch of the Khīcīs, from Ānala down to the conquest of the land by Hāḍò Bhagavanta Siṅgha Chatrasalòta, at the time of Orangzeb. The origin of the Khīcīs is traced to Khāṭū, a place from which they were expelled by king Prithī Rāja Cāhuvāṇa, in consequence of an act of treachery committed by Pāhila Paṇḍīra. Beginning:—

आंनल बीची जायल कठौती रहै। तौ नागौर री गांम छै नागौर थी कोस १० जायल छै। आगै बीची चहवांण भिलै। चहवांण राजा प्रिथीराज री वडौ साहिबी। दिली री धंणी। नागौर अजमेर सैंभर यां ठौड़ां राजथांन...etc.

(*B*) मोहिलाँ री वात, pp. 191*b*-195*b*. Identical with chapter (61) in the "Khyāta" by Mūhaṇòta Nèṇa Sī. Cfr. also MS. 15 (*i*).

(*C*) सातल सोम री वात, pp. 195*b*-196*b*. Identical with MS. 15 (*k*).

(*D*) राव मण्डलीक री वात, pp. 196*b*-197*b*. Identical with MS. 15 (*l*).

(*E*) जैसे सरवहियै री वात, pp. 198*a*-201*b*. Identical with MS. 15 (*g*).

(*F*) अरजन हमीर री वात, pp. 202*a*-205*a*. Identical with MS. 15 (*j*).

(*G*) साँगण वाढेल री वात, pp. 205*a*-206*b*. An anecdote referring to Sāgaṇa Vaḍhela, a chief of Khebararò, and Mū̃jò Bāvariyò of Sarathò, both of whom are stated to have lived at the time of Vegaṛò Mahamad, *pātasāh* of Gujarat. Beginning :—

सांगण वाढेल ओ खबरड़ै राज्य करै। वेगड़ौ मुंहमद गुजराति रो पातिसाह। उण वारा माहे मूंजौ बावरीयौ सरठै राज्य करै। मूंजा नै अर सांगण वाढेल रा भतीजा आपस मै प्रीति...etc.

(*H*) चाँपै वालै री वात, pp. 206*b*-208*a*. Identical with MS. 15 (*m*).

(*I*) राव राघवदे सोलङ्की री वात, pp. 208*a*-210*a*. An anecdote referring to Rāghava De Solaṅkī of Toḍò, a *sāmanta* of king Prithī Rāja of Dillī, and his Dāhimī wife. Beginning :—

राव राघवदे सोलंकी तोडा रो धणी राजा प्रिथीराज रो सांमंत। नरसिंहदास दाहिमो ईयै रो घर आहड रावल समरसी रो चाकर। तरै नरसिंहदास रै बेटी तिका अपछरा महादेवांगना।...etc.

(*L*) नानिग छाबड़ा री वात, pp. 210*b*-212*b*. An account of the migration of the four Chābaṛā brothers Nāniga, Devaga, Ajè Sī, and Vijè Sī from Sihoragaḍha to Pohakaraṇa, and of Nāniga's becoming the lord of the place. Beginning :—

पुहपावती नगरी । हिवार्‌ं पोकरण कहीजै छै । तीयै नगरी माहे राजा पहुरवा राज्य करै । वडो राजधांनी । राजा ईयै विध राज्य करै । मास अेक ईदर मौहल माहे रहै मास अेक पुरी हवै ताहरां बाहिर आवै । नवौ वीमाह करै ।...

(*M*) सयणी री वात, pp. 212*b*-215*a*. Identical with MS. 20 (*d*).

(*N*) देवरै नायकदे री वात, pp. 215*a*-221*b*. A legend of Nāyaka De, the daughter of Mũdhò, an Ahīra ruler of Soraṭha, and Devarò, another Ahīra petty ruler of Devāḷī. Beginning :—

सोरठ देस माहे अहीर राज्य करै । मूंधो अहीर न[ा]वै सोरठ राज्य करै । मूंधा अहीर रै बेटी कहीयै सु सारी सोरठ मै इसी काई नहीं ।...etc.

(*O*) खींवै वीजै री वात, pp. 221*b*-225*a*. Identical with MS. 15 (*L*).

(*P*) राणी चौबोली री वात, pp. 225*a*-229*a*. A tale referring to *rājā* Bhoja, or Vikramāditya, of Ujeṇī and a *rāṇī* Còbolī. Beginning :—

उजेणी नगरी राजा विक्रमादित्य राज्य करै । नववारी नगरी । चौरासी चौहटा । छतीस पौलि । च्यार वरण रहै ।...etc.

(*Q*) च्यार मूरखाँ री वात, pp. 229*a*-231*b*. Left incomplete. A tale of no interest.

(*R*) सदेवछ सावलिङ्गा री वात, pp. 232*b*-238*a*. A concise version of the famous legend of Sadèvacha, the son of *rājā* Puhavacha of Ujeṇī, and his mistress Sāvaliṅgā. In prose intermixed with *dūhā*s. Beginning :—

उजेणी नगरी पुहवछ राजा राज करै । वडो दात[ा]र [।] तेथ जिको गुण करि कवीश्वर पंडित आवै तीयै नूं सवालाष दियै ।...etc.

(*S*) लाखै फूलाणी री वात, pp. 238*a*-240*b*. A biography of Lākhò Phūlāṇī (cfr. MS. 11*a*. and MS. 18*x*). Beginning :—

सिंधु देस केवै कोट लाषो जाड़ेचौ राज्य करै । लाषौ नवै चांद रो नवै चांद वीमाह करै । लाषै रै छाहड़दे पमार परधांन ।...etc.

(*T*) पीरोजसाह पातसाह री वात, pp. 240*b*-245*a*. Introduced as "Vāta Paṭhāṇā̃ rī." Identical with MS. 20 (*e*).

(*U*) बुधिबल् कथा कवि लछीराम कृत, pp. 245*b*-261*a*. The *Buddhibalakathā*, a didactic tale in verses, composed by a poet Lachī Rāma (i.e. Lakṣmī Rāma) in the year Saṃvat 1681 (see the last verse but two) Divided into eight *prabhāvas*. In Hindī. Beginning :—

सरसति कौ उरि ध्यान धरि । गणपति गुरू मनाइ । लछीराम कवि यह कथा । अदभुत कहत बनाय ॥ १ ॥ चोपई । पूरब दिसि जहां वदै[1] सुरसुरी [।] ता उपकंठि वसति सिवपुरी ।...etc.

(*V*) जगदे पँवार री वात, pp. 261*b*-267*b*. Introduced as "Vāta Pāmāra Riṇa Dhava[ḷa] Jaga Deva rī." The same story as contained in MS. 18 (*j*) and MS. 21 (*m*), but beginning differently :—

राजा उद्योतचंद धार र[ा]ज करै [।] अेक दिन रै समाजोग दौलतावाद रे धणी रौ नालेर रिणधवल कुंवर नै आयौ ।...etc.

(*W*) ? , pp. 267*b*-273*a*. An anonymous work, being a tale of no importance, partly in prose and partly in verses, referring to Rāja Dhara Soḷaṅkī of Toḍò. Beginning :—

तोडै नगर माहे सोलंकी राजधर राज्य करै [।] सु राजधर रै कोई नही [।] ताहरां डाहा सयणा जिको परदेसी आवै तीयां नुं, पूछीजै...etc.

(*X*) गुजरात देस राज्य वर्णन, pp. 273*a*-275*a*. Identical with chapter (50) in the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS. 8, above). Followed by two anonymous *vātas*, of no particular interest, which occupy pages 275*a*-278*b*.

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[1] For वहै.

(Y) अचलदास खीची री वात, pp. 278*b*-283*a*. Described as "Acaḷa Dāsa Khīcī Lālā̃ Mevāṛī rī vāta" at the beginning, and as "Ūmā De rī vāta" at the end. The well-known story of Acaḷa Dāsa Khīcī of Gāgurana and his two wives Lālā̃, the daughter of Rāṇā Mokala of Mevāṛa, and Ūmā̃, the daughter of Khī̃va Sī Sā̃khalò of Jā̃gaḷū, and the intrigues of Jhīmī, a Cāraṇī. In prose with *dūhā*s interspersed. Beginning :—

अचलदास गढ गागरण राज्य करै । तिण रै रांणी लालां मेवाड़ री धणी रांणे मोकलसीह तिण री बेटी । राज सिणगो छी लालां रै हाथ [।] वडी साहिबी [।] भलो राज्य छै [।] अेकदा प्रस्तावि भ्रीमी चारणि अचलदास नु मांगण आई ।...etc.

(Z) कछवाहाँ री वात, pp. 283*a*-284*a*. An account of how the Kachavāhās were once exterminated by the Tū̃varas, and only one *rāṇī* escaped, who afterwards gave birth to a child, Malè Sī, who after killing *rāya* Rālhaṇa, made himself lord of the Mèṇās of Ḍhū̃ḍhāṛa. Beginning :—

कछवाहा राजा रामचंद री औलात (*sic*)। नलवर ग्वालेर ईया गढां नल राजा रा पोतरा राज्य करै । ईयां षीचीयां सुं वैर [तु']-वरां सुं वैर ।...etc.

(i) जेसलमेर पूगल वीकूँपुर वरसलपुर रै भाटी धणियाँ री पट्टावली, pp. 284*a*-285*b*. Lists of the Bhāṭī rulers of Jesalmer, Pūgaḷa, Vīkū̃pura, and Varasalapura. Beginning :—

संवत् १२१२ श्रावन सुदे १२ वार आदित मूल नक्षत्र जेसलमेर रावल जेसल स्थापिता । जेसलमेर गढ थापीयो ॥ संवत सतर सत-रोत्तरै । ऊसी दैव री फेर । वाधो रूधो भाटीयां । जासी जेसलमेर ॥ १ ॥...etc.

The first list contains names from *rāvaḷa* Jesaḷa (1st) to *rāvaḷa* Jasavanta Siṅgha (28th). After the name of each *rāvaḷa*, the years and days are given of his reign, and occasionally a mention is also added of his chief exploits. The three other lists contain only bare names.

(ii) दो कहाणियाँ, pp. 286*a*-287*a*. Two short tales of no interest.

(iii) वगड़ावताँ री वात, pp. 287*b*-294*a*. The legend of the Vagaṛāvatas. (or Vaghaṛāvatas), traced to Cahavāṇa Hara Rāma, who killed a tiger (*vāgha*) and subsequently became the father of a son with a tiger's head. Beginning :—

राजा वीसलदे चहवांण अजमेर मै राज्य करै । अजमेर माहे वाघ छिलीयौ सु वाघ मूंन करै दोइ २ च्यार २ मूंन करै [।] सोर पड़ीयौ । ..etc.

(iv) राजा मानधाता री वात, pp. 294*a*-296*b*. A biography of *rājā* Mānadhātā, one of the *paurāṇika* ancestors of the Rāṭhòras. Beginning :—

राजा युवनाश्वर राजा अजेपाल री बहिन परणीयो । राजा युवनाश्वर वडो राजा...etc.

(v) राजा प्रिथीराज चौहाण री अेक वात, pp. 296*b*-297*a*. An unimportant anecdote referring to *rājā* Prithī Rāja and some revenge he once took on the Pāvāras. Beginning :—

राजा प्रिथीराज चहवांण अजमेर राज करै । सु राजा प्रिथीराज रै पमार रजपूत चाकर...etc.

(vi) गोगैजी री वात, pp. 297*a*-298*a*. A short account of the four *avatāras* of Gogò in the four ages of the world. Beginning :—

गोगैजी रा ४ अवतार । सतयुग माहे भाद १ त्रेता माहे पहल २ द्वापुर मै हरपाल ३ कलियुग मै गोग चहवांण...etc.

(vii) सोलङ्की राज बीज री वात, pp. 298*a*-301*b*. The story of the establishment of the Solaṅkīs' rule over Aṇahilavāṛa Pāṭaṇa, from the migration of Rāja and Bīja from Todò, to the usurpation of Mūḷa Rāja. Beginning :—

सोरों सों आया तद सोलंकी कहाया । सु गुजरात आया आइ ने राज कीयौ [।] कितरेक दिने निबला पड़ीया...etc.

(viii) मूहणोत नैणसीजी री ख्यात रौ अेक भाग, pp. 301*b*-303*b*. Another portion of the "Khyāta" by Mūhaṇòta Nèṇa Sī, containing the two *vātas* following :—

1. रावल् जगमालजी री वात, p. 301*b*.
2. राव ओधैजी री वात, pp. 302*a*-303*b*.

(ix) सुपियारदे री वात, pp. 303*b*-307*a*. The story of Supiyāra De and Rāthòra Narabada Satāvata. Cfr. chapter (58) in the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS. 8. above). Beginning:—

नरबद सतावत आसकरण सतावत । कायलांणे गढ राज करै । तठै सांखलां री कंवरी सु सांखलै सीहड़ रो नालेर आयौ...etc.

(x) मूहणोत नैणसीजी री ख्यात रौ अेक भाग, pp. 307*a*-313*a*. Another portion of the "Khyāta" by Mūhaṇòta Nèṇa Sī, containing the *vāta*s following:—

1. खैमखानियाँ री उतपति, pp. 307*a*-*b*.
2. दौलतावाद रा उमरावाँ री वात, p. 307*b*.
3. मलकम्बर आकूतखाँ री याददास्त, pp. 308*a*-309*a*.
4. साँगमराव राठौड़ री वात, pp. 310*a*-313*a*.

(xi) रावल् लखणसेण वीरमदे सोनगरै री वात, pp. 313*a*-315*a*. The same story as contained in MS 18 (*v*), and MS. 22 (*k*), but in a different version. Beginning:—

रावल लखणसेण जेसलमेर राज करे । हेके दिन रावलजी बेठो हंतो तितरे कोचरी बोली [।] तद रावलजी सोणीया (नू) बोलाय पूछीयो...etc.

(xii) राव रिणमलजी री वात, pp. 315*a*-317*b*. Identical with chapter (57) in the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS. 8, above).

(xiii) अलावदी री उतपत री वात, pp. 318*a*-319*a*. A legend, according to which the emperor Alāva Dī, when a baby, was removed and substituted with Alāvaliyò. the son of a *pūjārò*, and afterwards restored to his princely condition by Dhārū, the son of Ādala Rāva Khīcī, who obtained as a recompense the fort of Gāguraṇa. Beginning:—

आंदलराव षीची जायल कठोतो रहै [।] सु अेके दिन रे समैयोये (*sic*) षीवसी सांषले रे बेटी सु पागली [।] ताहरा षीवसी जाणीयो जु ओर तो कोई लेवे न लेवे आदल भलो रजपूत छै ।...etc.

(xiv) आठ कहाणियाँ, pp 319a-331b. A collection of eight short tales of no historical interest, to wit :—

1. साह ठाकुरै री वात, pp. 319a-320b.
2. बिसनी वेखरच री वात, pp. 320b-321b.
3. आसा री वात, pp. 321b-323b.
4. पिङ्गला री वात, pp. 323b-324b.
5. गन्धर्वसेण री वात, pp. 324b-326b.
6. माल्हाणी री वात, pp. 326b-329a.
7. सोणा री वात, pp. 329a-330a.
8. मामै भाणेजै री वात, pp. 330a-331b.

(xv) राव रिणमल खाबड़िये री वात, pp. 331b-338b. The story of Rāṭhòṛa *rāva* Riṇa Mala of Khābaṛa and his Soḍhī wife of Ūmarakoṭa. In plain prose interspersed with *dūhās*. Beginning :—

माडो गढ गोरी पातिसाह राज करै [।] ताहरा विलायत रे पातिसाह नू माडो रे पातिसाह री रसाल आवे [।] ताहरा माडो रे पातिसाह मायस दोई बुलाया । ते रा नाव । अेक मत के वास । अेक अकल के वास...etc

(xvi) पाँच कहाणियाँ, pp. 338a-343b. A collection of five short and unimportant tales, to wit :—

1. डूँगर जसाकौ (*sic*) तै री वात, pp. 338a-339a.
2. फमै घोरान्धार री वात, p. 339a
3. तमाईची पातिसाह री वात, pp. 339a-340a.
4. पाहुवा री वात, pp. 340a-b.
5. दत्तात्रेय २४ गुरु किया तै री विगत, pp. 340b-343b.

(xvii) मूहणोत नैणसीजी री ख्यात री अेक भाग, pp. 343b-350a. Another portion of the "Khyāta" by Mūhaṇòta Nèṇa Sī, containing the *vātas* following :—

1. राव बीकैजी री वात, pp. 343b-344b.
2. भटनेर री वात, pp. 344b-345b.

3 राव बीकैजी री वात बीकानेर मण्डियौ तै समै री, p. 345*b*.

4. काँधलजी काम आया तै समै री वात, p. 346*a*.

5. राव बीडै अर रावल साँवतसी सोनिगरै इयाँ दूनाँ भीनमाल वेड हुई तै समै री वात, pp. 346*a*-*b*.

6 सुपियारदे री वात, pp. 346*b*-349*a*. Fragmentary

7. पताई रावल साको कियौ तै री वात, pp. 349*a*-*b*.

8 राव सलखै री वात, p. 349*b*.

9. [गढ मण्डिया तै री विगत], p. 350*a*.

Notice that No. 6 is out of place.

(xviii) जेसलमेर री वात, pp. 350*b*-351*a*. A brief account of the short period in the history of Jesalmer going from the attack by Alāva Dī and the death of *rāvala* Ratana Sī, to the installation of *rāvala* Ghara Sī. (Cfr. MS. 18 (*t*) and MS. 22 (*i*).) Beginning :—

...जद अलावदीन पातिसाहजी सूं लड़ाई हुई [।] रावल रतनसी काम आयो। गढ माहे जोंहर हुवौ। तद मूलराव अर घड़सी बे दोई रतनसी रा कुंवर विषै नीसरीया...etc.

(xix) काहड़ पँवार री वात, pp. 351*a*-352*b*. A genealogical legend in explanation of the origin of the Sā̃khalā and Soḍhā branches of the Pāvāras, in which they are traced to Sā̃khalò and Soḍhò, two sons born to Pāvāra Chāhara of Chahotana by an *apsaras* captured by him. The name of the Sā̃khalās is further connected with *saṅkha*, a miraculous conch Chāhara had had from the *apsaras*. Beginning :—

काहड़ पवार कहोटण राज करै। ते नूं षबर हुई। जु कहोटण सिव री वाड़ी पासे डूगरी अेक छै...etc.

(xx) राव रिणमल अर महमद आपस मै लड़ाई हुई तै री वात, pp. 352*a*-353*b*. Fragmentary. Identical with chapter (44) in the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS 8, above).

(xxi) रिणधवल री वात, pp. 353*a*-356*b*. A tale concerning Riṇa Dhavaḷa, king of Dhāra, and two Bhāṭas, Rayaṇa and Mayaṇa. Beginning :—

भाट रयण ने मयण बेवे भाई। सु मयण डोलीये बेसि ने पग वीझलावतौ।...etc.

(xxii) वीँझरै अहीर री वात, pp. 356*b*-357*a*. An anecdote describing a love adventure a certain Vījharò Ahīra had with his sister's sister-in-law. In prose. with several erotic *dūhās* interspersed. Beginning :—

वीँझरौ अहीर सोरठदेस मै रहै। अेक दिन रै समाजोग वीँझरो बहिन रै प्राहुणो थकौ गयो...etc.

(xxiii) वैरसल भीमोत वीसल महेवचै री वात नै दूहा, pp. 357*a*-358*b*. An account of a contest which arose between Rāṭhòṛa Vèra Sala Bhīmòta of Bīlāṛò and Vīsala of Mahevò over a mare, and ended with a battle in which Vīsala lost his life. Followed by 36 *dūhās* by Khiriyò C̃ādaṇa. The event happened during the time of *rāva* Jodhò of Jodhpur. Beginning :—

वैरसल बीलाड़ै राज करै। वीसल महेवै राज करै। यूं करतां हेकै दिन बीलाड़ै ता घोड़ी वैरसलजी जोड़ माहे ढाली हुती सु घोड़ी चरती चरती महेवै (जाय नीसरी)...etc.

The *dūhās* begin :—

माहेसर महामाय भीम तणो साचौ भगवत।
तो सब कहै सवाय वधीयो राय वैरसल ॥ १ ॥

(xxiv) ऊमादे भटियाणी री वात, pp. 358*b*-359*b*. An account of the jealousy conceived by Ūmā De. the Bhaṭiyāṇī wife of *rāva* Māla De of Jodhpur, towards a girl slave, and the promise she made never to talk to her husband. which promise she carried out till Māla De died and she burned herself on his funeral pyre. In the story. a Cāraṇa. Bāraṭha Āsò. plays an important part. Beginning :—

रावल जांम नवै नगर राज करै। अेक दिन रै समायोग रावल जामजी सिकार चढीया हुता [।] फिरतां थकां अेक छोकरी कहीं री पड़ी जंगल माहे नजर आई...etc.

(xxv) सोनिगरां री वात, pp. 359*b*-360*a*. An account of how S̃āvata Sī Sonigarò had a son. Māla De. from a stone image Beginning :—

सोनगिरो सांवतसी सिकार गयौ ऊतौ सु राति स्नौ विना नौंद न पड़ै ।...etc.

Followed by a confuse note accounting for the origin of the Jhālās—the etymology being from *jhālaṇò* " to catch "—and other Rajputs, and the *dūhò* :—

सौसोदीया बांभणी रा तवड कीयो तेल रो ।
गोदारा जाटणी रा मांगलीयो थोरिया रो ॥

(xxvi) <u>राव लूणकरण री वात,</u> p. 360*b*. A very concise account of the fight, in which *rāva* Lūṇa Karaṇa of Bikaner was killed. Beginning :—

राव लूणकर्णजी जेसलमेर री फते करि पाछा पधारीया...etc.

Followed by a short note of 11 lines, on the alliance of *rāva* Kelhaṇa of Jesalmer with the *pātisāha* of Multan, and the conversion of Kelhaṇa's son to the Islam. From the latter originated the Ābhoriyā Bhāṭīs. As a result of the alliance, *rāva* Cūḍò of Maṇḍora was defeated and killed at Nāgòra. The note is introduced by the title: " Vāta rāva Kelhaṇa rò beṭò ara rāva Rāṇaga De rò beṭò Mulatāṇa rè pātisāha musalamāṇa kiyā tè rī vāta."

(xxvii) <u>लाखै फूलाणी री वात,</u> p. 361*a*. The same subject as MS. 11 (*a*), MS. 18 (*x*), and MS. 22 (*S*). Beginning :—

नवै नगर फूल राज करै । तठै वाणीयो १ साहूकार रहै...etc.

Followed by a short note on Rāja and Bīja.

(xxviii) <u>गोगादेजी री वात,</u> pp. 361*b*-362*a*. An account of the looting expedition undertaken by Rāṭhòṛa Gogā De against the inhabitants of Mītāsara, to revenge a certain Vānara, who had been insulted by them. Beginning :—

गोगादे वीरमोत थलवट माहे रहै । ईक समईयै तीये देस माहे काल पड़ीयौ [।] लोग मऊ नुं चालीयो थो...etc.

(xxix) <u>राजा प्रिथीराज सूहवदे परणिया तै री वात,</u> pp. 362*a*-*b*. An account of *rājā* Prithī Rāja Còhāṇa's marriage with Sūhava De, the daughter of Vījhala of Maroṭha. Beginning :—

प्रिथीराज चहवांण दिली राज करै । तद राज करतां वीझलदे जोइयो सामियाणै रो नालेर आयो ।...etc.

(xxx) **राणगदे भाटी री वात,** pp 362*b*-363*b*. A biographical note on *rāva* Rāṇaga De of Jesalmer, from his conquest of Pūgaḷa, to his fight with *rāva* Cũḍò of Mandora. Beginning :—

पूगल थोरी राज करै । तठै मूलराज थोरीयां ऊपरि चढि आयो [।] पूगल लीवी ।...etc.

(xxxi) **तुँवराँ री वात,** pp 363*b*-365*a*. Identical with MS 15 (*d*).

(xxxii) **जोगराज चारण री वात,** pp 365*a*-366*a*. A story of how Joga Rāja, a Cāraṇa of Jesalmer, fell in love with a Cāraṇī *paṇihārī*, and at last succeeded in marrying her. Interspersed with some *dūhās*. Beginning :—

जेसलदेस (*sic*) **रै देस माहे जोगराज चारण वसै । वडो चतुर होसनाइक [।] वडा रूपक जोडै...etc.**

(xxxiii) **रावल मलीनाथ पन्थ मै आयो तै री वात,** pp. 366*a*-367*a*. An account of how *rāvaḷa* Malī Nātha of Mahevò married Rūpā De, the daughter of Vālhò Tuḍiyò, and was converted by her to the *rāmapantha*. Beginning :—

रूपादे वाल्हे तुडीयै री बेटी षेत माहे रषवाली करैतां[1] हुती । रोही री षेत हुंतो पाणी पूर हुंतो [।] सु ऊगवसी भाटी...etc.

(xxxiv) **नरबदजी राणै कूँभै नूँ आँख दीवी तै री वात,** pp. 367*a*-*b*. Identical with chapter (59) in the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS. 8, above)

(xxxv) **काँधलोत खेतसी री वात,** pp 367*b*-368*a*. A brief account of how Khèta Sī, the Kãdhalòta ruler of Bhaṭanèra, killed a Mathena Bhāvadeva Sūri, whereupon the two pupils of the latter went to the *pātisāha* Kũvarò (Kamran, the son of Babar) and persuaded him to go against Bhaṭanera. It was on this occasion that Kũvarò, after overrunning Bhaṭanera, attacked Bikaner, and was encountered and defeated by *rāva* Jèta Sī. Beginning :—

भटनेर सहर कांधिलोत षेतसीह राज्य करै [।] भटनेर मांहि वड़गछा मथेन भावदेवसूरि रहै ।...etc.

[1] *Sic* for **करतो**.

(xxxvi) **सोहणी री वात,** pp. 368*a*-369*a*. A love story concerning Sohaṇī, the wife of Jaṭa Mala Aroṛò, and her lover, Maliyāra.

(xxxvii) **राठौड़ राजावाँ रै अन्तेवराँ रा नाम,** pp. 369*a*-*b*. Identical with chapter (46) in the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS. 8, above).

(xxxviii) **जगमाल मालावत री वात,** pp. 370*a*-*b*. A short anecdote referring to Jaga Māla the son of Malī Nātha of Mahevò, and his marrying a daughter of the Bhūtas, and having from her a son, Ūjaraṛa, who became the progenitor of the Ūjara Rāṭhòṛas. Beginning :—

रावल मालै रो बेटो जगमाल [।] सु जगमाल दिली चाकरी करै ....etc.

(xxxix) **कुँवरियै जैपाल री वात,** pp. 370*b*-371*a*. An anecdote concerning Bhāṭī Kū̃variyò Jè Pāḷa the son of Mahi Dhavaḷa of Māḍhavò, near Pohakaraṇa. Beginning :—

कुंवरीयो जैपाल भाटी महिधवल रो बेटो [।] मा रो नांम मगोणी [।] भाई रो नांम देपाल [।] बहिन रो नाम मग्गी [।] गांम माटवो (*sic*) पड़गनै पोकरण रै रहै ।...etc.

(xl) **दूदै जोधावत री वात,** pp. 371*b*-372*a*. An account of how Dūdò the son of *rāva* Jodhò Rāṭhòṛa, killed Meghò Narasiṅghadāsòta in a single combat Beginning —

राव जोधो पौढीयो हुतो [।] वातपोस वातां करता हुता [।] राजवीयां स्यां वातां करता हुता [।] ताहरां अेकै कह्यौ भाटीयां रो वैर न रहै.. etc.

(xli) **राजा रै कुँवर री वात,** pp. 372*a*-373*a* A tale of no interest.

(xlii) **पाबूजी री वात,** pp 373*a*-378*a* The story of Pābū Rāṭhòṛa, the son of Dhā̃dhala, his daring exploits, and his death at the hands of Jinda Rāva Khīcī. Identical with chapter (51) in the "Khyāta" by Mūhaṇòta Nèṇa Sī (see MS. 8, above). Beginning :—

धांधलजी मह्वे रहै [।] सु श्रे उठै सूं छाड श्वर श्रठै पाटण रे तलाव आय ऊतरीया...etc.

(xliii) पँमै घोरान्धार री वात, pp. 378*a*-383*a*. The story of Budha Pāmò (or Pemò), nicknamed "Ghorāndhāra," a chief of Kūḍala, with special reference to his love adventures with a beautiful daughter of a *kandoī*, and the violence used by his son Caṅgò to the daughter of Cāraṇa Māvala, which was the cause of Rāṭhòṛa Mahirelaṇa Dhūharòta's marching against Kūḍala and conquering the place, after killing Pāmò and his son Maṅgò, and capturing Caṅgò. This had had a son from the daughter of Māvala, his name Cā̃dò, who was subsequently made a Cāraṇa by Mahirelaṇa, and became the progenitor of the Rohariyās. Beginning :—

कूडल माहे बुध राज्य करै । सु ईहा री वडो राज वडो तरवारीया रजपूत । सु तठे पंमो कुंवरपदे थको घबीयां करै ।...etc

(xliv) सिङ्गासणबत्तीसी री कथा, pp. 383*a*-408*a*. A prose version of the *Siṁhāsanadvātriṁśatikā* tales into Marwari, different from the version in MS. 15 (*A*). Anonymous. A few *dūhās* are here and there interspersed. Beginning :—

परम ज्योति प्रतिबंब तै झूठ हु दीसै साच ।
जैसे कंचन मैं रचित मनि सोभित (*sic*) काच ॥ १ ॥

.........चहू दिस पुरषारथ प्रवेस छै जेथ इसड़ो मालव देस छै तेथ अनीत रहित राजनीत लोकनीत सहित अनेक पुरष स्त्री रत्न कर विराजमान धारा नगरी छै तेथ महाप्रतापी चवदह विद्या निधान राजा भोज राज्य करै छै...etc.

(xlv) खीची गङ्गेव नीँबावत री दोपौहरी, pp. 408*b*-416*b*. The same subject as MS. 15 (*e*), but a different work. Also in rhymed prose Beginning :—

गंगेव षीची काग (*sic*) भड़ां किवाड़ । वेरीयां जड़ा उपाड़ । जिण की सेल कहूं वणाय । सुणीयां मंन प्रसंन थाय ॥ १ ॥ वरषा रितु लागी । व्रहणी जागी । आभा झरहरे । वीजां आवास करे । नदी ठेवां धावे । सुमद्रे न संमावे ।...etc.

(xlvi) दीनमान रै फल री वात, pp. 416*b*-419*a* Identical with MS. 15 (*c*).

(xlvii) **पलक दरियाव री कथा,** pp. 419*a*-436*a*. Identical with MS. 15 (*q*), except for a few differences in the wording.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 23 :—जोधपुर रै राठौड़ाँ री ख्यात .

A MS. of 12 loose leaves 15½″ × 10½″ in size. Leaves 8, 9, 10, and 12 are entirely blank The pages filled with writing contain about 50 lines, each line being made of about 40 *akṣaras*. Very minute Devanāgarī script. The text contains some corrections by a later hand, and some short annotations are also added on the margins of the pages Undated. Apparently, about 150 years old

The work contained is a summary history of the Rāṭhòṛa rulers of Jodhpur, from the origins down to the time of *mahārājā* Abhè Singha. Apparently the work was composed either during the last years of the reign of Abhè Singha, or immediately after his demise. The beginning is in a kind of Hindī, but it soon changes into Marwari —

अेक चंद्रकला नांमें नगरी तिहां सूर्यवंसी राजा नांम उस का जवनसत (*sic*) **सो अपुत्रीयो सु राजा कुं बोहत चिंता भई तब अेक दिन राजलोक सहित वन सेवन कुं चल्या सु दरमजल हरदवार आये** I...etc.

The origin of the Rāṭhòṛas is traced to king Javanasata (*sic*), who, having no sons, went to Haridvāra and propitiated the *ṛṣi* Gotama, who made him father of a son, whom he took out of his spine (*rāṭha*, whence *Rāṭhòṛa*) This son was Mānadhātā Follows a brief account of the descendants of Mānadhātā as far as Jè Canda and then the following pedigree of *rāva* Sīho

वरदाइसेन जैचंद रो......कमधज वरदाइसेन रो......

स्वेतरांम कमधज रो.......सीहो सेतरांम रो......

The story of Sīhò and his son Asathāna is related at some length in pp. 1*a*-*b*, but inaccurately. The conquest of Pālī is ascribed to Āsathāna The account of his descendants consists of only a list of names, but the text enlarges again with Vīrama (p. 2*a*), and Cũḍo (pp 2*a*-*b*) The account of Jodhò begins p. 3*a* as follows :—

राव जोधो रीड़मलोत रो जन्म सं° १४७२ वैशाष सुद ४ राव रीड़मल नें चूक हूवो जद जोधोजी नीसर्या भं ॥ पुंनो मांणसां १० उभो रह्यो कांम आयो जोधोजी घाटो लोप मारवाड़ आया फोज पाछी गई। रांणै कूंभै मंडोहर तो आप रो थांणो राष्यो। जोधपुर नरबद सतावत नुं दीयो...etc.

Of Vīkò and his foundation of Bikaner, there is no mention. The *khyāta* of Māla De is related at some length (pp. 3*b*-4*b*). Follow the *khyātas* of Udè Siṅgha (pp. 4*b*-5*a*), Sūra Siṅgha (p. 5*a*-*b*), and Gaja Siṅgha (p. 5*b*). Pp. 5*b*-6*a* contain an account of *rāva* Amara Siṅgha, from his contest with *rājā* Karaṇa Siṅgha of Bikaner over a village of Nāgòra, to his death. The account is followed by quotations of commemorative songs. Lastly come the *khyātas* of Jasavanta Siṅgha (pp. 6*a*-*b*), and Ajita Siṅgha (pp. 7*a*-*b*), with the death of whom (S. 1780) the work ends. The last lines contain the following appreciation of the merits of Abhè Siṅgha, and reference to the *Sūraja Prakāśa* :—

ओर माहाराज श्रीअभेसिंघजी अजीतसिंघजी रै पाट (*sic*) तिके वडा बाहादुर ने पड़वाड़ा वडा कीया था सु सूरजप्रकास ग्रंथ में वरणाव्या छै।

With the above, the work ends, p 7*b*. The remaining pages are blank but for p. 11*a*, which is partially filled with a very summary account of the life of *rāva* Vīkò—which had been omitted in the main narrative—with the dates of his principal conquests, and a mere mention of *rāva* Lūṇa Karaṇa as his successor

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 24:—वीकानेर रै राठौड़ाँ री ख्यात आर्यआख्यानकल्पद्रुम तथा बीजी ख्यात री वाताँ.

A MS. consisting of 281 leaves, of which about 70 are blank. Leather-bound. Size of the leaves $12\frac{1}{4}'' \times 14\frac{1}{2}''$. Each page contains 25 lines of writing, of 50-65 *akṣaras*. Devanāgarī script. About 40 years old.

The MS. contains :—

(*a*) बीकानेर रै राठौड़ाँ री ख्यात आर्य्याख्यानकल्पद्रुम सिढायच दयालदास कृत, pp. 10*a*-185*b*. A history of the Rāṭhòṛas of Bikaner from the origins down to the reign of *mahārājā* Sirdār Siṅgha (Saṃvat 1927). Compiled by Cāraṇa Sinḍhāyaca Dayāḷa Dāsa the author of the two similar *khyātas* contained in MS. 1 and MS. 3, but differing from both of these to some extent, particularly in the beginning and the end. The work is styled "Ārya Ākhyāna Kalpadruma," p. 10*a* and introduced by five propitiatory verses, the first of which begins :—

॥ कवित्त छप्पय ॥ मद जल मंडित मधप । लस्त गजमुख सकामा-मय ।...etc

Next follow three other verses, recording that the work was composed during the reign of *mahārājā* Dūgara Siṅgha of Bikaner, in the year Saṃvat 1934 :—

हंस बंस कुल रठवर । समवड़ विभव सुरेस ।
राज करहि मरुधर रुचिर । डूंगरसिंह नरेस ॥ १ ॥
... ...
कल्पद्रुम इहि नाम कहि । आरियव्रत्त आख्यान ।
हिंदु सकल कुल आदि हित । जहि विध कहै सुजान ॥ १ ॥
संवत स्रुत गुन रस ससि । भादव सुकल बखान ।
तिथि द्वादस बुधवार तिहँ । जन्म ग्रंथ भअे जान ॥ २ ॥

The introduction continues as far as the end of p. 12*a*, with explanations of the meaning of the words "Ārya," "Hindū," and "Mussulman," and a few other unimportant subjects. This part is in Hindī. Then follows a genealogical list of the Rāṭhòṛas, from Srī Nārāyaṇa (1st) down to *rājā* Jè Canda (252nd) (pp. 12*b*-14*a*), and after this the narrative in Marwari prose begins with the last-mentioned *rājā*, the text being almost a faithful copy of the corresponding part in MS. 3 (see above), and continuing so till the emigration of *rāva* Vīkò, in Saṃvat 1527 (p. 19*b*, corresponding to p. 9*a* in MS. 3). At this point, the exposition of the history of Bikaner is interrupted by the insertion of four works (*b*, *c*, *d*, *e*), which are described below. The thread of the narrative is resumed only p. 42*a*, with the *khyāta* of *rāva* Vīkò, and from here to p. 145*b* is identical with the corresponding part in the *Deśadarpaṇa* of MS. 3.

The remaining pages, 146*a*-185*b*, contain a continuation of the history of Bikaner from Saṃvat 1901—the year with which

the *Deśadarpaṇa* ends—to Saṃvat 1927. This part, which is altogether new, is compiled on just the same lines as the preceding, and contains a very minute chronicle of the greatest part of the reign of *mahārājā* Sirdār Siṅgha, till about two years before his demise.

(*b*) **जोधपुर रै राठौड़ राजावाँ रौ संचिप्त हाल राव जोधैजी सूँ महाराजा विजैसिङ्गजी ताँई,** pp. 19*a*-20*b*. A very summary historical account of the rulers of Jodhpur, from *rāva* Jodhò down to *mahārājā* Vijè Siṅgha. Beginning :—

महारावजी श्रीजोधाजी रो हाल लिष्यते। रावजी श्रीजोधाजी रो जन्म सं° १४७२ शाके १३३७ वैशाष वद ४ गत घटी १.....रावजी श्रीजोधोजी रयास्त बांधी भोमीया चार तोड़ीया...etc.

Followed by a list of the *parganas* in the Marwar territory.

(*c*) **मारवाड़ रै पट्टाँ रौ विगत खाँपवार,** pp. 21*a*-22*a*. A prospectus of the *jāgīrs* in the Marwar State, divided according to the different *khãpa* of their holders (Cãpāvatas, Kũpāvatas, Ūdāvatas, Meṛatiyās, Jodhās, Karaṇòtas, Karamasòtas, Jètāvatas, Bhāṭīs, and miscellaneous). Beginning :—

रावजी श्रीजोधाजी सु साषा ऊइ सु मिसल डावी मै सिरायत सिरदार वाः राव रिड़मलजी सु साषा फंटी जिणा रा ठीकाणा री याद...etc.

(*d*) **मारवाड़ रै ठिकाणाँ री पीढियाँ नै गाँवाँ री विगत,** pp 23*a*-37*a*. Genealogies of the chief *jāgīrdārs* of the Jodhpur State, consisting of lists of names and a few historical notes in illustration of the same. Beginning :—

पीढीयां ठीकांणो आउवै रै षांप चांपावतां री अवल तो आउवो जसोजी वसायो। सु आउवो पहलां तो सुरजमलोतां रै श्रो पछै तेजसिंघजी सु इणां रै ऊवो माहाराज अजीतसिंघजी आईदानोतां नुं दीयो...etc

Followed by a prospectus of the villages in each *jāgīr*, consisting of tables giving the names of the villages, the figures of their income, and the names of their holders. Divided according to the different *khãpas* of the *jāgīr*-holders.

(*e*) <u>जोधपुर रै राजावाँ री राणियाँ री नै कँवराँ री याद,</u> pp. 38*a*-41*a*. An account of the wives and sons of the rulers of Jodhpur, from *rāva* Jodhò to *mahārājā* Takhat Siṅgha. Beginning :—

प्रथम राव जोधैजी रा मैल । १ जसमादे हाडी जैतमाल देवावत री कवर सुजैजी सीवराजजी री माता । २ बीरां भटीयांणी बैरीसाल चाचावत री ठि॰ जेसलमेर री रायपाल करमसी री माता...etc.

Followed by a copy in Marwari, of the treaty concluded between *mahārājā* Māna Siṅgha of Jodhpur and the English in Saṃvat 1875 (= A D. 1818)

(*f*) <u>बीकानेर रै ठिकाणाँ री पीढियाँ नै पट्टाँ री विगत,</u> pp. 197*a*-208*b*. Genealogies of the chief *jāgīrdārs* of the Bikaner State and summary description of their fiefs, together with a few historical notes in illustration of the same. For the most part identical with MS. 3 (*b*), the chief difference being in the lists of villages which are omitted in the present MS. Beginning :—

षांप बीका रतनसियोत । मिसल डावी मांहली रा । ठिकांणै महाजन रै पीडीयां री याद वा॰ ठीकांणां वा गांव चाकरी री विगत । ठिकाणो माहाजन पटो गांव १३५ रो लिषीजै तै री विगत । माहाजन ठाकरां रै घर पटै रा कदीम सुं गांव १०६ कदीम सुं कै...etc.

(*g*) <u>जैपुर मै सैव वैसनवाँ री झगड़ौ हुयौ तै री हाल,</u> pp. 211*a*-242*a*. A detailed description of a religious controversy which was raised at Jaipur by *mahārājā* Rāma Siṅgha, and terminated with the expulsion of some *gusāīs*, who eventually repaired to Bikaner and were afforded protection by *mahārājā* Sirdār Siṅgha. Containing dogmatical questions and answers, and resolutions passed by a religious council (*dharmasabhā*), which had been appointed to decide the controversy, and many other documents in prose and verse. Beginning :—

संवत १९२३ के साल श्रीसिरदारसिंहजी महाराज अेक वडो भारी नकसे रो तथा धरमपालन रो तथा सर्वसज्जनलोकां ने आनंद देवण रो काज कियो जो जेपुर महाराज बगसे भोजक वगेरे ओछा आदम्यां री संगत सुं वैष्णव मत रो झगड़ो उठावणो सरू तेरे सुं सरू कियो ओर प्रश्न ८ तथा चोसठ वणवाय धरमसभा री तरफ सुं च्यारों संप्रदायी वैष्णव महंत वा आचार्यां रे ठिकाणे मेल्या...etc.

(*h*) **रतलाम सैलाणा सीतामऊ जाँबवौ आँबझरौ किसनगढ ईडर याँ री याददास्त,** pp. 246*a*-250*b*. An account of the seven minor Rāṭhòṛa States following: Ratalāma, Sèlāṇā, Sītāmaū, Jā̃bavò, Āṃbajharò, Kisanagaḍha, and Īḍara. Beginning :—

याद रतलांम री ॥ जिले रतलांम रै गांव २५० पैदा लाष सात री ॥ पीढी रतलांम री जोधपुर सुं षंच्या छै ॥ रावजी श्रीजोधोजी १ रावजी सुजोजी २ राव वाघोजी ३ राव गांगोजी ४ राव मालदेजी ५ राजा उदैसिंहजी......६ दलपतसिंहजी ७ महेसदासजी ८ रतनसिंहजी ९ चत्रसालजी १० वैरीसालजी ११ मानसिंहजी १२...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 25:—ओसवालाँ री पीढियाँ .

A MS. in the form of a paper-roll, 672″ long × 8¾″ broad. Incomplete at the beginning, and somewhat crumbled at the two margins in the first part. About 30-40 *akṣaras* in each line. Devanāgarī script. Written on both sides, but the back-side only partially filled. Age: about 150 years.

The roll contains genealogies of the Osvals, according to their different *gotras*, from the origin of each *gotra* down to the beginning of the Saṃvat-Century 1800. The origin of each *gotra* is first related in corrupt Sanskrit. Then come the genealogies, or pedigrees, each line containing the names of the sons of each particular individual, and on the left margin of the paper there being a blank on which the name of the village or town, where the individuals in question resided, is written. The genealogies consist of only bare names: dates are only exceptionally given, and they are not more than eight or ten in the whole work.

The beginning, which probably contained a general introduction, is missing. The roll, as it stands now, begins with a series of pedigrees, the *gotra* of which it is not possible to identify. 35½ inches below, we have an account of the *Nāhara* Osvals of Mahājana, beginning as follows :—

[महा]जने | श्रीनाहरगोत्रे कुलदेव्यास्वांमुंडाभक्ताः सोठलहर वास्तव्यः ॥ सा° मेघा पु° स° देवा पु° सा° वक्रू पु° संसारा पु° कोला पु° ६ सीधर १ कोल्हा २ गणिया ३ लाषण ४ डूंगर ५ भोजा ६ सीधर पु°... etc.

Coming down, we find an account of the origin of the *Bhāphaṇāgotra* according to which it was started by Saccū and Yovana, two sons of Śrīpati, king of Dhārānagara, who went to Jāgaḷū and were converted to Jainism by *bhaṭṭāraka* Tilakācārya of the Vṛhadgaccha. Then begins the account of the descendants of Yovana, as follows:—

साह योवन पुत्र साह सोमल १...ततः सोमिल ३ गोत्रप्रसिद्धो जातः साह सोमल पु° भोजा तेन सोह्विलाग्रांमे प्रसादः कारितः तडाकमपि कारापितः (sic) तत[ः] नागपुरात् श्रीतिलकाचार्यसुरीना कार्यप्रतिष्ठा कारापिता संवत् १२१८...

Of the *Bhāphaṇā-gotra* the following 14 *sākhās* are recorded:

बापणा १ ठक्क २ थोरवाड ३ ऊडिया ४ जागड ५ भोटा ६ सोमलिया ७ वाहंतिया ८ वसाह ९ मीयडीरा (?) १० वाघमार ११ भाभू १२ धत्तूरीया १३ नाहटा १४.

The next *gotra* described is the *Varalabdha*, the origin of which is traced to Lakhaṇa Pāḷa and Go Pāḷa, two *rājaputras* of Dhārānagara, who in Saṃvat 1102 went to Mathurā in pilgrimage, and there met Nemicandra Sūri of the Vṛhadgaccha, who converted them to Jainism.

Follows the *Vināyakagotra*, the origin of which is accounted for as below:—

पूर्वं मार्षेश्वरीगोत्रादुत्पन्नौ विनायकगोत्रैः अजमेरस्थाने श्रीसरस्वतीपत्तने समायातो देहडनामा स राज्यमांन्यः आसीत् पुत्रार्थी विवाहत्रयमकरोत् बहून् प्रचारन् (*sic*) कुर्व्वं (*sic*) सति तथापि संत[ति]र्न (?) जाता तदा लोकपरंपराया श्रुतं यदत्र श्रीवृहद्गच्छाधीशयुगप्रधांनश्रीमुनिघोषरसूरिशिष्या श्रीवियाकीर्त्तिवाचिकाः संति ते तु संतानाम्नायां सम्यग् विदंति परं निस्पृहाः किंचिन्न गृह्णंति यस्तेषां श्रावको भवति संतानार्थी संतति प्राप्नोति संवत् १३८५ वर्षे...etc.

Then comes the *Nikṣatragotra*, which is described as having been founded by the three Khīcī brothers Rāya Malla, Deva Siṃha, and Cācò, of the family of Lakhamaṇa Rāya, in the year Saṃvat 1366.

The last genealogies are those of the *Loḍhās*, a *gotra* of which the origin is not explained. With these the work closes.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Vacanikā Rāṭhòṛa Ratana Siṅghajī rī Mahesadāsòta rī Khiṛiyā Jagā rī kahī.

EDITED BY

L. P. TESSITORI.

PART I:

DIṄGALA TEXT

with Notes and Glossary.

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INTRODUCTION.

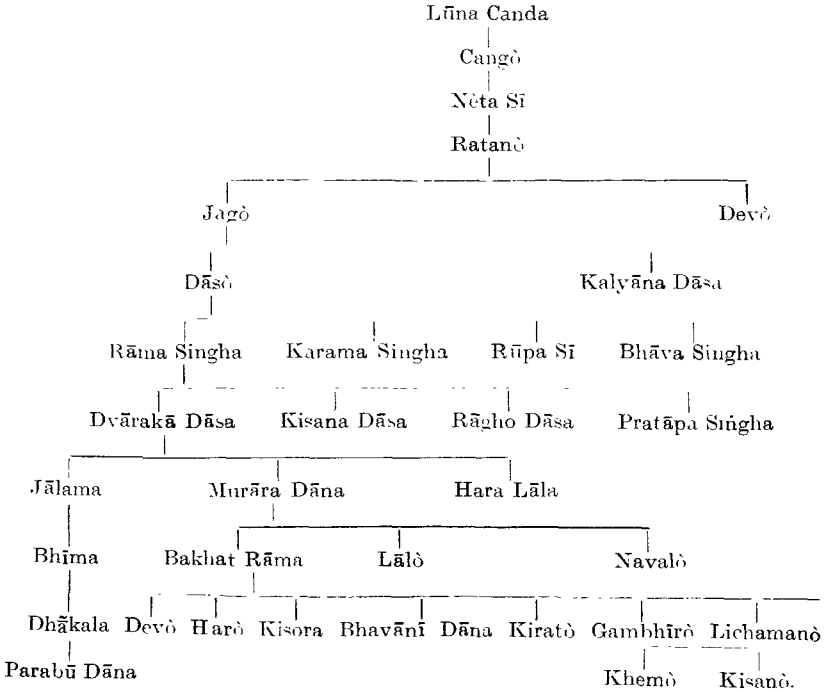
The *Vacanikā Ratana Singhajī rī Mahesadāsòta rī*, whereof a critical edition is presented to the public in the following pages, ranks amongst the most popular bardic works of Rajputana There is hardly any Cāraṇa of ordinary learning and reputation, who has not in his collection of books, a manuscript copy of the *Vacanikā*. During my preliminary tour in Marwar in the rainy season of 1914, I was able to collect a dozen manuscripts of the aforesaid work in less than a month. The possibility of obtaining a large number of manuscripts was the chief reason which induced me to choose the *Vacanikā* as the bardic work to be edited first, and I lost no time in procuring all the manuscript copies thereof, which were within my reach in the libraries of Jodhpur, Bikaner, Udaipur, and Malwa. Amongst the manuscripts thus collected—some of which were found to be only 30-40 years posterior to the date of composition of the work—I selected thirteen, and it is on these that the present edition is based.

The *Vacanikā* commemorates the battle of Ujain, where mahārājā Jasavanta Singha of Jodhpur, at the head of the Imperial army, made an attempt to withstand the joined forces of Orangzeb and Murad, the two rebel sons of Śah Jahan, who were marching on Agra (A.D. 1658). The fortunes of the battle, as everybody knows, were adverse to Jasavanta Singha, who was defeated and had to retire into the deserts of his country, but none the less conspicuous was the loyalty of his Rajputs, who fought like lions for the cause of their Emperor, whilst the Emperor's own troops gave them only a wavering and doubtful support. Amongst the Rajputs who sacrificed their life for their Emperor on that unfortunate day, and undoubtedly one of the most distinguished, was Ratana Singha, the rājā of Ratlam, in Malwa. He was himself a kindred of mahārājā Jasavanta Singha of the Rāṭhòṛa dynasty ruling in Jodhpur, his father Mahesa Dāsa being a grandson of Udè Singha, the "fat rājā" who was sitting on the cushion of Jodhpur at the time of Akbar. It is Ratana Singha's glorious death that our *Vacanikā* particularly celebrates hence the title it bears.

We are not concerned here with the question of the historical value of the *Vacanikā*—which will be dealt with in the introduction to the English translation,—but only with the literary and philological questions connected with the poem itself, the manuscripts, and the personality of the author, Khiṛiyò Jagò. The *Vacanikā*, it can be safely assumed, was composed immediately or very shortly after the event it commemorates, i.e. the battle of Ujain, which took place in the year Saṃvat

1715, the ninth day of the dark fortnight of Vaisākha, Friday. The name of its author, as given in the last stanza of the work (265) and confirmed by the tradition, is Jagò, which is but an abbreviation of Jaga Māla. He was a Cāraṇa of the Khiriyā clan. It is a curious coincidence that another Cāraṇa of the same name and also belonging to the same Khiriyā clan, fought in the battle of Ujain and was killed. The latter was a son of Hada Māla, as recorded in stanza 201.[1] The name of the father of our Jagò is not given in the *Vacanikā*, nor in any other work, so far as I know, and is ignored even by the Khiriyās of Semalakheṛa, in the Sītāmaū State of Malwa, who claim to be his descendants. But the Bhāṭa *rāva* of the Cāraṇas who lives at Rāmīsaṇī, near Bīlāṛò in Marwar, has been able to supply me the information that Jagò was a son of Ratanò, son of Nèta Sī, son of Caṅgò son of Lūṇa Canda, and that he had a brother, Devò, and two sons, Dāsò and Kalyāṇa Dāsa.[2]

[1] His descendants are said to be found at Kīvaḷiyā and Kharāṛī, in Marwar.

[2] Here is the genealogical tree, according to the above-mentioned *rāva* of the Cāraṇas:—

Of the last-mentioned descendants of Jagò, Parabū Dāna lives at Ālaniyāsa in the Jāvarò State, Malwa; Devò at Ekalagaḍha in the Sītāmaū State, Malwa; Hara Dāna in Vāgaṛa; Kisora Dāna, Bhavānī Dāna, Gambhīrò, Lichamana, Khemò and Kisanò all live at Semalakherò in the

From the above-mentioned Cāraṇas of Semalakheṛa, their names Kisanò and Māna Siṅgha, I have further derived the following information, which represents the local tradition concerning the life of our author. Jagò, previously to the battle of Ujain, was in the service of mahārājā Jasavanta Siṅgha of Jodhpur. He was enjoying the village of Sākaṛò, in Marwar, which he, or his forefathers, had received in *śāsana*. When Jasavanta Siṅgha was appointed by Sah Jahan to command the army which was to oppose the march of Orangzeb and Murad, and moved into Malwa, Khiṛiyò Jagò was with him But when the Rajputs prepared themselves for the battle and the customary saffron garments were distributed, Jagò was not given his, nor was he allowed to fight. Ratana Siṅgha—it is said—committed him to the custody of Rāma Siṅgha, his eldest son, so that the bard should survive and be able to immortalize the story of that memorable day.

The above tradition is no doubt interesting, but hardly contains any truth. First, as regards the statement that Jagò was in the service of Jasavanta Siṅgha, there seems to be here a confusion with the other Jagò, who was killed in the battle. The name of the latter is given by all the Jodhpur chroniclers in the list of the killed and there can be no doubt that he fought in the ranks of Jasavanta Siṅgha. But our Jagò must have been a servant of Ratana Siṅgha of Ratlam. In a manuscript in the Darbar Library in the Fort of Bikaner, containing miscellaneous bardic songs,[1] I have found three *kavittas*, which bear the name of Khiṛiyò Jagò and celebrate Ratana Siṅgha's liberality and rectitude.[2] These were evidently composed by Jagò at the court of Ratana Siṅgha, during the latter's lifetime. Ratana Siṅgha, much as his father Mahesa Dāsa, was a patron of poets, and evidence thereof is supplied by the *Vacanikā* itself, where he is described as coming to meet Jasavanta Siṅgha, surrounded by a throng of bards, Cāraṇas and Bhāṭas [3] The story of Ratana Siṅgha's not allowing Jagò to take part in the battle, is too similar to the story of Cāraṇa Siva Dāsa, the author of the *Vacanikā Acaḷa Dāsa Khīcī rī*, to be accepted without hesitation. In the last-mentioned work it is related

---

Sītāmaū State, Malwa; and Kiratò or Kirata Siṅgha lives at Ghoṛāvara, in the Devaliyā Pratāpagadha State, Malwa.

[1] See *Descr. Cat. of Bard. and Hist. MSS.*, Sect. ii, pt. i, MS. No. 8, p. 25*b*.

[2] The first *kavitta* begins :—

गुण गजेंद्र मैमंत
चले कलिजुग्ग सरोवरि ।
ग्रसत ग्राह तै वीच
तेणि वडौ पग चौवरि । ...

[3] St. 29.

that Acaḷa Dāsa, the Khīcī chief of Gāgurana, when his stronghold was on the point of being expugned by the Muhammadan besiegers, before making that famous sortie and finding his death in the enemy camp, arranged that his son and heir Pālhaṇa Sī should put himself in safety together with the bard Śiva Dāsa, so that in them should survive a revenger of his death and a Homer of his deeds.

After the battle of Ujain, Jagò—according to the tradition preserved at Semalakheṛa—was rewarded by Rāma Siṅgha, the successor of Ratana Siṅgha, with the grant of the two villages of Ālaṇiyò and Ḍerī, in the territory of Ratlam—which were held by the descendants of the Poet until Saṃvat 1960, when they were resumed,—and also Ekaḷagaḍha and Daḷāvadò. The last-mentioned village was commuted with Semalakherò by Rāma Siṅgha, a grandson of Jagò, about Saṃvat 1784. Jagò is believed to have died at Ratlam, the year is not known, and to have been burned in the *Śiva-bāg* cemetery, where the Rājās of Ratlam have their cenotaphs.

The *Vacanikā* was composed in Ḍiṅgaḷa. As is well-known, there are two different forms of language, which the bards of Rajputana use in their poetical compositions the one called *Ḍiṅgaḷa* and the other *Piṅgaḷa*. The latter is but the Braja Bhākhā, more or less impure and vitiated by the introduction of Marwari words and the influence of local idioms. The former is the local Marwari, differing from the colloquial only for the elaborateness of the diction and the use of poetical and obsolete words. Ḍiṅgaḷa is therefore practically synonymous with literary or poetical Marwari. I have explained elsewhere [1] that the same consecutive stages which are to be distinguished in the development of the Marwari language, apply also to the development of Ḍiṅgaḷa. In other words there is an Old Ḍiṅgaḷa and a Modern or Later Ḍiṅgaḷa, much as there is an Old Marwari or, to use a more comprehensive term, Old Western Rajasthani, and Modern Marwari I have fixed the close of the sixteenth century A.D. as approximately marking the end of the Old Marwari or Old Western Rajasthani period, and the beginning of the Modern Marwari. Applying the same standard to Ḍiṅgaḷa, we can distinguish two stages, to wit: *Old Ḍiṅgaḷa*, from the 13th century A.D. to the end of the 16th century A.D., and *Later Ḍiṅgaḷa*, from the beginning of the 17th century A.D. to the present day.

According to the distinction made above, our *Vacanikā*—which was composed about the year 1660 A.D.—falls within the Later Ḍiṅgaḷa period. But it would be a gross mistake if we were to derive from the above the conclusion that the Ḍiṅgaḷa of the *Vacanikā* has more points in common with the Ḍiṅgaḷa of the present day than with the Old Ḍiṅgaḷa of the earlier

[1] *Journ. of the As. Soc. of Ben.*, Vol. X, No. 10, 1914, pp. 375-77.

period. The fact is that linguistic changes and transformations always take place slowly and gradually, so it is no wonder if a work, which dates from the beginning of what we call the Later Diṅgaḷa stage, is substantially more similar to works composed towards the end of the Old Diṅgaḷa stage, than to works composed two or three centuries later. The passing of Old Diṅgaḷa into Modern or Later Diṅgaḷa seems to have taken about 100-150 years to be completed. Only after the beginning of the eighteenth century A.D. we come across works which partake of all the characteristics of the Later Diṅgaḷa period. One thing is certain, that the hiatus in the vocalic groups *aï*, *aü*—which I consider as the chief characteristic of the Old Western Rajasthani in contrast with Modern Marwari (and Gujarati)—had definitely disappeared by the time when our author wrote, and the two groups had been contracted into *ai*, *au*, (*è*, *ò*).

As regards the other phonetic and morphological peculiarities of the old period, it is certain that some of them had not yet completely disappeared from the language by the time when the *Vacanikā* was composed Take the case of the *-i* termination of the instrumental and locative singular, and the conjunctive participle. In this case almost all the oldest manuscripts retain the *-i*, and though here the *-i* may be partially explained as a survival of the old traditional spelling, yet it is perhaps also indicative of the fact that at the time in question the *-i* was still feebly heard in the pronunciation. The same remark applies to the case of the weak *-i* termination of feminine nouns like *akhyāti*, *taruāri*, etc., which nowadays end in *-a*, thus: *khyāta*, *taravāra*. Another archaic feature, which apparently was still preserved at the time of the *Vacanikā* is the samprasāraṇa of *i* and *u* after *ā*, in cases like *Rāmāiṇa*, *ghāu*, etc. An archaic feature still more important from the grammatical point of view, is the occurrence of the *-e* termination of the instrumental and locative plural which in Modern Diṅgaḷa and Modern Marwari has gone out of use, and has been substituted by the genitive-oblique termination *-ā̃*.

Lexicographical peculiarities in the *Vacanikā* are perhaps less important. The lexicon of the bards has not varied much from the time of Jagò to the present day. There occur, of course, in the *Vacanikā* some archaic words, like *hèrè*, *ghurasa*, *javādhi*, *sāradhū*, etc., which are no longer used nor understood by the modern bards, nor found in the later Diṅgaḷa poetry, but these are only a few. The bards have been more conservative in the matter of lexicon than in the matter of grammar, and most of the poetical and archaic words which were used by them five hundred years ago, can still be used by the bard of the present day, though their meaning may be no longer intelligible to any of his hearers or readers, but the initiated. This fact of the preservation of archaic words in Diṅgaḷa is easily

explained by the existence of the poetical glossaries such as the *Hamīranāmamālā*, the *Mānamañjarināmamālā*, etc., and the large part they have been playing in the curriculum of studies of the bards for the last three centuries or more. A great part of these obsolete words are borrowed from the vocabulary of Sanskrit poetry, and it is chiefly to these that the extraordinary richness in synonyms of Ḍiṅgaḷa is ultimately due. The *Ḍiṅgaḷa Kośa* of Mīsraṇa Murāri Dāna of Bundi registrates 55 synonyms of "earth," 50 of "sword," 59 of "king," 55 of "elephant," 70 of "horse," 59 of "sun," 45 of "moon," 48 of "fire," and so on. Of course, these are only the most striking instances, and the same richness of synonyms is not found in the case of other words of less frequent occurrence, but all the same they are noteworthy as indicative of the lexicographic resources and tendencies of Ḍiṅgaḷa poetry.

The style and form of the *Vacanikā*, as a literary composition, also largely partake of the characters of the old period. *Vacanikās* have long gone out of use in the literature of Later Ḍiṅgaḷa, and the one with which we are concerned is perhaps the last noteworthy example which closes the period when such literary compositions were frequent. The work derives its name from that kind of rhymed prose which in Ḍiṅgaḷa is known under the term of *vacanikā*. It is a prose governed by no rules except that each phrase or sentence in it, no matter whether long or short, is required to rhyme with the next phrase or sentence: rhymes being generally combined in pairs. Intermixed with the *vacanikā*, in a proportion which may vary considerably, there can be verses of different kinds, usually *dūhās*, *chappaya kavittas*, and *gāhās*. In the present case there is a large number of *chandas* too, but this is an innovation by our author, which, as far as I know, has no precedent in the older examples.

The great classical model, though far from very popular after which our *Vacanikā* was composed is a work of the Old Ḍiṅgaḷa period, the *Vacanikā Acaḷa Dāsa Khīcī rī*, by Siva Dāsa, a Cāraṇa This work has been already incidentally mentioned above. It is in honour of Acaḷa Dāsa, the Khīcī chief of Gāgurana and celebrates the heroic death met by him in defending his stronghold against the forces of the *pātisāha* of Māḍava, who had invested it. The event happened during the earlier half of the fifteenth century A.D., as indirectly brought out by the existing tradition that Acaḷa Dāsa had married a daughter of *rāṇo* Mokala of Cītora, and that the latter was assassinated whilst marching to the aid of his son-in-law on the occasion of the siege mentioned above.[1] Not only the general subject of the glorious death of the protagonist in battle, is analogous in

[1] The date of the assassination of Mokala is given by Col. Tod as Samvat 1475

our *Vacanikā* and in that of Acaḷa Dāsa. but the general plan and arrangement of the two works is also analogous. The chief points of correspondence are the description of the council held by the Rajputs before the fight, the immolation of the women in the fire, and the glorious reception met by the hero in the Paradise of Viṣṇu. Verbal coincidences in the diction are not many, but one amongst them is very remarkable, and this is the *āsīsa vacanikā* 78-81, which is a mere bare-faced plagiarism of the corresponding *birudāvaḷī* in the *Vacanikā* of Acaḷa Dāsa.

The *chandas* incorporated in the *Vacanikā*, which belong for the most part to the *bhujaṅgī* variety, are imitated from a different work: the *Gaja Rūpaka* by Āḍhò Kisanò. A fragment of this work was brought to light in 1915 as a result of the exploration carried out under my directions in the Jodhpur district. It was found in a manuscript dating from the end of the seventeenth century A.D., in possession of Āḍhò Saṅkara Dāna of Pācetiyò, a village in the Sojhata *pargana*. The manuscript contains for the most part poems and songs by Āḍhā Cāraṇas of the seventeenth century, and amongst these there is the *Gaja Rūpaka*, which is, however, incomplete, as it does not go beyond the 55th stanza. But this small fragment is sufficient to give a fairly good idea of the whole, and enable us to identify it for one of the models from which our Jagò drew his inspiration. The subject of the *Rūpaka* is a description of the military exploits of rājā Gaja Siṅgha of Jodhpur, the father of the Jasavanta Siṅgha of our *Vacanikā*. So the two works, if not exactly contemporary, are separated by only one generation, at the most. The portion of the *Rūpaka* that is left to us, is wholly in *bhujaṅgī chandas*, but for one introductory *gāhā* and three *dūhās*. The extent to which Jagò utilized this work can be guessed from the parallel passages quoted in the Notes to the Diṅgaḷa text below

Another source, though probably indirect, is to be found in two poems in *chandas* in honour of *rāva* Jèta Sī of Bikaner composed about the year 1536 A.D. Two manuscripts of these works are preserved in the Darbar Library in the Fort of Bikaner. One is by Vīṭhū Sūjò and the other is anonymous They are both in the *pādharī*[1] metre and composed on the same lines, the main subject of both being the night battle in which *rāva* Jèta Sī defeated Kamran, the son of Babar. But the account of the battle is only a small part of the poems, much space being devoted to a genealogical sketch of the ancestors of Jèta Sī and to a description of the Rajputs and horses in his army. It is especially in the description of the horses that we find a close correspondence between the *Vacanikā* and the two *Chandas*, but not less remarkable is the correspondence in the

[1] In the manuscripts the metre is called *pāgharī*.

description of the Mugals, which is likewise common to all the three works. Striking as these correspondences are, however, they are not perhaps sufficient to prove that Jagò had a direct knowledge of the two Bikaneri poems. He may have received his inspiration through some intermediate source. Imitations and plagiarisms have always played an important part in the bardic literature since the earliest times, a fact which is not at all surprising in the case of hereditary poets, who transmit their literary profession from father to son.

Quite independent from the *Vacanikā*, and apparently of later composition is another poem in honour of Ratana Siṅgha, which, if inferior to the *Vacanikā* in excellence, is not much inferior to it in renown. This is the *Ratana Rāsò* by Sā̃dū Kumbhakaraṇa, the work alluded to by Col. Tod in his "Annals of Marwar."[1] It is in *Piṅgala* and it contains an account not only of the battle of Ujain, but also of the other feats of Ratana Siṅgha—amongst which the slaying of an infuriated elephant at the Imperial court,—as well as of the feats of his father Mahesa Dāsa, his grandfather Daḷapata Siṅgha, and his grand-grandfather Udè Siṅgha. From the fact that the particulars of the battle of Ujain differ in the *Vacanikā* and in the *Ratana Rāsò*, it would seem that Jagò and Kumbhakaraṇa wrote independently from one another, therefore the poem has no particular interest for us here.

Though the term "Vacanikā" may seem to indicate a composition of rather humble pretensions, yet our *Vacanikā* is as elaborate in form as any of the poems of the highest repute.[2] In this respect it differs from the *Vacanikā* of Acaḷa Dāsa, the form of which is comparatively rude and uncouth, and from all similar works of the Old Diṅgaḷa period. Elaborateness of form is one of the characteristic features of the bardic poetry, however, and the *Prithī Rāja Rāsò* by Canda with all its variety of metres, is perhaps the earliest and most classical example thereof. But in more recent times the predilection for musical and elaborate verses has grown stronger and stronger, and poets have no longer been satisfied with verses prosodically correct nor with the ordinary rhymes, but have sought other devices for making their verses more exquisite and harmonious. One of these devices is what the bards call *vènasagāī*, a term which literally means "affinity of words." This is obtained by making the first and the last word in a verse begin with the same letter, like in the example following.—

गुरुदेव सुमत्ति समापि गुणां, Vac. 5.

[1] Routledge's edit., Vol. ii, p. 38.

[2] In *dūhò* 265, at the end of the *Vacanikā*, the work is called "Rāsò," but such a designation is improper, whereas the title of "Vacanikā" is not only the correct one, but also the one which is confirmed and consecrated by the tradition.

Naturally, the use of the *vènasagāī* was merely optional in origin, and it was considered as an ornament of poetry which was desirable, but not strictly necessary, but in the course of time it has become little short of a rule. In the *Vacanikā* there are not perhaps more than a dozen verses, in which the rule of the *vènasagāī* is not observed. Not only this, but there is also a tendency to make all the words in a verse begin with the same letter, like in the examples following :—

गुणपति गुणे गह्वीरं, Vac. 1 ;
रिण मो रहियाँ राज रहेसी, Vac. 67 ;
वडाला वहै व्रिद् वीराधिवीरं, Vac. 109.

Another artifice which is used to produce a musical effect much admired by the bards, is the internal rhyme, or repetition of the same syllables several times in the same verse. This is well illustrated by the example following :—

मारण मरण करण रण माधौ, Vac. 59

As alluded to above, the present edition of the *Vacanikā Rāṭhòṛa Ratana Siṅghajī rī Mahesadāsòta rī* is based upon thirteen manuscripts, chosen from amongst a total of about thirty manuscripts collected. I have tried hard to trace the pedigree of each of these thirteen manuscripts and ascertain the degree of their dependency on the archetype and on one another, but have been unsuccessful. The reason of the failure is to be sought partly in the great number of manuscripts in existence, and partly in the peculiar conditions under which bardic works are handed down, subject to every sort of alterations by the copyists who generally are bards themselves, and often think themselves authorized to modify or, as they would say, improve any text they copy, to suit their tastes or ignorance, as the case may be. The thirteen manuscripts mentioned above are the following :—

B : A Jaina MS borrowed from the Jainācārya Candra Vijaya Sūri of Pālī consisting of 11 leaves, of which the 1st is missing, $10'' \times 4\frac{1}{4}''$ in size. Each page contains 15-16 lines of about 50 *akṣaras*. Written by Paṇḍit Jñānalābha for the use of Paṇḍit Prema Canda at Bīlāṛò, in the year Saṃvat 1755. The colophon reads :—

इति श्रीराठौड़ श्रीरतनजी री वचनिका संपूर्णमिति ॥ संवत् १७५५ वर्षें । मिती चैत्रवदि ६ दिने । लिषतं श्रीबीलाड़ा मध्ये । शुभं भवतु । पं० ज्ञानलाभ लिषतं । पं० प्रेमचंदपठनार्थं ॥ यादृशं पुस्तकं दृष्टा (*sic*) etc

The MS. writes often *au* for *ai*. Fairly correct.

D: A Jaina MS. belonging to Cārana Jogajī of Dhāḍhārivò, in Marwar, consisting of 185 leaves of which many broken and loose. Incomplete at both the beginning and the end. Size of the leaves 11½″ × 8½″, number of the lines in each page 29, of the *akṣaras* in each line about 25. The MS. contains a collection of *vātas* in prose, and a few poetical works. The *Vacanikā* occupies pages 65*b*—75 of the MS Though the *Vacanikā* is not the last work in the MS., yet after it a note is inserted containing an index of the works in the MS.—which are 18.—and the name of the copyist, as well as the date and the name of the place where the MS. was written. The interesting portion of the note is given below :—

... लीषतं पंडीत ध्रनराजजी तत्भाई देइदानजी तत्भत्रीज उदैचंद तत्भाई बलरांम तत्सीष पंडीत गुणचंद लीपीकृतं बलूदामध्यै संवत् अठारै सै चौरोतरा मासै फागण सूद ५ दीनै ...

F: A MS. belonging to the *Pustaka-Prakāśa* Darbar Library in the Fort of Jodhpur. It consists of 192 leaves, of which the last 19 are blank. Size of each leaf 10¾″ × 7¾″, number of the lines of writing in each page 21, number of the *akṣaras* in each line 14-18. The MS. is about 100 years old and was probably written under mahārājā Māna Singha. It contains: (1) *Rasikapriyā, kavi Kesava Dāsa kṛta saṭīkā* (from p. 1*a* to p. 156*b*), and (2) *Vacanikā rājā Ratana Mahesadāsòta rī Khaṛiyā Jagājī rī kahī* (from p. 157*a* to p. 180*a*). The handwriting is clear and beautiful, but the text is not very correct. Again the text has an omission from stanza 140 to stanza 148.

G: A MS. belonging to Cārana Āsiyò Rāma Dāna of Sonānò (Godhavāra), originally consisting of 120 leaves, but now incomplete, especially at the beginning and the end. Size of the leaves 6″ × 8½″, number of the lines in each page 15 number of the *akṣaras* in each line about 30 About three-fourths of the MS. are written in a very accurate hand by some Jain copyist, and only the last pages are in the current Marwari script. The MS., besides the *Vacanikā* and a few miscellaneous bardic songs, contains also the *Rāma Rāsò* by Mādhava Dāsa. This was copied at Bikaner in the year Saṃvat 1808. The *Vacanikā* was copied in the same year, therefore probably also in the same place. The colophon at the end states that the copy was made for the use of Bāraṭha Hirade Rāma. The text of the *Vacanikā* is incomplete in this MS., one leaf—the 6th—being missing.

I: A MS. belonging to Bāraṭha Rudra Dāna of Indokalī (Nāgòra), originally numbering 99 pages out of which 21 at the beginning and a few others in the middle are now missing. Size

of the leaves 9½″ × 6½″, number of the lines in each page about 30, number of the *akṣaras* in each line about 22. The MS., omitting a few minor songs, contains: (1) *Kavitta ṭhākurā̃ Sera Singhajī rā* by Ādhò Pāhāra Khā̃ (pp 25*b*-27*a*), (2) *Vacanikā Rāṭhòṛa Ratana Mahesadāsòta rī* (pp. 27*a*-38*a*), (3) *Phuṭakara gīta* (pp. 38*a*-79*b*), (4) *Kavitta mahārājā Abhè Singhajī rā*, by Khiriyò Bakhatò (pp. 79*b*-90*b*), (5) *Virada Sinagāra mahārājā Abhè Singhajī rò* by Kaviyò Karanī Dāna (pp. 90*b*-95*b*): and (6) *Jhamāla Devī Singhajī rò* (pp. 95*b*-97*b*). The colophon at the end of the *Vacanikā* gives the date of the MS., and the name of the place where it was written:

इंती श्रीवचनका संपूरणं ॥ लीषतूं बारट क्रतारांम रामवाचज रौ (?) स ॥ १८८१ रा श्रासोज वद १२ गांव चूडासर मधे ॥

The text of the *Vacanikā* has two gaps, the one from st. 152 to st. 242, and the other from st. 245 to st. 265. Writing careful, but incorrect.

J: A MS. belonging to Vyāsa Mīṭhā Lāla of Pālī now consisting of 118 leaves, 8½″ × 6″ in size. Incomplete at both the beginning and the end, many leaves having gone lost. Marwari script. Each page contains about 16 lines of 13-15 *akṣaras*. The MS., besides other minor works, contains: (1) *Dholā Māravaṇī rī còpaī*, (2) *Ratana Mahesadāsòta rī vacanikā*, (3) *Karuṇā battīsī*, (4) *Māna battīsī*. The *Vacanikā*, occupies the pages 59*a*-84*a*, and 85*b*-95*b* of the MS The colophon at the end of the text reads:—

इती श्रीवचनका राव राठौड़ रा[जा] श्रीरतन महेसदासोत री जगे खिड़ीयै सं ॥ १७९९ रा मीति आसोज वदि १४ पुरी कीवी लिषी[तं] स[वा]ईराम लीषी मथेन रायचंद री पोथी री नकल उतारी छै गढ जोधपुर लीषी ...

The copy was therefore made at Jodhpur, in the year Samvat 1799, from a MS. belonging to Mathena Rāya Canda.

N: A Jaina MS. from Nāgòra, presented to me by Pannā Lāla Bākalīvāḷa, Secretary of the Bhāratīya Jaina Siddhānta Prakāśinī Saṃsthā of Benares.[1] Fragmentary. It consists of 74 broken leaves, each of which measures 8″ × 11¼″ in size, and contains 34 lines of 22 to 28 *akṣaras*. Some of the last pages are decorated with pictures representing scenes of the

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[1] See "Progress Report" for 1915, in *Journ. of the As. Soc. of Ben.*, Vol. XII, No. 3, 1916, pp. 60-1, MS. *R.* 1.

life in Rajputana, as described in the text of the works contained in the MS. These are the following:—(1) *Jalāla Gāhāṇī rī vāta* (incomplete). (2) *Sadaivacha Sāvaliṅgā rī vāta*. (3) *Gūḍhārtha*. (4) *Rīsālū rājā rī vāta*. (5) *Rāṭhòṛa* [*Ratana*] *Mahesadāsòta rī vacanikā* (incomplete, going only as far as st. 137), (6) *Gorā Vādala rī còpaī* (incomplete). (7) Fragment of a *vāta* in prose. The first two works were written at Nāgòra in the year Saṃvat 1808, and the third in the year Saṃvat 1809. The text of the *Vacanikā* was therefore probably copied in this same year Amongst the graphical peculiarities of the MS there are: the writing of *ī* for *i* *o* for *ò*, and *ḍ* for both *ḍ* and *ṛ*.

P: A Jaina MS. belonging to Vyāsa Mīṭhā Lāla, a Puṣkarṇā brahman of Pālī. It consists of 102 leaves, 6″ × 8″ in size. Each page contains from 11 to 16 lines, of about 22 to 30 *akṣaras* Incomplete at both the beginning and the end, a few leaves having gone lost. Written by different hands for the use of the Osavāḷa Sāha Mahesa Dāsa of Riṇī, the original possessor of the MS. The first pages were written by some Rāma Candra, pupil of Amaraṅgagaṇī, in the year Saṃvat 1726, at Rāṇī; others by somebody else at Lūṇakaraṇasara; the *Vacanikā* which occupies pp. 24*a*-42*a* was written at Navahara (Nòhara) in Saṃvat 1748, by Mathena Daḷapati The colophon runs as follows:—

रतन श्रोमहेसदासोत राठौड़ रौ वचनिका संपूर्णा संवत् १७४८ वर्षे पोह्सुदि २ दिने लिखितं दलपति नवहरस्थाने। शुभं भूयात्। महेसदासपठनार्थं।

The MS., besides the *Vacanikā*, contains many small miscellaneous works, which it would be too long to mention. The text of the *Vacanikā* has undergone several corrections by some later hand. In the case of these corrections, I have always stuck to the original reading, when legible.

R: A MS. borrowed from Ratlam, through the kind interposition of the Diwan Sahib. It consists of 108 leaves covered with writing, $6\frac{1}{2}'' \times 5\frac{3}{4}''$ in size, bound into a volume. It contains three works, to wit: (1) *Virada sinagāra mahārājā Abhè Siṅghajī rò*. (2) *Vacanikā mahārājā* (sic) *śrī Ratana Siṅghajī rī*, and (3) *Kavitta mahārājā Abhē Siṅghajī rā Khaṛiyā Bakhatā rā kahiyā*. The text of the *Vacanikā* occupies pp. 17*b*-60*b*. The MS. looks about a hundred years old, and the readings are generally coinciding with those in **S**. Each page contains 12 lines of about 16 *akṣaras*. As regards the graphical peculiarities of the MS., it is to be noted that *ī* is commonly written for *i*, double consonants are written as single, and *è*, *ò* are constantly written with only one *mātrā* over the line.

S: A MS. belonging to the private collection of Khiriyò Māna Singha of Semalakhera borrowed through the kind interposition of the Diwan of the Sitamau State, Malwa. It consists of 82 leaves, of the size of 10¼″ to 6½″. Most of the pages are blank, and only a few are filled with short sporadic notes or songs, whilst the chief work contained in the MS. in the *Guna Vacanikā mahārājādhirāja mahārājā* (sic) *śrī Ratana Maheśadāsòta rī*, which occupies pp 11*a*-37*a*. Each page contains 11 lines of writing of 26 to 32 *akṣaras*. The text of this MS. contains almost the identical readings as **R**, and it is clear that both MSS are referable to the same source. Only **S** is apparently somewhat older and more accurate. The MS. writes ड़ for both ड़ and ड, spells *i* correctly, but writes *è, ò* with only one *mātrā* over the line.

T: A MS. borrowed from the private collection of Cārana Lālasa Mūḷò of Tolesara, in Marwar. It consists of 125 leaves, of which some have got loose and broken at the margins. Size of each leaf 13″ × 8¾″, number of lines in each page varying from 20 to 35, number of *akṣaras* also varying from 18 to 35. Written by different hands at different periods between Saṃvat 1839, or possibly some years before, and Saṃvat 1873 (marked on one of the loose leaves). The MS., besides short and disconnected songs, contains the main works following:— (1) *Guna Viveka Vāratā*, by Gāḍana Kesava Dāsa. (2) *Hari Rasa* by *kavi* Isara (copied in Saṃvat 1839). (3) *Gīta tātakò rājā Gaja Singhajī nū*, by Bāratha Goyanda Dāsa (copied Saṃvat 1839). (4) *Guna Vacanikā* (copied Saṃvat 1839). (5) *Amara Kośa* (copied Saṃvat 1864). (6) *Bhāṣā Bhūṣana* (copied Saṃvat 1862) The colophon at the end of the *Vacanikā* reads:

इति श्रीवचिनका संपूरणं ॥ लिषतुं प्रौहित सगताः ॥ वास आंगदांस ॥ संभूदांनजीवचनारथं ॥ संवत १८३९ रा म्रिगसिर सुद १३ ॥ गांव ऊड़ीयो माता श्रैणीजी सुथांन ॥

The MS writes *ī* for *i*, *ā̃* for *ū̃* (as in *jyā̃* for *jyū̃*, *nā̃* for *nū̃* etc.), distinguishes *ḷ* from *l* by a dot underneath, and writes all double consonants as single.

U: A Jaina MS borrowed from a *yati* in Udaipur, through the kind interposition of the Jainācārya Vijaya Dharma Sūri. It consists of 12 leaves, which contain 22 pages filled with writing, the number of the lines in each page being 15, and that of the *akṣaras* in each line 40-50. The MS. is very incorrect but all the same valuable on account of its age, it having been written in the year Saṃvat 1760. The colophon reads:—

इति श्रीरतनवचनिका संपूसं। संवत् १७६० वर्षे भाद्रवा वदि ५

दिने भृगुवासरे ॥ सकलपंडितशीरोमणिपंडित श्री ५ श्रीकांति-
विजयगणि तत्सिष्यभावचारित्रिया मेघजी लिपिकृता ॥ श्री ॥ श्री ॥

The MS. has no sign for *ṛ*, but writes always *ḍ*. The copy was evidently made by one who could not understand the text, as blunders like mistaking of *bha* for *ta*, *ḍa* for *ja*, *ca* for *va* and vice versâ, are very common. Also *ī* is very frequently written for *i*.

V: A MS. belonging to the Darbar Library in the Fort of Vīkanera (Bikaner), borrowed through the kind interposition of the Vice-President of the Council, mahārāja Bhèrū̃ Siṅghajī. It consists of 289 leaves, 6¼″ × 5½′ in size, but many leaves here and there seem to have been cut away. Each page contains from 12 to 18 lines of 12 to 20 *akṣaras*. Written almost all by one and the same hand, but in a hurried and inaccurate way. The MS. contains, besides short works of a miscellaneous character, the three main works following :—(1) *Kriṣana Rukamaṇī rī vela*, by Rāṭhòra Prithī Rāja, (2) *Ratanajī rī vacanikā*, and (3) *Jalāla Gahāṇī rī vāta*. The *Vacanikā* occupies the pages 163*b*-183*a* of the MS., but is incomplete, as it does not go beyond st. 175. Of the two other works mentioned above, the one bears in the colophon the date Saṃvat 1757, and the other Saṃvat 1753. It is clear that the fragment of the *Vacanikā* also must have been copied about the same time.

The present volume has been printed at the joint expense of the Darbars of Ratlam, Sitamau and Sailana, the three Rāṭhòra States in Malwa which trace their origin to the hero of our poem Ratana Siṅgha.

L. P. TESSITORI.

अथ वचनिका

राठौड़ रतनसिङ्घजी री महेसदासौत री खिड़िया जगा री कही।

———◆———

॥ गाहा ॥

गुणपति गुणे गहीरं
गुणग्राहग दानगुणदिअणं।
सिधि रिधि सुबुधि सधीरं
सुण्डाला देव सुप्रसनं ॥ १ ॥

॥ कवित्त ॥

सुमरि विसन सिव सगति
सिद्धिदाता सरसत्ती।
वाखाणुँ कमधज्ज
पुहविराजा छत्रपत्ती।
बलि जेहा चक्कवै
ऊआ जिणि वंसि नरेसुर।
खागि त्यागि सोभागि
वंस छत्तीस तणा गुर।
गजराजदिअण भाँजण गजाँ
उभै बिरुद्दाँ उद्धरै।

१। GNP गणपति, P गुणं, PUV ॰ग्राहक, J दीयणगुण, (F)GJ बुद्धिरिद्धि (रिधिसुबुधि), T बुध समापि (ditto), INU बुद्धि (सुबुधि), U सरीरं, S सरीरे (सधीरं), P सुंडालं, RU सुंडाहल.

कुल्भाण घरै प्रगट्यौ कमँध
रतनमल्ल रिणमल्ल रै ॥ २ ॥

दल्पति उदिआसिङ्घ
माल गङ्गेव महाबल् ।
वाघा सूजा जोध
कमँध रिणमाल अणङ्कल् ।
चूँडा वीरम सल्ख
साख तेरह अजुआल्ा ।
छाडा तीडा छात्र
ऊआ कमधज्ज हथाल्ा ।
हिँदुआण तिल्क हिन्दू विरुद
धूहड़ आसा सीह धन ।
ते पाटि अछै महिराण तन
रूप भूप ओताँ रतन ॥ ३ ॥

॥ छन्द हणूफाल ॥

रठराँण भाण रतन्न
करतव्व भारथ क्रन्न ।
नरनाह जे मुख नीर
ग्रहवन्त ग्यानगहीर ।
समरत्थ सूर सकज्ज
गजदिअण भाँजण गज्ज ।

२ । All सम° R सुमिर, GJTU सकति, G वाखाणां, R पोह्व° DFPR SV ऊवा, J ऊया, All जिण, P विरद्दह, R रतनसींघ.

३ । PSV चेांडा, T चांडा, FITV क्षात, FPSUV हिंदवाण, FRS आसो, GRSU तिण (ते), SU ऊवौ (अछै).

पित मात तारण पक्ख
सिणगार तेरह सक्ख ॥ ४ ॥

॥ छन्द त्रोटक ॥

गुरुदेव सुमत्ति समापि गुणं
भुअपत्तिअ जेम रतन्न भणं ।
पित जासु महेस नरेस परं
गढ वेढि लिऔ जिणि देवगिरं ॥ ५ ॥

कलि साहि तणै ग्रहि खाग करा
धूँसे चढि लीध बलक्क धरा
सनमान करे सुरिताण सई
जालोर पटै गढ दीध जई ॥ ६ ॥

केविआँ दल तण्डल जेणि किआ
दन सासण लक्ख गजिन्द्र दिआ ।
कमधज्ज कणैगिरि राज करे
विधि ओणि गयौ सग क्रीति वरे ॥ ७ ॥

तिणि पाटि रतन्न महेस तणै
घण थाट लिआँ तपतेज घणै ।
मलराउ जिहीँ जगि आपमला
भुज पूजै साहिजहाँन भला ॥ ८ ॥

४। T तो रिणदांण, GNPV करतव्य, PV पाख, U तेरह, PV साख.

५। P कोट (वेढि), RS लीया.

६। N विढ (चढि), JRS जेण (लीध), U भ्रूंमि चढि जे नव लख धरा, I सुलतांण, JRUV सही, FT लीध (दीध).

७। V केवीयं, F मारि (जेण), DJRUV दिन, NT दान, FP दत, G दस (दन), I दल (दन), DFIJPRST लाख, RS कणगढ.

८। F ते (तिणि), J लीये, DNT °जिहां.

॥ दूहा ॥

जीवत म्रित हुइ साहिजहाँ
 दिल्लीवै सुरिताण ।
राति दीह अन्दर रहै
 नह मण्डै दीवाण ॥ ९ ॥

धुन्ध ऊठी सारी धरा
 सहर दिली पड़ि सोर ।
मुहिम हूँता त्याँ मण्डिओ
 ज्याँ सहिजादाँ जोर ॥ १० ॥

गुज्जरधरा मुराद ग्रहि
 बिजड़ौ तोलि दुबाह ।
माथै छत्र मँडाड़िओ
 ऊइ बैठौ पतिसाह ॥ ११ ॥

धर पूरब सूजौ धणी
 दिखणी खरौ दुगाम ।
साहिजहाँ दारा सुकर
 त्याँ सिरि कोपै ताम ॥ १२ ॥

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९ । DFGINU म्रत, FG होय, IJ ऊय, ST ऊभे, PRV ऊवै, D ऊवो, N दिल्लीचे, D दौलौ रौ, J सुलतांण, DIJRU दिवस, RT इंदर, DU अंदिर, U मांडे.

१० । DIPTV हुंद, DNPUV ऊवौ, T ऊइ, I होय, F सद्धा तदपि (! सहर दिलो), IRU मुहमु, DPV तिहां, T जां (त्याँ), N सोई (त्याँ), PRSTV मांडियौ, N जिहां.

११ । GP गूजर॰, JT मुरादि, GINRT दुजड़ौ, J धुणि (तोलि), DIJ मंडाय नै, GJRS होय.

१२ । All साहि॰, T साहिजादौ, RTU दुआरा, S द्वारा, U कोप्यौ T खीजे (कोपै).

हिन्दू नाम हकारिआ
सिङ्घ जसौ जैसिङ्घ।
किआ विदा कूरिम कमँध
अे बेवै अरडिङ्ग ॥ १३ ॥

दिआ वधारा देस दे
हैँवर द्रव्व हसत्ति।
पतिसाही थाँ ऊपराँ
यूँ कहिओ असपत्ति ॥ १४ ॥

सूजा दिसि जैसिङ्घ सभि
दूजौ मान दुबाह।
पोतौ साथै परठिओ
पूरब धर पतिसाह ॥ १५ ॥

सहिजादाँ बिऊँ सामुहौ
अेक जसौ अणभङ्ग।
माँडण असपति माँडिओ
जोधकलोधर जङ्ग ॥ १६ ॥

दलवादल ताबीन दे
हिन्दू मुस्सलिमाण।
चगथै जसौ चलाविओ
जुध मगडण जमराण ॥ १७ ॥

१३। DFINV जांम, J जेण (ताँन), IS सौहजसौ, T साहिजिसौ, J कोरम, S कोरंभ, N बेई, R बेऊंवे, DIN अरिहंग, F अरिडिंग.

१४। FRT हैमर, V हयवर, DGPUV द्रव्य, N द्रिव्य, DNPT ऊपरै, T यां.

१५। DNP सूजै, DFGPU सजि, I दे (सभि), U पोता, J दिस (धर).

१६। All साहिजादां BFGT दुऊं, F दुऊं साहिजादां, G सांमुहै, D जिसौ, FJN मंडियौ.

१७। DJNPV चकथै, GT चकतै, U चिकतै, I चखथै, U चलाड़ियौ, S चलाड़िया. PS मांडण, T घण जांण (जमराँण).

॥ छन्द भुजङ्गी ॥

जसौ हालिबौ आगरा छंति ज्याराँ
लियाँ साहि रा उम्बराँ सव्व लाराँ ।
कमन्धाँ वडाँ कूरिमाँ साथि कीधाँ
लजायम्म सीसोदिआँ लारि लीधाँ ॥ १८ ॥

हाडा गौड़ जादव्व झाला हठाला
वले वंस छत्तीस साथै वडाला ।
गांडी नालि गोला चलै फौज गज्जं
धरा वोम आधोफरै ऊडि धज्जं ॥ १९ ॥

अराबाँ निबाबाँ किआ थट्ट अग्गै
पबै गाहिजै घाट औघाट पग्गे ।
हलीलाँ हिलै सम्प फौजाँ हसत्ती
प्रिथी सङ्ग लग्गा केई देसपत्ती ॥ २० ॥

वहन्ती इसौ पश्चि ओपै वहीरं
नदी हेम थी ले चली जाणि नीरं ।
कताराँ कठट्ठे चलै जूँग काला
वहै वादला जाणि भाद्रव्ववाला ॥ २१ ॥

१८। NS चालियौ, JT आगरै. GIJNRST ऊमरां, DFPV सर्व, IRS सब. U कोरंभां, F थाट (साथि), U संग (साथि), DN लीधां (कीधां), INP साथ (लारि), FGRSV संग (लारि).

१९। FNRTV जाद्म, DGIJNPUV व्योम, R आधौफरां.

२०। DIN साथ (थट्ट), PV साथि (थट्ट), I चलै (हिलै), FIN संग. T संफ, U संब, J फौज (सम्प), U लार (संग). FGN लागै, J प्रिथौ सगलौ जांणि को देसपतौ .

२१। PU वहंता इसा, J ले चले हेम ता, N ले चलौ हेम था. FGJRSU ता (थौ), DJRS चले (चलौ), PV कतारं, U कठठौ चलौ गज कालं. J वडा (चलै), U °वालं.

फटौ आभ कै जाणि सामन्द्र फट्टं
प्रिथम्मी गिराँ थूँब कीजै पहट्टं।
वहै ऊपटाँ थट्ट राठौड़वाला
नदी सोखिजै नीर निव्वाण नाला॥ २२॥

वहन्ताँ तुराँ पाय पायाल वाया
छिले रज्ज रैणा उडे वोम छाया।
चलन्ता इसा मीर तीरं चलावै
पँखी जीवता म्रिग्ग जाणं न पावै॥ २३॥

माथै साहिजादाँ बिन्हाँ राउ मारू
समै चालिओ अेम उज्जेणि सारू॥ २४॥

॥ दूहा ॥

खेड़ेचौ दरकूच खड़ि
आयौ गढ उज्जेण।
पातिसाह सूँ पाधरै
लोह जरीका लेण॥ २५॥

२२। DJ फुटो. NP गिरं. N उवटां. U ओपट्टे, FGNT थाट, DIPR SV थटां.

२३। DG वहंते, G तुरं, DIPU तुरी, GIT वायौ, DPV रेणी, GJNPU व्योम, GIT छायौ, T कडता (जीवता), FIJPTV जाणे, S जावा. RS after छाया insert the following couple of verses:

धरा सेस (S मेर) धूजै डिगै धू धड़क्कं।
चढै लंक चक्कं डरै च्यार चक्कं॥

२४। N बिनां, PV बिहां, JU बिङ्ं IRST बिन्हे, DFG दुङं, U आप (अेम).

२५। I आया, T खड़े (गढ), सां, JN पाधरी. P साहिजादां बिहां सामुहौ (पतिसाह...).

बन्धव रतन बुलाविश्रौ
जसै रचण रिणजङ्ग ।
साहि हुकम छलि साहि रै
श्रायौ खड़े अभङ्ग ॥ २६ ॥

गढपति मिलै उजेणिगढ
राजा जसौ रतन्न ।
राम लक्खमण राठवड़
किर दुरजोध करन्न ॥ २७ ॥

हसतिमार भेलौ हुश्रौ
कालौ दलाँ किँवाड़ ।
भागा पड़िगाहण भड़ाँ
पिड़ि अणभङ्ग पहाड़ ॥ २८ ॥

कालै अजुआलौ किश्रौ
आवि दलाँ अविश्रट्ट ।
चारण भाट चगाहटाँ
गुणिश्रण थट्ट गरट्ट ॥ २९ ॥

पतिदिल्ली जोधाणपति
धजवड़ ग्रहे सधीर ।
करण भीर भारथ करण
वीर मिलै वरवीर ॥ ३० ॥

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२६ । FJ रयण, U रैण, TU बुलाड़ियौ .

२७ । I उजीण. T लछमण .

२८ । J हसतबंध, DFJ भेला हुवा. TU भड़ां (दलाँ), FJNRS किमाड़.
FPV पिड़गाहण .

२९ । V उजवाला कीया, BIN अविहट्ट, UV चगाहटे, FJTU थाट .

३० । N खगधीर .

॥ दूहा वडा ॥

बे भाई बिरदाल
　　औरँगसाहि मुराद वे ।
हेवै पति मेला ऊआ
　　जुध मगड़ण जमजाल ॥ ३१ ॥

कटकाँ बिहुँ ऊइ कूच
　　गड़गड़ त्रम्बागल गुड़े ।
हड़वड़ भड़ ऊइ हैंवराँ
　　चढिआ पौरस चूँच ॥ ३२ ॥

वहरहि हिलै वहीर
　　पाइक ओठक पड़तलाँ ।
मिलवा किर चाली महण
　　नवसे नदि ले नीर ॥ ३३ ॥

डाकी जमडाढाल
　　बे बे तरगस बन्धिआ ।
तुरकी रहवालाँ तुरक
　　चढिआ चामरिआल ॥ ३४ ॥

३१ । P मुरादिथौ, GN बे (वै), V उवे (वै), JRU दूम (वै), JR हिमे (हेवै), G दोये (हेवै).

३२ । J विन्हें, T दुऊं, U दुहां. BDPV ऊवै दुऊं, G होय दुऊं. U बे करि. T चंबालग, DPUV ऊवै (ऊइ), T ऊइ हड़वड़ भड़, N गैवरां (हैं॰) DN परिसिर, P परसिरि.

३३ । DFTU चलै (हिलै). J होये (हिलै), G होय (हिलै). GIJRSU पायल, U कंटां, T पड़तरां, DIRS कज (किर), F ज्यूं (किर), J होय (किर), IV चाल्या.

३४ । BFGPUV तरकस. PSV बांधिया.

गुज्जर तणा गरूर
　　ताइ मिले दिखणी तणा ।
सेंन उजेणी सामुहा
　　सालुलिआ दलसूर ॥ ३५ ॥

रचि फौजाँ रौदाल
　　हैंवर नर वहता हसति ।
माँडण इन्द्र झड़ माँडिऔ
　　वादल किर वरसाल ॥ ३६ ॥

वागाँ करे वणाउ
　　सिर परि धरि मूँछाँ सुकर ।
जमदढ खग कसि पति जवन
　　झिगमिग नगाँ जड़ाउ ॥ ३७ ॥

आया बाहिर ओम
　　बैसि गजाँ मेघाडँबर ।
चगथा बे ढुलते चमर
　　हीर जड़ित छत्र हेम ॥ ३८ ॥

हलि काऊल अम्बाल
　　तूरहि भेरि नफेरि त्रहि ।

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३५ । BGPV गूजर. DGJT मिलिया. PV मिली. T सालिलिया. J घणसूर.

३६ । BNPU रद्दाल. DFRTV हैमर. BDINPV झड़ इंद्र. BDFJN PUV किर वादल.

३७ । J वागे. BT सुकरि, BIV झिगमिग. FGV नग, BP नग्ग.

३८ । FIRSTU मेघाडमर, DGIT चकता. N चकथां. B चखता, BTU ढलता. I ढुलतां. JNP ढलते.

आरोहे ऐराकिआँ
  झिलिआ पत्थ झलाल ॥ ३९ ॥

गजराजाँ आग्राज
  गाज ऊबै त्रम्बागलाँ ।
फौजाँ धज नेजाँ फररि
  वहता छीँजरि वाज ॥ ४० ॥

पड़तालाँ पाताल
  वहताँ तुरी वजाड़िआ ।
उडी रजी छायौ अरस
  किअ झाँखौ किरणाल ॥ ४१ ॥

धूँआरव दव धोम
  खेहारव डम्बर खरा ।
छमते रौद्राइण किऔ
  वोम विचालै वोम ॥ ४२ ॥

जुदा ऊबै जिन्द जीव
  म्रिग खग आमूझे मरै ।
मारगि वहते माँडिआ
  दाणव प्रलै दईव ॥ ४३ ॥

३९। J रुड़ि, R त्रमाल, F रौद्राल (त्रम्बाल). FGI तूरि, DFGV चंबाल (नफेर), BN आरूहै, J आरुहि. FJ(N) असि ऐराकियां. B असि ऐराकिये.

४०। DPV आगाज. F औगाज, T होथे.

४१। FJU पड़ताले, FGJU पायाल. वहते, FGJ तुरे RSTV तुरां, IJRSU उडे, INRSU रज. DJPV कौयौ, I कौ, T करि.

४२। RS डमर, F खुरां, BGRSUV रुद्रायण. BGJUV व्योम.

४३। GRSTU जदि (जिन्द). DFNPRSV आमूझौ, J आलूझे, FGJNU मंडियौ, BFIRST प्रलौ.

धर सारी पड़ि धाक
पुर तर गिर कीजै पहट।
हैंकँप उर नागिन्द्र ऊच्च
चक च्यारूँ चढि चाक ॥ ४४ ॥

सेन इसा सुरिताणि
चगथे चढे चलाविआ।
उल्लटिआ इल ऊपरै
जलनिध मुरचत्र जाणि ॥ ४५ ॥

गँडलिओ रज गैण
हैकँप धर डेराँ ऊआँ।
सहिजादा दरकूच सूँ
आया खड़े उजेण ॥ ४६ ॥

॥ गाहा चौसर ॥

दल दिखणाधि उतर देठालै।
डेरा दुहूँ दिआ देठालै।
दुऊँ बाजार भँडा देठालै।
दामिण गजाँ धजाँ देठालै ॥ ४७ ॥

४४। T पुहड, DNV ऊवौ, PST ऊयौ. FI ऊवै. B ऊच, BV च्यारौ, DFGPT च्यारे.

४५। BRS इसौ, PNV चकथां. IT चलावियौ. U चलाड़ियौ, FJRS ऊपरां. S wanting.

४६। BD(FI)PV रुंधि लियौ. T गूडिवियौ, J गुधलियौ रवि, DN रैण (गैण), (J)RS खुंदालम ले खरहंडा (सहिजादाँ दरकुच सूँ). TV सां, U wanting.

४७। U बिहूं, T मंडे (दिआ), I धजां गजां.

निपट बिन्हे दल आया नेड़ा।
नराँ सुराँ मति आया नेड़ा।
नौबति सोर धड़ड़ि धुबि नेड़ा।
नालि निहाउ गाजिआ नेड़ा॥ ४८॥

॥ दूहा ॥

औरँगसाहि मुराद इम
　　मिले लिखै फुरमाण।
राजा राह म रोकि तूँ
　　साहि लगें दे जाँण॥ ४९॥

राड़ि म करि इक तरफ रहि
　　आगै पीछै आव।
जोइ दिली फिरि जाइस्याँ
　　परसे असपति पाव॥ ५०॥

जसवँत सुणे जवाब जब
　　आगा कहिओ एम।
मो थाँ आडौ मेल्हिओ
　　कहो जाँण द्यूँ केम॥ ५१॥

४८। DGIT दुछ (बिन्हे), FPV दोइ, BN दुन्ने, B धुनि (धुबि), FT वाजिया.

४९। NV वे (इम), DT उवे, B यूं, BDGIJNRSV मिलि, F लिखि मेल्है, T लिखि भेजै, GJ लिखिया, U लखियौ, D रहि (तूं).

५०। V आगल, BDFGI(J)N(V) जावस्यां, BDSTV परसि, FJ परसां, U फरस्यां, N फरसण.

५१। DFGU सुणि, I लिखे T आगै, P आगलि, JPV आडौ थां, FGUV जावण, J जाव, V दां.

॥ कवित्त ॥

सुणि जबाब जसराज
तेड़ि सिताब महाभड़।
सूर बलू सारिखा
जिसा गोवरधन अन्नड़।
वींद घड़ा वानैत
तेड़ि माहेस तिआराँ।
पीयल कन्न उदिल्ल
जिसा मधुकर भूँभाराँ।
जगराज रुघा गिरधर जिसा
पूछि जसै मोटाँ पहाँ।
उम्बराँ नराँ असपत्ति सूँ
कहौ जाब कासूँ कहाँ॥ ५२॥

यूँ आखै उमराउ
राजि जितरौ कुण जाणै।
मतौ वखत तपतेज
राजि सूरिज हिंदुआणै।
तुम सहि जोधाँ कात
जोध सारा इम जप्पै।
तुम सिरहर दुइ राह
साहि सोबै करि थप्पै।

५१। T करि (सुणि). P मिताम, NV जिहां (जिसा २), T सां (सूं), कौसां,
J कोसां.

कमधजाँ आज माहेस कौ
कहिजै औ दूजौ करन।
जुधबन्ध खिचौ ध्रम जागगर
राजि वले बूझौ रतन ॥ ५३ ॥

॥ छन्द चिअक्खरी ॥

राजा जसवँतसिङ्घ रचण रण
ताम रयण तेड़िऔ त्रिभै तण।
बैठा बे आलोच बहादर
सूँ पतिसाहाँ सूचण समहर ॥ ५४ ॥

सूरिजमल गँग वाघ सलक्खाँ
पाटोधर चाढण जल पक्खाँ।
मोहरै अणी किआ रिणमल्लाँ
चाँपाँ कूँपाँ जैत अचल्लाँ ॥ ५५ ॥

धुरि गोदौ वीठल क्रन धूहड़
आडा साहि मण्डिआ अनड़।
त्रिजड़ा हथ सूजौ केहरि तण
किलँबाँ घड़ा करण रण कणकण ॥ ५६ ॥

५३। FIU इम (यं), T यां. All मति. BJNPRSV हिंदवांणै. U जोधाणै, RS सिर (सहि). T हौ. U हो. GT सगला (सारा). All जंपै. GJ दोय, कमधजे, BDFIPSV कहियौ. BDPV इयां (औ). I ज्यां, F वलि. J जिम, FGRU पूछौ.

५४। T जसमंत, U तरै (ताम), FU सो, N सुर. V भू, BI सुचवण.

५५। U इम (गग), T गंगेव (गँग वाघ), N चाटलां.

५६। D गोदा, N गोविंद, BFJRST मांडिया. BD(N)TV करै (करण), GIJRSU place the third and fourth verse after the last verse in the next stanza.

बलू दलाउत सहितौ बेटाँ
हर ऊदिल अविनासी हेटाँ।
जोधा हरौ रूप जैतारण
रिणमालाँ जोड़ै धरिऔ रण ॥ ५७ ॥

कमा हरौ गिरवर रिण कालौ
पीथलिआ जाँवलि प्रौँचालौ।
ऊदौ जगौ किआ बे आगै
जोड़ि करण जैता कुल जागै ॥ ५८ ॥

धरिऔ अणी मुहरि गिरधारी
हेवै दल हेड़वण हजारी।
बिरदाँ तणौ मौड़ सिर बाधौ
मारण मरण करण रण माधौ ॥ ५९ ॥

अखा हरौ चाढण जल अक्खाँ
सोनागिरौ आगलि सलक्खाँ।
भाटी सुरताणौत भुजालौ
छिलतै मक्कर रुधौ छत्रालौ ॥ ६० ॥

५७। BDP सरिसौ (सहितौ). V सरसह, NPU धारिया .

५८। GJTU insert before the present stanza the couplet following:

बंधव रासौ बेल महाबल
खागै मुहि पाड़णौ वड़ाँ खल ।.

IN पीथलियौ. G पौथल यूं, J पौथल जुं, DPV पौथल ज्यां, T पौथल इम, BJN जैमल (जाँवलि), BFPV पुंचालौ, U कदा जगा. IT जोड़े, U जुड़े, G जुध (जोड़ि) .

५९। N धरी. V धरि, DNPV अणिया, J ते (सिर), BFIPRT रिण

६०। G अखै, U राखण क्ल (चाढण जल), G लखाँ (अक्खाँ), N पखां (अक्खाँ), NT सोनिगरौ, V सोनिगिरां, JT between the second and third verse in the present stanza, insert the couplet following:—

केसवदास तणौ गज केहरि
आयौ मान झालिआँ असमरि ।

बीजा ही साथै दल सब्बल
भाईबन्ध भत्रीज भुजागल ।
मद्दि लड़ड़ौ खुरसाण मँडोवर
चड़िऔ वडाँ सरस ग्रहि असिमर ॥ ६१ ॥

डेरा पूठि चँदोल दिवारे
सझिऔ गोल विचै सिरदारे ।
त्याँ माहे जसराज गजनतन
जोधा हरौ माण दुरजोधन ॥ ६२ ॥

सूजाउत मधुकर गोडै सजि
कमँधज राउ तणा जतनाँ कजि ।
बे भाई ग्रहि खाग बहस्से
यूँ अम्बर लागा ऊससे ॥ ६३ ॥

रिण रामाइण जिसौ रचावाँ
लड़े मराँ चँद नाम लिखावाँ ।
जसवँत अम बोलिऔ ज्याराँ
तण माहेस अरज की त्याराँ ॥ ६४ ॥

६१ । N ईं (हौ), PSV इयां (हौ), BFIRST लोहड़ो, J लोहड़ो, G चड़िया, JT before the present stanza insert the following couple of verses :—
ऊहड़ मेघ झालिअै (T झालियाँ) असमरि
आधारै डिगतो भुजि (T भुजि ढहतो) अंबरि ।

६२ । DPRTUV सझिया, V गजसंतण, DPTV दुजोवण, S द्रुजोवण, U दुजोदण .

६३ । GNRSU गोढै मधुकर, BIPTV सझि, FT इम (यूँ), J सु (यूँ), DFPV लागा अंबर .

६४ । FGJ जेम (जिसौ), BI रचावण, मरण, लिखावण, GJT सिंघ (अम), U ज्यारै, त्यारै .

जोधाँ धणी घणा दिन जीवौ
दल सिणगार वंस चौ दीवौ।
दे सोबौ पतिसाह मूझ दल
सबलौ लाज मरण कलि सब्बल॥ ६५॥

मरण तणौ सोबौ दे मो नूँ
टीलौ राज धरा कल तो नूँ।
सारी धर भोगवि दिन साजा
रिण आउगौ मूझ दे राजा॥ ६६॥

रिण मो रहिआँ राज रहेसी
कमँधाँ कोइ न बुरौ कहेसी।
क्रन मरतै दुरजोध गयौ क्रमि
जीकम कालजवन आगैं तिमि॥ ६७॥

राजा किसन दाउ करि रहिऔ
दाणव तिको पछै फिरि दहिऔ।
हार जीप वाताँ हरि हाथे
बिऊँ पतिसाहि सरिस हूँ बाथे॥ ६८॥

साहि तणा गझूँ दल सारे
धड़ म्हारौ भझूँ खग धारे।

६५। JTU रो (चौ). RS घर (चौ). JP दल (कल).

६६। T मूं नां, BJ मो ने, FJ टीको (टीलौ), PV कच (कल), J सब (कल), N सछ (कल), T तूं नां, BJ तो मे, DG आवध (आउगौ), P आविगौ RS मो नूं. F मो नै.

६७। N लाज (राज), RST बुरां, T दुजोण, RS द्रजोण. BN °जमन, FRST आगल.

६८। F जिको, GIR जीत, U जीपणौ हरि रे हाथे. BI व्हां (हूँ), J ऊयां, U बे पतिसाह सुं आवौसुं बाथे.

औरँगसाहि दिसौ आखौ इम
जुध करिस्याँ कैरव पाण्डव जिम ॥ ६९ ॥

आहवि वाहि वहाड़ि असिम्मर
महाराज ले जाज्यो मधुकर।
मतौ दिढाइ मिले राँउ माहे
सीख रतन कीधी खग साहे ॥ ७० ॥

ताम जुहार किऔ खग तोले
बीजै भवि मिलस्याँ हसि बोले।
जीवै तिके भलाँ घरि जावौ
आवै खगि मो साथै आवौ ॥ ७१ ॥

कालै मरण मनोरथ कीधा
लाज मरण भारथ भुजि लीधा।
आप तणै डेरै फिरि आयौ
जोध जड़ागि मिलैगिर जायौ ॥ ७२ ॥

६९। BI तणौ, DFJRS गांजूं, T गांजां, U दल गांजूं, G दल साजूं. All MSS. भांजूं T भांजां, NU भांजूं माहरौ. BI भांजूं मारूं, U चोधारे, G दिसा, PTV आखै, RS. आखा.

७०। FPRS आहिव. U आहवे राड़ करीस असुंबर, BDNPTV दिढावि, DRS करे (मिले), J कीयौ.

७१। T करै (किऔ), RS जीवौ. FIJRSTU जिके. FRT आवौ (आवै), G सु साथ मो, U सो मो साथै, FI साथ मो, B साथै मो, T साथै म्हां, J जिके साथ ईणि.

७२। JRS तणा (मरण २), FG भुजै भारथ भर लीधा. U वडौ भुज भारथ लीधा. N सरब मनोरथ लीधा, RS तणां डेरां, J अचल (जड़ागि).

करि अँग पाँन सिनान महाक्रित
वड तीरथ मधि दीध विप्राँ वित ।
सपत धात चौरँग लिखमी सह
बगसे अस रैणा सुरही बह ॥ ७३ ॥

देवाँ दरसि परसि जाइ द्वारै
पूजा करि डेरै पाधारै ।
होम कराड़ि भणाड़ि विप्राँ हद
जपि आवाहन सूर इसट जद ॥ ७४ ॥

करि भुज्राई चाढि कड़ाला
विधि विधि सह भोजन्न वडाला ।
पाँति रची चौसर प्रौंचालै
कवि रजपूत पोखिआ कालै ॥ ७५ ॥

॥ दूहौ ॥

जुजिठलवाला ज्याग ज्यूँ
　　अन ध्रित ह्निलै अपार ।
दिल ध्राई आसीस दे
　　कवि जम्पै जैकार ॥ ७६ ॥

७३ । FGJN पाक, BRSU पात, RSU मभि, T विचि, BDFNPRSV दियां, DGPV लिखमी चोरंग, BGJPTV चसि .

७४ । V दूम (जाइ), BRS डेरां, JRS कराय भणाय, B जिमाड़ि (भणाड़ि), DPV आराहण .

७५ । FJ रा (सह), RSU रचे, DFPV पूंचालै, T प्रांचालै, G पेांहचालै, U पुंहचालै, V पामीया (पोखिआ) .

७६ । DJRSU जिम (ज्यूं), T ज्यां, JSU जीमै केवार, G wanting

॥ गाहा ॥

गाजै द्वारि गयन्दो
वाजै नीसाण जैत सिर वाजा।
सारिख इन्द समन्दो
म्हाराजा राज काइम्मो ॥ ७७ ॥

॥ आसीष वचनिका ॥

काइम कमन्ध
ब्रिद धजाबन्ध
मौजाँ समन्द
आचार इन्द ॥ ७८ ॥

दुरजोण माण
अरजण्ण बाण
भुजबली भीम
सुराति सीम ॥ ७९ ॥

खट भाख जाण
तप तेज भाण
विप्र गऊ पाल
लीला भुआल ॥ ८० ॥

७७। RV माजा, S माजौ, RSV वाजौ.

७८। FS place the fourth verse in the place of the third and *vice versa*.

७९। BNPT दुजोण, S द्रजोण, J दुजेण, G दुरयोध.

८०। DIJND मो.

वीराधिवीर
हेलाँ हमीर
मधुकर सुतन्न
किरतव्व क्रन्न ॥ ८१ ॥

॥ वचनिका ॥

बासठि हजार फौजाँ रा भाँजणहार १। छखण्ड खुरसाण रा विध्वँसणहार २। मैमन्त हाथिआँ रा मारणहार ३। पतिसाहाँ रा विभाड़णहार ४। पतिसाहाँ रा पड़िगाहण ५। गजराजाँ राजान कै गजवाग ६। खरिसाल ७। विजाइमाल ८। लखदीअण ९। जसलीअण १०। राजान कै राजा ११। तपै महाराजा रयण १२। तिणि वेला कपूर बीड़ा भाइआँ उम्बरावाँ कवीसुराँ कूँ दिआ १३। दिवाण किआ १४। सभा रूप कैसा १५। ऐसा छत्रीस वंस वणाउ करि वैठा राजेसुर १६। साहिबखान भगवान अमर बोलिआ बहादर १७। बारठ जसराज जैसा कवेसर १८। तिजारा की वाड़ी फूल फगर १९। जल कमल हंस का वणाउ २०। जाणे मानसरोवर सौरभ्भ की लहरि आवै २१। जवाधि जलहर गुणीजण गाया २२। रङ्ग राग सुणाया २३। राजा महेसदास का जाया २४। इन्द्र सा निजरि आया २५ ॥ ८२ ॥

८१। BDN करतव्य.

८२। ३ JT मोड़णहार, ५ BDFGIRST [रा], ६ BFP [राजान], J राजा गजराज के, R गजराजें राजें के. ८ T सवाईमाल. ९ GSU °देयण, १० °लेयण, ११ T राजावाँ के राउ. १२ BN प्रतपै, FGIJNRU रायण॰ साह. १२ T राजा रैणसाक (after वेला), G महाराज (*ibid.*) GRSU भाई. V भाईयां नु. GS उमराव, U उंबराव, V उमरावां नु DIPTV [कवीसुराँ], RSU नूं (कूँ), GIJ नै, T नाँ, १५ U कसाखेक, J कैसा दीसै छै. १७ T कुण कुण (before साहिब), GJS भगवान सारीखा अमर गंगावत सारीखा (गिरधर), U अमर गंगावत गिरधर, BFJNU [बोलिआ बहादर], १८ J गिरधर जसराज जेहा कवेसर त्यां रा निजरि वयण कैसा. GU सारीखा (जैसा), R सरीसा, N जिसा, १९ U रौ. २० R रा, २२ F गुणीयण गुण गावै, २२ F सुणावै, २४ DGPTV [का

॥ चन्द्रायणौ ॥

जैसा वंस छत्तीस दराग्रह उम्भरा
सामन्द चन्द दहिन्दक आरिख इन्द रा ।
जोधाँ रा विचि जोध विराजै ज्यारका
परिहाँ खाँगीबन्ध कमन्ध मधाउत मारका ॥ ८३ ॥

॥ वचनिका ॥

तिणि वेला दातार झूँझार राजा रतन मूँछाँ कर घाति बोलै १। तरवार तोलै २। आगै लङ्का कुरखेत महाभारथ हूआ ३। देव दाणव लड़ि मूआ ४। च्यारि जुग कथा रही ५। वेदव्यास वालमीक कही ६। सु तीसरौ महाभारथ आगम कहता उजेणि खेत ७। अगनि सोर गाजसी ८। पवन वाजसी ९। गजबन्ध छत्रबन्ध गजराज गुड़सी १०। हिन्दू असुराइण लड़सी ११। तिका तौ वात साकाबन्ध आइ सिरै चढी १२। दुइ राह पातिसाहाँ री फौजाँ खड़ी १३। दिली रा भर भारथ भुजे दिआ १४। कमधज मुदै किआ १५। वेद

८३। GINPRS ऊमरा, DV दुहिंद (V दुरंद) आरखे. P कमंध आरखे, B जोधां विचि जोधार, GJ वामौबंध, U बांधे पाघ .

८४। १ FGRSU तिण वार. BDIJNU घालि (घाति). २ BIN कह्या क्यूं (after तोलै), G क्यूं ठाकुरे (*ibid.*), T कहै कै ठाकुरो (*ibid.*), ३ G आगै हौ तो. T आगैई, ५ F वात, ७ DFJ यो (सु), T सो. G यो तो, RS सो यो तो, BI तीसरा भारथ, FJ आयौ (after महाभारथ), RS रो (*ibid.*), T आगम मां, G आगम हौ, DP जूं (after कहता), U जे (*ibid.*). ८ DIP जागसी, १० DFGTV छत्रबंध गजबंध, S छत्रधारी, SU राजा (after गजराज), DPUV पड़सी (गु°), J लड़सी, ११ JS असराण. R तुरकाण, U मूसलमान. J लड़ि मरसी, १२ T सो (तिका), DPRSV [तौ], NT साकाबंधी, १३ FGIN दोय. D कौ. १४ IT भरभार, F भुजां. P लिया. १६ BIN वेदव्यास, DPRST वचाया,

सासत्र वताया सु अवसाण आया १६। उजेणि खेत धारा तीरथ धणी री काम खित्री री धरम साचवीजै १७। लोहाँ रा बोह सेलाँ रा धमङ्का लीजै १८। खाँडाँ री खाटखड़ि झाटझड़ि डणडाहड़ि खेलीजै १९। पातिसाहाँ री गजघड़ा झड़ाँ औझड़ाँ मारि ठेलीजै २०। पातिसाहाँ रै छत्र घाउ कीजै २१। पुरजा पुरजा ऊड़ पड़ीजै २२। तौ वैकुण्ठ चढीजै २३। क्यूँ बारठ जसराज २४। हाँ महाराज २५। महाराज रा मनोरथ श्रीमहाराज पूरै २६। अखिआति ऊबरै २७। महाराज रा मुँहडा आगै लड़ाँ २८। टूक टूक ऊड़ पड़ाँ २९। इतरा माहे साचौरा मछरीक ३०। गाहिड़ रा गाडा ३१। फौजाँ रा लाडा ३२। काछी रा कलस ३३। सती रा नालेर ३४। सादूल रा सादूल ३५। भगवान अमर बोलिआ बहादर ३६। बाणाँ गोलाँ सराँ री मारि लोपि हाथिआँ रै कुम्भाथले खगझरा वजाड़ाँ ३७। गज ढाल पाड़ाँ ३८। पातिसाहाँ

RST [सु], BINPU सो, F सो नो, १७ BNPRSV रा (रौ १), NPSTV रा (रौ २). DFV साच दीजे, P साच लीजे, G क्रम क्रम त्याग कीजे (after साचवीजे). १८ U री धमाधम लीजे दीजे, GRS लीजे ने दीजे, J दीजे ने लीजे, F दीजे (लीजे), १९ D खड़ाखड़ि, २० BDGINPV गजघटा, FI [झड़ाँ], DPV [झड़ाँ औझड़ाँ], B [औझड़ाँ]. N ओझाड़ि, J गज° भांजीजे उझड़ां मा°, T गज मारि ओझड़ां ठे°, U भरां [झड़ाँ], २१ DU रा, P रौ, RS नु. BU छत्रां. B करीजै, I घालीजे, २२ PTV पुरजौ पुरजौ, BUV होइ, DFINR होय, २३ RSU [तौ], V वरीजे, २४ T क्यां, I क्युं हो, FGPUV कहौ, २६ GU [श्री], S श्रीवैकुंठनाथ. २७ BN ऊगरै, २८ FGT रै. T मुंहडे आघा, N लड़ौ, २९ BPUV होइ, DFIN होय, N पड़ौ, ३० TV इतरै, T मां, (GJRT बोलिया (after माहे), S बोलियौ, DIU साचोरौ. ३१ DU रौ गाडौ, ३२ (GJST(U कुंवारी घड़ा रा ला°, DU रौ लाडौ, ३३ U रौ, ३४ NU रौ, ३५ DU सादूलसीह, P सादूलां, ३६ I भगवानदास, PU बोलियौ, ३७ T करै के ठाकुरा (before बाणाँ), BNPV बांण, P गोली. B गोलियां, GTU गोलां सरां बाणां, DNPRSV रा कुंभाथलां, T जाइ (before खग°). U खगझाड़. F झाट (खग°), V खमझरालां वजाड़िस्यां विहंडाइस्यां, D वजाड़िस्यां, F वजाड़, ३८ I ढालां, J नेजा (after ढाल). F पाड़, G पातसाहां रा

रा खासाँ झगड़ाँ जाडाँ थगड़ाँ षाडाँ खगड़ाँ जाइस्याँ ३९। रूक पिश्राला पीश्रस्याँ पाइस्याँ ४०। चाचर विहिड़स्याँ विहराडाइस्याँ ४१। रिण-खेत रै विखै रङ्गिश्रै बाणासि मतवालाँ ज्यूँ घूमताँ थकाँ हाथिश्राँ सूँ टला खाइस्याँ ४२। महारुद्र नै सिर पेस कराँ ४३। श्रपछराँ वराँ ४४। देवता स्याबास कहिसी ४५। वात रहिसी ४६। इतरा माहि बोलिश्रो गिरधर गङ्गाउत ४७। राउताँ पति राउत ४८। पातिसाहाँ रा नर हैँवर कुञ्जर घड़ा पछाड़ाँ ४९। चन्द जस नामो चाडाँ ५०। इतरा माहि बोलिश्रो साहिबो कुम्भाणो ५१। मुरधरा रो श्रणी पाणी ५२। माहरै तो भगवानदास वाघोत कहता ५३॥ ८४॥

नर हैंवर कुंजर घधंगर पाड़ां (after ढाल पाड़ाँ), ३८-४० omitted in D, ३८-४२ omitted in V, ३९ T [जाडाँथगड़ाँ], F [षाडाँ खगड़ाँ], N झिडां झाड़ि जाइस्यां, U झंडा झाड़ां, F जाणां, N षायसां. ४० P रत्त (रूक), BFJRT पीसां, F पावसां, J नं (after पीश्रस्याँ), ४०-४२ omitted in N, ४१ F चाचरौ. J नं (after विहड़िस्याँ), ४१-४४ omitted in I, ४२ T मतवाळै ज्यां, U जिम, G [थकाँ], T सां. ४२ omitted in BDP, ४३ BT महादेव, B [नै], T नां, RS नूं. BFNRU करस्यां. ४४ omitted in F, BNRU वरस्यां, ४६ BN च्यार जुग (before वात). U जुग, ४७ TV इतरै, (B)I इतरौ वात कहतां. J इसौ वात, DFJPTUV मे (माहि), P बोलिया. JRSU गिरधर श्रषो रो श्रमर राठोड़ गंगावत, ४७-५० transposed to § ८७, between ५ and ६, in GJN, ४९ T कहै के ठाकुरो (before पाति°), V नूं (रा), J नरां हैवरां कुंजरां, NT [हैँवर]. DIJPRU [घड़ा], ५० GJNV [जस], F जग (जस), ५१ NPT इतरै, T मां, DFIUV मैं, N वात करतां [माहि], ५२ BDFGITU मुरधर. BDNPT को, ५४ T कहै के ठाकुरो माहरै षामिलो नालिक कै भाग°, F श्रागै (after तो), U वाघावत, FJ यूं (before कहता), G श्रागै हो (*ibid.*), RS श्रागै इ (*ibid.*)

॥ गाहा ॥

अवसाण मरण खगधारा
सामि कामि भज्जिबौ देहा ।
सोचत चित निर्तनित्तं
प्रामीजै पुन्नरेहा ई ॥ ८५ ॥

॥ वचनिका ॥

सु ओ वडौ अवसाण आयौ १ । ऊँडै द्रह किलकिला ज्यूँ फलधाराँ विचि उडि पड़ाँ २ । पातिसाहाँ री फौजाँ सूँ लड़ाँ ३ । महाभारथ करि मराँ ४ । वगड़ी जोधाण ऊजला कराँ ५ । इतरा माहे बोलिओ रासौ कुँअर ६ । दूसरौ मधुकर ७ । जलाबोल रिणसमन्द माहे असि जिहाज धराँ ८ । किलम्बाँ घड़ा मारि पारि कराँ ९ । मराँ तौ अपछराँ वराँ १० । नहीँ तौ जिवतसिभ ऊइ ऊवराँ ११ । बारठ कहै बाप हो बाप १२ । बाप रै जोड़ै अतुलीबल भलौ चाडिओ बाल धमल १३ । महाराज विमाह रै आगम मङ्गल

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८५ । JT मरणौ. U काजेणं भंजीय सरीरो, V भजणे, D भंजीजै, R भंजीयत, GSU सुचित. N पाईजै. BDI पाईयै. T पाईयै तौ, R पाइयत, S पावीअत. DGIJRS [ई], B हि (ई) .

८६ । १ T सो. F सो तो, U ओ तो, B सो [ओ], N अवड़ो अवड़ौ, RS सो यो तो महाभारथ रौ [आगम S] अवसांण..., २ RS अकरसुं (before ऊंडै). TU ऊडा, J किलकिलै, T ज्यां. FRS जिम, U इकं (ज्यूं), ITU विचै, V विचि विचि. U उडि उडि. D उपड़ि, F कूद, ३ JT omitted, ४ D करां. ५ J तौ (before वगड़ी), RS नरसमंद (वगड़ी), J नै, BIU जोधांणौ. BGI ऊजलौ. DF ऊजल, G has a gap from this point to stanza 98. one leaf being lost, ६ BFNTV इतरै. DFIUV मैं, T मां. B वात कहतां (माहे), N वात करतां. ८ P जलोल. DPV °समुद्र, J मैं, T अस तको, ९ IRS किलमां. ११ J जीवां (नहीं), DPV तर (तौ), T ऊपरां. १२ RS अतरा मांहे (before बार), RSU कहियो, PRSV [हो] १३ DJ जोड़, J भलां.

धमल् खम्भाइची कीजै १४। पिण औ महाभारथ रौ आगम १५। अेक वार सूराँ पूराँ अवसाणसिध खित्रिआँ रा वडा राग माहि वडा दूहा गवाड़ौ १६। ज्यूँ सूराँ पूराँ रा चाचराँ रा केस चणणाइ नै ऊभा ऊभै १७। पौरिस चडै १८। सौँग ब्रह्मण्ड अड़ै १९। काइराँ रा थड़ा पड़ै २०। विहाणै मातलोक थी सगलोक जाइस्याँ २१। सूराँ पूराँ खित्रिआँ री वात सुणौ २२। आपणौ हौ केईक सुणसौ २३। वाह वाह बारठजी भली कही २४। मन री लही २५। ऊकम किआ २६। जाँगड़िअे वडा राग माहि दूहा दिआ २७। परिजाऊ दूहा २८। वेगड़ा साँड धवल् रा दूहा २९। अेकलगिड़ वाराह रा दूहा ३०। मुञ्ज मारवणि रा दूहा ३१। राउ रिणमल रा दूहा ३२। राउ अमर रा दूहा ३३। किलिआणमल राइमलौत रा दूहा ३४। करण रामौत रा दूहा ३५। तेजसी डूँगरसीहौत

DNRU धवल, १४ BT आगमि, DNU धवल, BV खंभाइतौ. J कराईजै. १५ RST [पिण]. JU तौ (after औ). T कै (after आगम). U आयौ (*ibid.*). १६ RSU अेकरस (U °मो) अवसाणसिध सूरां पूरां.... J अेकरस सूरां पूरां खत्रियां रा वडा राग मैं दूहा दिवराडीजै, NV रा (after पूराँ), BV वडै, BI [वडा २], १७ V जिम, JU खत्रियां (after पूराँ). UV चरणाय, P चणचणाइ. U होइ, I होय जाय, D रहै. १९ BINR सीस (सौँग), २० INSU थड़ा (थड़ा), F थड़. D द्रहा PTV हौया थड़ा), २१ PU मृतलोक. IJPRU सूं, T सां. BDF तै. JNUV जास्यां, F जायसौ. D जासी. २२ IR सुणां, PU सुणस्यां, २३ DIN [हौ], F केहेक. J कहेक, B केइअेक. D कोइक, RS केइक आपणौ पण सुणसौ, J सुणै, २५ JT कौ, २६ BINRS कियौ, T जांगड़ीयां नु ऊकम कीया. २७ BDINRS जांगडियां, BIN नै (after जांग°), V वडै, J मैं. २८ JPV omitted. २९ BDFNTV वेगड़ै. BIJ धमल, F धवलै, RS सूरज (का S) सपोत रा दूहा (before वेगड़ा...). P तेजसी डूंगरसीहौत रा दूहा, ३०-१ omitted in V, ३१ JST मुञ्ज (मुञ्ज). F मुञ्ज मुंजावत.; ३३ T वेगड़े राउ वरजांग रा दू°, RS राणा मोकल रा दूहा (after ३२). ३२-४ omitted in P, ३३ omitted in DFTV. JU अमरा. ३४ BNU कल्याणदास. ३५ P करन, I करणे, U रामावत, J जैता कूँपा रा दू°. T खेमल पता रा दू°.

रा दूहा ३६ । जैमल पता रा दूहा ३७ । जैत कूँपा रा दूहा ३८ । प्रिथीराज जैताउत रा दूहा ३९ । गाँगा डूँगरौत रा दूहा ४० । अखैराज सोनिगरा रा दूहा ४१ । नगा भारमलौत रा दूहा ४२ । अमर ध्रमाउत रा दूहा ४३ । सोभा साचौरा वीकमसी रा दूहा ४४ । अवर ही छत्रीस वंस अवसाणसिध खिचिआँ रा दूहा गाया अर सुणाया ४५ ॥ ८६ ॥

॥ दूहा ॥

मारू भड़ चढिआ मछर
करिवा भारथ कत्थ ।
राग वडाला वजिआँ
सको सचाला सत्थ ॥ ८७ ॥

जसवँत औरँगसाहि जब
वेद कतेब वचाड़ि ।
वे छत्रपती बहसिआ
रचि बीजै दिन राड़ि ॥ ८८ ॥

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३६ J जैमल पता रा दू°. T राउ अमर रा दू°. ३७ J प्रिथीराज जैतावत रा दू°. T तेजसी डूंगरसीहौत रा दू°, ३८ J वीदा भारमलौत रा दू°. ५९ T चक्रवाण (जैताउत). J नगा भारमलौत रा दू°, T सूरजमल हाडे रा दू° (after ३९). ४० BDPT गांगै, BT डूंगरसीयौत, IP डूंगरसी. J तेजसी डूंगरसीहौत रा दू°, RS भोपत गोपालदासौत रा दू°. ४१ NPV सोनिमरै. RS नगा भरमलौत रा दू°, J करण रामावत रा दू°, ईसर धरमावत रा दू°, ४२ BDNPUV नगै. JRS अखैराज सोनगरा रा दू° TU ईसर जीवाउत रा दू°, (after ४२). ४३ DFPU अमरै, RS कड़ीया अमर जाम रायमलौत रा दू°. J सोभा साचौरा करमसीहौत रा दू°. T करन दांनैसरी रा दू°, भोपति गोपालदासौत रा दू° (after ४३), ४४ BDFNP सोभै साचौरै. BI सोभा सा° रा दू° वीकमसी रा दू°. D विरमसी, J अचलदास खीची रा दू°, T गोगै पाबू रा दू°, सोमसी रतनाउत रा दू°, (after ४४). ४५ V वीजा ही, FT सूरां पूरां (छत्रीस वंस), RSU परजाक (before दूहा), NU [अर], JT नै (अर)

८७ । J भिड़ (भड़). IJPTV वाजिया. BN वडाला (सचाला).

८८ । T जससत, FPV औरंगजेब, J जदि. PR बेड. V बज. JU पातिसाह (छत्र°). JST रचे, FT विचै, BDIRS बीयै.

सिलहाँ खाना ऊघड़ै
　　बह भड़ कछै दुबाह।
कटकाँ बिऊँ हूँकल कलल
　　ऊबी सनाह सनाह॥ ८६॥

दलसिणगार विरोलदल
　　दावानल दन्ताल।
दिआ जसै औरँग दुआ
　　छोडौ गज छक्काल॥ ९०॥

॥ अथ हाथिआँ रा वखाण॥

॥ छन्द भुजङ्गी॥

उरं ओद्रके सास अभ्यास आगे
वडा जूह पूँतारिआ पौलवागे।
गँडाँ मारि बेसारिआ नीठ गज्जं
हआमाल फेरे करै झाड़ि रज्जं॥ ९१॥

तिआँ चोपड़े तेल सिन्दूर तन्नं
वइखाँ वणावै घणूँ स्याम वन्नं।
नाड़ी भीड़िआँ अङ्ग लग्गा निहङ्ग
जटाजूट सन्नाह जे कोड अङ्गं॥ ९२॥

८६। RS कसे, V कटके, J बिन्हे, DT दुऊं FINTU ऊद कल°.

९०। PV विरोलि°, DI छोडे, R छाडौ.

९१। NS ओरं, DJPV ओरंग, FT अरो (उरं), BIRV पोमारिया, T पांता°, N भूह, JNU वेसाणिया, F बेसाड़िया, RS बेठाड़िया, BIP मडे, T कोड़ि (झाड़ि).

९२। S वयंडं, V वण्णा मेघ अंबर स्याम..., S घणा, F घड़ां, P गणं, U तन, PT सामि, BIN खूब (स्याम), BNRSV लागा, T संनाहिया [जे], J काजि (कोड).

कसे पाखराँ चम्मराँ जूह काला
वणै जाणि पाहाड़ हेमङ्कवाला ।
धजाँ फाबि नेजाँ गजाँ सीस ढल्लं
माथै उड्डिग्रं जाणि गुड्डी महल्लं ॥ ९३ ॥

पटै ऊपटै मद्दधारा पटालं
खलक्कै गिराँ मेर थी नीर खालं ।
प्रलै काल कज्काल कूटा पटालं
क्रमै डारणा कारणाभूत कालं ॥ ९४ ॥

लुडै छाकिश्रा काल ज्यूँ डाण लग्गे
पखै पार तार्णै जिके लोह पग्गे ।
सभै भाड़ि उप्पाड़ि बैसा सनद्धं
गढाँ पाड़ि बेछाड़ि श्रोछाड़ि गद्धं ॥ ९५ ॥

कुलं अट्ट चल्लै गिरं गज्ज काला
मँडै इन्द्र जाणे घटा मेघमाला ।
फबै बग्ग पन्ती श्रागै दन्त फौज्जं
गजाँ वाजि वीजं खिँवै सीस गज्जं ॥ ९६ ॥

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९३ । I पाखरे चमरे, BDNPUV चामरां, U कालं, °वालं, V हेमंत. JRSU लाल (सीस), DPRV जडीयै, BPTUV गूडी.

९४ । J(N)U उमटे, JP पटालां, DFS गिरं, BV तौ, S ता, J स्रूं, BIN जांणि (नीर), JP खालां, BP पटाला. U डारणं कारणं. BP काला.

९५ । PV छाकियै. D छाकियौ. T ज्यां. BDNPTUV लग्गं, J लगा. BDNPTUV पग्गं, J पगा, S सभं. BN दूसा SV गढं (गढाँ), D गरे.

९६ । ITUV कुलां, BINTU श्राठ. BDIJNTU गिरां, TU कालं. °मालं. FPV मिलै (मँडै), RS घटा जाणं. PV चल्लै (जाणे), V मेहकाला. BDFNPV पंखी (पन्ती), DT श्रग्गै, RS श्रगा, RS गजं. FP वाग (वाजि), BFIJNT वीजां. J खिमे

कपोलं गजाँ चोल सिन्दूर कैसं
ओपै इन्द्रधानङ्क जैसा अरेसं।
तिखाँ माहि ऊभी वणौ रेख तासं
पवै उप्परै जाणि फूली पलासं ॥ ९७ ॥

दलाँ रोल दन्ताल जैसा दुगम्मं
जमं चालिया सामुहा जाणि जम्मं।
रजी ऊमटै वोम नूँ रोसरत्ता
धुआँधार चारक्खिआँ धत्तधत्ता ॥ ९८ ॥

रजी धोम सूँ वीँटिया गज्ज राजै
वडे अन्नड़े जाणि रीँकी विराजै।
भयाणङ्क भैभीत सोभन्त भारं
क्रमै जाणि आधी निसा अन्धकारं ॥ ९९ ॥

इसा गज्ज घण्टाल घण्टा अपारं
चिणहे लोक कोतिक्क देखन्त त्यारं।
दुवै फौज फब्बै गिरं गज्ज डाणे
उभै जाणि आडावला खेत आणे ॥ १०० ॥

९७। GIJN कपोलां, U कपोले, DFRSV गजं, DU जैसा, J जांण (जैसा), RS मध (माँहि), J मझि. GIJRS ऊपरां.

९८। RST जमां. GJ जमौ, GIJT सांमुहा चालिया. RS ऊमड़ै, G ऊमड़ो. FGIJRT सूं (नूँ), D नैं, BINT धुआंधोर, J धुआधोम.

९९। GI राजं, BDFINPUV वडां अनडां. GI विराजं. DT सोभीत, (F)PV सोहंत. GJ भारौ. BDIP क्रमौ. GJ अंधकारौ.

१००। RS घणौ, RT वाजि (गज्ज), S वाजियं घोर घंटा. BDFPV कोतिग. RST कोगत, BD देखंति, (F)NU देखै सिवारं, F दुवे, I दुने, R दुजं, JS दोऊं, G फौजं फाबे (फब्बै गिरं), FT गिरां. N गिरे, U गजे (गिरं).

॥ अथ घोड़ाँ रा वखाण ॥

॥ छन्द भुजङ्गी ॥

ऐराकी वडा खैँगह्ह गात अेहा
वणावै कवी कत्थ औहत्थ वेहा ।
नली जन्नमै जासु वाखाण नक्खं
उलट्टा कटोरा वणै चत्र अक्खं ॥ १०१ ॥

उरं ढाल सारीख चौड़ा अलल्ला
भिड़ज्जाँ बांह्ह जङ्घ बे पक्ख भल्ला ।
पुड़च्छी जिआँ तोक्क पै कन्ध पूरा
सँग्रामं विखै हाम पूरन्त सूरा ॥ १०२ ॥

जलं अञ्जली मुक्ख पीअन्त जब्बं
उभै जोड़ि राजीव नासा उअब्बं ।
सलीग्राम चक्खैत अक्खै सरोसं
गिणै कान बे सारिखा सीहगोसं ॥ १०३ ॥

१०१ । JRSU जांण (जासु), BJT वाखांणि .

१०२ । GJV उरां, GRS तुच्छ, G पय, FP संग्रामां, BFJU पूरंति .

१०३ । BNTU जलां, BJP(T)V पीवंति, BDGIJNTV अणवं, P अजवं, GRS चखै, DJ गिणां, RTU मणां, FPV गिणं .

विड़ङ्गाँ वणै द्रमचौ केसवाळौ
भड़ाँ भूप राजी जुवै रूप भाळौ।
जँगम्मं पसम्मं सुखंमल्ल जेहौ
दिपै जाणि आरीस सारीस देहौ ॥ १०४ ॥

विणा रेह तेजाळ वङ्गा विड़ङ्गं
कवाणं गुणं डाणि झल्लै कुरङ्गं।
भिले रागवागाँ मुठी वाउ झल्लै
चतुर्बाह रा रत्थ ज्यूँ पत्थ चल्लै ॥ १०५ ॥

धणी उप्परै लूँण वारन्त धज्जं
गिरावै जिके आँठुआँ पाणि गज्जं।
अपा ओडकै अप्प छाया अपारं
धसै धोम साम्हा जिके फूलधारं ॥ १०६ ॥

सुणे हाक साम्हा गजाँ दन्त सेलै
खगाँ झाटि थाटाँ विचै डाणि खेलै।
करावै हुआँ टूक पै घाउ कत्तौ
छिके अन्त पाड़ै गजाँ चाढि छत्तौ ॥ १०७ ॥

१०४। B विड़ंग. U °गं. R द्रुमचा. S °जा, T जुवा. DGJTU जंगमां पसमां, F जंगमे, R °माल, FU जेहा. RS जाम (जाणि). FU देहा.

१०५। F वडा रेह (विणा रेह), BJ विड़ंगा. BFGJTU कवांणां गुणां. BG झालै, B कुरंगा, BG झालै. FGIT चवबाह, BFGRS पंथ, T पंथि BG चालै, DPUV omit the last two verses, whereas F inserts them after the first two verses in stanza 107.

१०६। FGIJRS उपरां, NV वारंति, DJ उवारंति, RT गुड़ावै (गिरावै), NV जिको, T वप (अप्प), BDFGIJNRSUV आप, J अपारां. °धारां.

१०७। BDIPRTUV सुणी, BN दांत, B सेल्है, I सेलं, GU खड़ां (खगाँ). I थाटे. खेलं. R विचां, P(T) छिको.

॥ अथ सूराँ पूराँ सिरदाराँ रा वखाण ॥

॥ छन्द भुजङ्गी ॥

तुरी त्यार कीधा कसे जीण तङ्गं
वणावे सिरी पाखराँ सारवङ्गं।
सझै वंस छत्तीस हिन्दू समत्थं
करेवा महासूर भारत्थ कत्थं ॥ १०८ ॥

ध्रुआँ धारणा चित्त औसा सधीरं
वहाला वहै विड़द वीराधिवीरं।
पड़ै आगि मैं उड्डि जेहा पतङ्गं
आंफालै अणी उप्परा धारि अङ्गं ॥ १०९ ॥

जांतै काल नूँ चालि सूँ झालि जूटै
तरुआर ज्याँ तेज रा ताप तूटै।
मरेवा करै कोड भारत्थ मन्नं
त्रिणे मेल्हिअे प्रज्जलै झालि तन्नं ॥ ११० ॥

पड़न्ताँ दिअै आभ थम्भा प्रचण्डं
खलाँ मारि खग्गे करै खण्डखण्डं।

१०८। JT कीधा, ST छड़े (कसे), U तुंगं, DPV तुंगा, F सिरं. BN दसौ (सिरौ), I दसा, U जसौ, PV सारवंगा.

१०९। S धुधं, N ध्रुये. BI ध्र, BDT चीत, P वात (चित्त). UV ध्रंद. PR ध्रंद. FRST मां. P कूद. J अेसा, RST जेही. BJNPUV कपरै.

११०। GI जाता, JN नैं. FG नां. BIN ज्यूं, BGIJNU ताव. INRS मेलियां, JRV प्राजलै. DJPTU omit the last two verses.

मरन्ता न धारै महाजुद्ध माया
करै काच सीसी जिसी टूक काया ॥ १११ ॥

सदाई लगै खाग नैं त्याग सूरा
पलै जे प्रिथीनाथ भूपाल पूरा।
परक्की न मेटै गऊ विप्र पालै
चलै राह वेदो खित्री ध्रम्म चालै ॥ ११२ ॥

इँसी पञ्च जीपै महासूर अेहा
जगज्जेठ जोधा हणूमान जेहा।
न भाखै अली जीह नाकार नाणैं
जुड़ेवा खित्री ध्रम्म आचार जाणैं ॥ ११३ ॥

समत्या इसा ऊँडलाँ आभ साहै
गजाँ दन्त तोड़ै रिमाँ थाट गाहै।
प्रचारे ग्रहे बाघ रैणा पछाड़ै
भिड़न्ता गजाँ भीम जेही भमाड़ै ॥ ११४ ॥

न भागै जिके जुद्ध भागाँ न मारै
सरीराँ हुआँ खराड पिराडाण सारै।

१११। N पहूंते, BIJNRS थांभा. (B)I दलां (खलाँ), BINV खमां. RT मनै (महा), BINRT °मोह (जुड). J °जोध, G °खूर. D महाबुधि धारै न माया. BDF(RS)T जिही. DJPTU omit the first two verses.

११२। BINP जो, T ज्यां. J बे. FR(S) पखीजे, U भुजाला भूरा. FPV ब्रम (विप्र), G वेदोक्त, FT वेदां.

११३। BP पांच, D जगजुध, V जुगजूथ.

११४। DJRS समथं. S उडले, (D)R उडलं. T दांत. RS पुंतारै (प्रचारै) BDINP(V) जेहा.

॥ अथ मुगलाँ रा वखाण ॥

॥ छन्द भुजङ्गी ॥

बलट्टं दुअट्टं हठालं बँगालं
चकत्था इसा चालिआ काल चालं ॥ ११५ ॥

भयाखङ्ग चीबा जिके रोम भूरा
पखै पार बीबा हिलै थाट पूरा ।
प्रलम्बा मुखी रुक्ख चक्खी मरक्खी
भुजाँ जम्म जेहा बली खब्बभक्खी ॥ ११६ ॥

मरोड़े गजाँ कन्ध चोड़ैं मरद्दं
रहचै जिसा सिङ्घ मुक्की रवद्दं ।
कसीसै गुणं चौसटङ्गी कबाणं
बली भीम बत्थाँ कली पत्थ बाणं ॥ ११७ ॥

छरा दुच्छरा मेच्छ ले मद्द छक्कं
हजाराँ मुहाँ बाथि व्है वीरहक्कं ।
गिरं कन्ध अन्धा छिदै अग्गिआनं
मरे मारि जाणै जिके अभिमानं ॥ ११८ ॥

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११५ । BGINT भाजै. GJRST सरोरे, T छब्बे, G(T)U बलठौ, FJV बलठां. GU दुअठौ. T दुकठौ. FV दुचठां. J दुअट्टां. FG(T) हठाला. FGT बंगाला, F(G)RS चकथे. FGT चाला.

११६ । (BD) जिकां, BDJN भूरं PV जिके (हिलै), F तिके, BIT मुखां, BI मुख (रुक्ख), GLJ भुजे. DFPUV जेसा. BN जेसौ. DGJN बले.

११७ । RS इसा. NV गुणौ, P गुणे, JR गुणां. RS बथं, J बथे, GU जेहा (बथाँ).

११८ । RS छरं दुछरं, G छरौ दुछरौ, DTU दूसरा. BD म्लेछ. PRS हजारं, J मुहे, DIP मुखां. FRS मुखे, RS वाग लै (बाथि व्है). BIN गिरां, R गिड़ं, S गड़. GJ गिड़ां, All MSS. रिदै. NU अगवाणं, BDUV जिकूं. RS इमा (जिके).J तके.

उँधे पाघड़े काल्रूपी असह्नी
बोलै पारसी खेरसी गह्नवह्नी ।
करै पञ्च निव्वाज वाचै कुराणं
कुलाभ्रम्भ रत्ता कसन्ता कबाणं ॥ ११९ ॥

खुराकाँ त्रबाकाँ ततंमाल खावै
भली चीज प्रिथ्वी जिके मन्न भावै ।
जरी बाफ नीलङ्ग जामा जड़ावै
वपे अन्न अन्नेक धाराँ वणावै ॥ १२० ॥

प्रिथी रा लिअै भोग अैसा प्रचण्डं
रुखाँ मारि डण्डे जिके नव्व खण्डं ।
हजारीसदी पञ्चसद्दी बिसद्दी
जगञ्जेठ जोधा मिलै नामजद्दी ॥ १२१ ॥

परभ्भोम धूँसै जिके आप प्राणं
वडा जुद्ध रा बन्ध जाणै विनाणं ।
हणै मारि पाड़ै पँखी वोम हूँता
सांहे चालि सूँ जागवै काल् सूता ॥ १२२ ॥

११९। RS खेरसी पारसी, J आरबी (खेरसी). PV पांच. DP कुलं°, BDJN PV राता.

१२०। RSV खुराकं, BRSV तबाकं, DFGIT तता॑, T खाये. RSU जिकां. I जिकूं, J अको, T भाये. J जांमे, RS वपं, J अेक (अन्न), D omits the last two verses.

१२१। U खग, T खंड. G खलां. N बिसद्दी (बि°). G जिके (मिलै). FPTU omit the last two verses. whereas B inserts them together with the six subsequent ones, in the middle of stanza १२४.

१२२। BDV परभूमि, BV साधै (धूँसै). D ताजो. IJ प्रांणै, BJV री बुद्धि (रा बन्ध), IJ विनांणै. J सदी काल नै जागवै. FPTU omit this stanza.

जलै आप रै रोस अैसा जुवन्नं
त्रिणा मात्र जाणै धणी कामि तन्नं ।
सबद्दाँ जिके वेध धानङ्ख साधी
बलद्दी हुणै बङ्गड़ी बाल बाँधी ॥ १२३ ॥

कसै हाथलाँ टोप मोजा कमल्लं
जमद्दाढ वामै जिके खाग टल्लं ।
गुपत्ती कतौ सङ्गि गद्दा गुरज्जं
कसै आवधाँ त्रीसङ्कै झुज्झ कज्जं ॥ १२४ ॥

मुयाणं कबाणं जुआणं समल्लं
मिलै मीरजादा इसा झुज्झमल्लं ।
बिन्है फौज फौजाँ धणी चत्रवाहं
समझै सार आवद्ध लीधाँ सनाहं ॥ १२५ ॥

बिन्है साहि राजा बिन्है नेत बाँधै
वणी फौज देखि घणी सोह वाधै ।
जेजैकार जीहा हरी राम जप्पै
असव्वार हुआँ मुंझाँ पाणि अप्पै ॥ १२६ ॥

१२३ । N ओहा. GLJR काज (कामि), DU सबदं. (F)J सबदे. BI अकुं. N तिके. F(I)NPUV कंवड़ो (बंगड़ो). INT माल (बाल), V बलोवंत कवड़ो मारै बाल. FPTU omit the first two verses.

१२४ । BPV कमलां, BINU आवधं, JN त्रचौस. BI त्रचोसे, T त्रचोसां, DFV झझ त्रचौस

१२५ । F मुयाणे. J मुयाणां °णां °णां. GRSU जुद्ध°. F बिह्नं. U बिन्हां. RT omit the last two verses.

१२६ । F बिह्नं, DFINU साहिजादा, G °सादा. T °जेता. BPV नेब, G देख फौजां. DN धणो (घ°). IJ सोभ. N जोम. U फौज साधे, IP नाम (राम), BDFGTUV जंपै .

दिआँ हाथ दाढी दिढं गाढ दक्खै
इलल्ला इलल्ला इलल्लाह अक्खै।
उजेणी महासूर हैथाट आणै
जुड़ेवा चढै देव दाणव्व जाणै ॥ १२७ ॥

चकाल्याँ कमन्धाँ रचे वीरचाला
वणे जाणि भारत्थ पारत्थवाला ॥ १२८ ॥

॥ दूहा ॥

कौरव ज्यूँ आया कमँध
　　पाण्डव ज्यूँ पतिसाह।
याँ हरि नाम उचारिओ
　　वाँ रहिमाण अलाह ॥ १२९ ॥

अकबर हर जुजिठल अजन
　　कमँध दुजोण करन्न।
औरँगसाहि मुराद वे
　　राजा जसौ रतन्न ॥ १३० ॥

१२७। B दाढां, PV चढै (दिढं). F चलै (ditto), U चढं (ditto), D वडा (ditto), BIN चढां (ditto). मज (गाढ). BIPR चल° चल° चल°. T बे (है), G भारत (हैथाट).

१२८। (J)RS चगथै कमंध. G मंडे (रचे). D मिले (रचे) मौर. NPV पारथ भारथवाला.

१२९। FGRS जिम. T दूयां, B राम (नाम), V उचारिया. BDFGJNV उवां, T उयां, U उहां.

१३०। IT दुजोध. RS द्रजोण. JN दुरजोधन. G दुजोध. JRS दूम (वे) V उवे.

॥ कवित्त ॥

हिन्दुआण तुरकाण
करण घमसाण कड़क्कै।
सझि कबाण गुण बाण
दलाँ प्रारम्भ बल़ दक्कै।
भड़ भिड़ज्ज गज गज्ज
घड़ा चतुरङ्ग कसस्सै।
सिन्धु सद्द रवद्द
नद्द नीसाण निहस्सै।
चक्रवाह साहि दोइ राह चढि
सझि फौजाँ दोवै समथ।
विचि झगड़ थगड़ मगड़ै वडा
करिवा भारथ अेम कथ॥ १३१॥

साख साख मिलि भाख
लाख लाखीक लसक्कर।
च्यारि चक्क नव खण्ड
हिलै फौजाँ गज डम्बर।
कसमस्सै कोरम्भ
सेस नागिन्द्र सलस्सलि।

१३१। G खुरसांण. (D)NV करखौ. U °रखौ. BI °ड़खौ, T कमंखे. U बांण गुण कबांण. BDINUV दखौ. FTV भड़ां. FV भोड़ जग जोध (जुध). U घडा. F जोध रचंति, V जुध रचत (घड़ा च°), J सबद, T नजर (नद्द). BN दुइ, D दुइ, T बे G सझे फौज. DV दुवै. I दोनै. JRST बे बे. G बेवे, FITU झंडां थंडां, G थंड झंड. RS थंडां झंडां. T रेवै (मंडै). J मंडोवर (मंडै वडा), T सूर (अेम).

सात समँद्र गिर आठ
　　ताम धर मेरु टलट्टलि।
करि कोप दलाँ प्रारँभ कहर
　　घेघिङ्गर आगै घरे।
माँडिओ मुगल्ले माहवे
　　रिग्ण औरँग जसराज रे॥ १३२॥

॥ वचनिका॥

इगिण भाँति रा घोड़ा असवार आगि ब्रजागि माहे ऊडि पड़ै १। सिर पड़िओ लड़ै २। हाथिआँ रे दाँत चड़ै ३। हिन्दू मुसलमाग्ग ४। नरसमन्द खुरसाग्ग ५। चारि चक्क नव खग्ड प्रिथी रा जगजेठ जोधार जमदूत राजिन्द्र जोगिन्द्र रूप करि उजेगिग खेति नर हैँवर घेघिङ्गर चौरन्त हुआ ६। चतुरङ्ग फौजाँ बौहरङ्ग वाना किगि भाँति सूँ विराजमान दीसै ७। जाग्गे अढार भार वनासपती रित वसन्त भिलि फूलि रही ८। दीठाँहीज वग्गि आवै ९। न जाइ कही १०। हो भाई भाई अेकगि रित रा कासूँ ११। अेकगि दीहाड़ै छ रित नव रस निजरि

१३२। GR साख (भाख), J लाख (ditto), GNT कूरम, G समंद सात. I आभ (मेरु), DITU करि (कहर), GJ करै (ditto).

१३३। १ NT [रा], G जिके (after असवार), N इतरा ठौड़ (*ibid.*). DJ मैं, ST मां. २ DFNRSU पड़ियां, ३ BGSU हाथी, FJNU दांते. DGRS invert the order of २, ३, ६ RU रजपूत (जमदूत). RS काया माया री चास परहर (before उजेगि). BFIJNU चाय (before चौरन्त), ७ BIN बहुरंग, GU रूप, N किण किण, ८ RS जांणीजै, BIJNUV [रित वसन्त], BIN [भिलि], ९ FI दीठो°, BDJ NR °ही. I [°हीज], १० DFG पिण (before न), RS हो (*ibid.*), (D)FIU जावै, ११ DGJRST [हो भाई भाई], FUV हो हो. N भाई हो भाई, BFJNTU अेके. G वखाणीजै (after कासूँ), १२ DFT

आवै १२। कहि दिखावै किणि भाँति १३। आराबाँ आतस झाल १४। उन्हाला प्रलै काल १५। सर काइर सूका १६। सूर धीर निवाणै जल ढूका १७। कहि दिखाई उगति १८। आ तौ ग्रीखम रित १९। मदधारा वरसताँ थकाँ गजडम्बर नीसाण गाजै २०। वीजली आँकुस विराजै २१। ग्रीध चाचिग वीरघण्टा दादुर बोलै २२। मुगल लाल ममोला सा निजरि आवै २३। वरिखा रित वरणी २४। सरद रित कहणी २५। रिण समन्द माहे सूर कमल विकसि विराजमान हूआ २६। चन्दा जेही चन्दवदनी अपछरा सोलह कला सुधा नेह सम्पूरण उदित हुई २७। कैसी २८। जैसी आसोज की पूनिम सरद रित जैसी ऊजली २९। फौजाँ ऊपराँ ऊजलाँ भालाँ रा डम्बर भलळाट करि जगाजोति जागी ३०। जाणै बरफ रा टूक हैमाचल पहाड़ माथै विराजमान हूआ ३१। हेमन्त रित लागी ३२। सिसिर रित जागी ३३। रूक रहिल वागी ३४। काइराँ नूँ ठणिड लागी ३५। हाथ पग धूजै धड़धड़ ३६। उर दाँत हाड गोडा खड़खड़ ३७। इणि भाँति सूँ

थके, BN थक, GRSUV दिन. I मैं. G मांहि, T मांहे (before व), V नदरि (निजरि), १३ DF(RS)TUV दिखाई. DFJT दूष. DJT सूं (after भाँति), G सूं अहीज, १६ NT सायर (काइर), १७ V सूर-वीर, N सरजल, १८ F(G)IS उकत, १९ T कहौ (after रित). T वरिखा रित लागी (between १९ and २०). २२ RS मोर (after चाचिग). २३ BDNRS [ममोला], RS आवै मामोला, BN आवे मामोला दिखावै, २४ GJS वणी. २५ FG नै (before सरद). RS आगै [तौ] (ibid.), T हिमै (ibid.). २६ NU विकसित, T विचाले (विकसि). २७ F श्रृंगार (कला), RS सिणगार (after कला). B(N) सहुद, FJ TV [उदित], DRS उदोत, G उदोतमांन हुई, JV कै (after हुई), २९ (I)U जिसा. DRST [जैसी १], G जांणे (जैसी १), FGRSV री, ३० GIJRST ऊपरि. BIT [ऊजलाँ]. BIN करतौ (करि), BNU लागी (जागी). IT [जगाजोत]. ३१ RS जाणौजै, GNTU हेमा॰ प॰ मा॰ ब॰ रा टू॰ वि॰, DGRS ऊपरि (माथै), D दु टूक. ३२ T आवी, ३४ IJ लहिर, ३५ DJ नैं. ३७ GNU [हाड], T after ३७ inserts the following: हिमै वसंत रित कहणी। नैजां पंचवरणां सोहै वनराय जांणि फूली छै। चोल मुख कोथा छै। मो जांणै स्टलाल माहे गरकाब

वचनिका कही क रित सही ३८। नव रस कहि दिखाइ ३९। सरस वीरे वीररस किआ ४०। रौद्रे रौद्ररस किआ ४१। अपछरा सिङ्गार-रस किआ ४२। नारद हासरस किआ ४३। काइरे भैरस बीभच्छरस किआ ४४। सुरे सान्तरस अदभुतरस किआ ४५। दूणिआँ करुणारस किआ ४६। वैकुण्ठ सूँ लिखमी सहित आप विसन गुरड़ चढि आया ४७। कविलास सूँ सिङ्घवाहणी चाडी सहित ईसर त्रिखभ चढि आया ४८। इन्द्रलोक सूँ तेत्रीस कोड़ि देवताँ सहित इन्द्राणी अपछराँ रै झूलरै इन्द्र ऐरापत चढि आया ४९। नव नाथ चौरासी सिद्ध अनेक पङ्खी पलचर ग्रीध चौसठि जोगणी बावन वीर जक्ख किन्नर गण गन्ध्रप सहित रिखि नारद आया ५०। वीरे डाक वाया ५१। विमाणे व्रोम छाया ५२। साकणी डाकणी मिलि मङ्गल गाया ५३। नौबति नीसाण रिणतूर वागा ५४। देवासुर देखवा लागा ५५॥ १२३॥

कौया वे दोसे के। नौबति सौंधुराग गाईजे के। सो जांणे बफताल धमल मंगल राग गाइजे के।, ३८ BINU दसौ, DGRS वचनिका कही इण विध [G भांति] नौ क...., ३९ NP दिखाया, ४० PTV [सरस], ४१ BINT नारद... (see ४३), ४२ D सिणगार, BINT काइरे... (see ४४), ४३ GP हास्य, BIT रौद्रे... (see ४१), N सूरे वीरे वीभछरस कौया, ४४ G [भैरस], BIT अपछरा... (see ४२), N रौद्रे... (see ४१). F दूणियां... (see ४६), V सुरे... (see ४५), ४५ RS सुरज सुरां स्यात अदभुत...., F काइरे... (see ४४), N अपछरे... (see ४२), T between ४५ and ४६ inserts the following: साकणी डाकणी मिली वांभरस कौया, ४६ FN सुरे... (see ४५). V काइरे... (see ४३). T दसरे करणरस, T मधतुमुज सांतिरस किया। नव रस कहिया (between ४६ and ४७), ४७ GT था (सूँ), S ता, GRST आप वि° लि° स°, ४८ BDGIPU कैलास, G था, I ता S तौ. U सिंघ ऊपरि चढि देवी आई ईस्वर रिषभ चढि आया, I चमुंड, ४९ DG था, I ता, S तौ, I देवसुरां, DJPV आई (after इंद्राणी), JPV साथे (रै झूलरै). F सहित (ditto). the order of ४८, ४९ is inverted in GI, ५० DFJ डाक वाया (after वीर). V खेत्रपाल डाक वाया (*ibid.*). GJRSU वेताल (*ibid.*). DGUV [रिखि], ५१ BINT वजाया, ५२ D विवाण. the order of ५२, ५३ is inverted in FGRST. ५५ B देवां सुरां. JV देव दाणव, देखण.

॥ दूहौ ॥

सभि आराबा समसमा
समासमा सभि सूर ।
समासमा दल सालुलै
चहै चँबाला तूर ॥ १३४ ॥

॥ दूहा वडा ॥

वहै गोला सर बाग्ग
आम्होसाम्हा ऊछलै ।
ऊडन्ते ऊडाड़ियौ
आराबे असमाग्ग ॥ १३५ ॥

नर सुर दानव नाग
थर हर सुरभुवग्ग थया ।
विछटाँ लागौ वरसवा
गोला सर गैग्गाग ॥ १३६ ॥

जागि प्रलै रिग्गजङ्ग
ऊडै सर साम्हा अगनि ।
गड़ाँ सवाया गग्गखिआ
नाखित्रमाल निहङ्ग ॥ १३७ ॥

१३४। G सभै अराबा, NP चहि, BP चंबालू, R(U) चमागल.

१३५। RST अम्हां सम्हां. DLJPRV उडाड़िया. BPU आराबां

१३६। All MSS. except T मांनव (दानव). GS °भवनां P सुरभूयण. V सुर भेला, B सुर चौण भुवन, GJN गोले, DU गोलो.

१३७। GRS गोलां (साम्हा), T गोस अखत (साम्हा अगनि). DGIRSU जांणि (°माल).

चमराला व्है चूर
　　वेगाला तेजी वडा।
पड़ँताँ धर मेला पड़ै
　　सर गोला नरसूर ॥ १३८ ॥

खुन्दालिम करि खोध
　　वसुधा ऊपरि वाजिआ।
लागि गड़ा सिर लोटिआ
　　जाणि कबूतर जोध ॥ १३९ ॥

पड़े लड़े अणपार
　　अड़े चड़े साम्हे अणी।
कमँधे काबलिऐ किऔ
　　आछिव घोर अँधार ॥ १४० ॥

झीक अणी खग झाट
　　सिर उर माथै सूरमाँ।
वहती की दल वाहताँ
　　वैकुण्ठवाली वाट ॥ १४१ ॥

१३८। DPRSV ऊवै, G(U) होद, F ऊय. GRSU वेगागल. D भड़° (नर°).
१३९। BI(T) मलै (गड़ाँ).
१४०। JRSU सांम्हो, D सांमां, BDIJPTUV कमधां, BJPT(U) काबलियां.
१४१। G सिर (खग), TU उपर (उर), D पर, R घर, D(G)S माभिल, (माथै), (G)P वहतां (°ती), T वहते, R विढतां. कीधी (की दल), वेहतां.

नरवर सूर निगेम
भारथ मथि रीती भरी ।
आवै जावै अपछरा
जगि अरहट घड़ि जेम ॥ १४२ ॥

ओरंग जसो अगाहि
जूटा सूरिज राहु ज्यूँ ।
ग्रहण अन्धारौ गैग्रहण
मेछ कियौ रिण माहि ॥ १४३ ॥

॥ वचनिका ॥

इणि भाँति सूँ तीन पौहर दल जूटा १ । खैँग नर हाथी खूटा २ । चौथा पौहर लागा ३ । झूझाऊ वागा ४ । औरङ्गसाहि पातिसाहि रा तपतेज अपरबल दईव रा अवतार जिण आगै जमराणौ विमुहा खड़ै ५ । तिण सूँ तीन पौहर हाथूके महाराज जसराज ही लड़ै ६ । तिणि वेला उजेणि वीरखेत रा झूँझार राउ राठौड़ जोधा रिणमल बोलिआ ७ । ठाकुरो सतरञ्ज रौ ख्याल मण्डिओ ८ । राजा राखौ ९ । राजा राखिअै बाजी रहै १० । आपे तौ अणी वाँटी हरवल

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१४२ । P भारथि, GRSTU मझि, V जुमि, PV घट .

१४३ । DGRS जिम, RS(T) गयण (ग्रहण 1), T छद (गै°), BD(J) म्लेछ, T दीया (कियौ). Between this stanza and the following one, RS insert 14 *rasāvalā chandas*, beginning : हौंदु खेत जुडं । थडं वेस थडं... etc. These are not found in any other MS.

१४४ । १ G लग (after पौ°.) २ V छूटा, ४ T झूझार, P झूझारा घाउ बागां. ५ PV जोरावर (after तपतेज), BI अपार (अपरबल), DJ बलदेव (दईव), T देव, RS °रांण, GRSV ही (after °राणौ), P विमुहौ, V विमुख. ६ P हाथूकां, U हाथूकाम, D सूं हाथां, BV तांई, I इतरै (हाथूके), ७ G वार, ८ G जे (before ठा°), BDGIRS ठाकुरे, V ठाकुरां, GRT थौ तौ (before सतरञ्ज). १० IJRST राखियां, S

किआ तठै बन्धेज किओ छीज है ११। साहिजहाँ जीवतौ ही मूओ १२। औरङ्गसाहि पातिसाहि हुओ १३। सामि सूँ सङ्ग्राम करणा १४। मारणा नै मरणा १५। ओछौ वाढौ १६। जसराज काढौ १७। वागाँ झालि जसराज वलिआ १८। भारथ रा भरभार रतनागिर भलिआ १९ ॥ १४४ ॥

॥ दूहौ ॥

किओ उजेणी कमधजे
खिन जीवत ख्रित धाड़ि।
जुड़ि मुरड़े वलिओ जसौ
रहै रतन मझि राड़ि ॥ १४५ ॥

॥ वचनिका ॥

तिणि वेला नौबति नीसाण तोग झण्डा सामिध्रम सोबा हिन्दुस्थान री सरम भुजे आई १। तिणि वेला रा आइओ काला पहाड़ सोभा वरणी न जाई २। महाभारथ रै विखै क्रन कहीजै ३। किना लङ्कापति कुम्भेण कहीजै ४। ऊजला बारह आदीत मुखकमल ऊगा ५। मनोरथ पूगा ६। ख्रितिलाज रा मौड़ बाधा ७। अवसाण लाधा ८ ॥ १४६ ॥

रहसौ, ११ BT बांटिया, DI बांट, G क्रचा (किचा), I क्रचौ, V कौ, RS हरवल आणी कर बंटिया, T तौ (after तठै), DJPV बंध, I तौ (after बन्धेज), J कीधौ, RT कीयाईज, १२ G राजा राखौ ज्यूं (before साहि°), १४ DUV करणौ, १६ DJV छोटौ, १७ JT नै (before जस°), १८ JPUV वालि (झालि), १९ G दिलौ (भारथ). RS भुजभार, DU भारथ (भरभार), DP भेलिया, B भिलिया, U लिया.

१४५। V कमधजां, GIJU जुरड़ि मुरड़ि, V जुध (जुड़ि), मधि.

१४६। १ T इण भांति सूं. DJV तेग, DV सोहा (सोबा), २ U राजा (रा आइओ), कौ (after पहाड़), ३ DRS राजा (before क्रन), ४ JPTV क, G कि, DU के, G लंका रै विखै (लंकापति), ५ GJT मुखाक°, BDI [मुखक°], T कजलि मु° जाणह बारह आ° क°, D कज° मु° कपरै आ° क°, J क° मु° बारै हजार आ° क°. ७ D रौ मूह बाधौ, ८ D लाधौ.

॥ कवित्त ॥

करि प्रणाम रवि ताम
ध्यान ग्यान दृ मन धारे।
धसै धोम विचि धार
वसण वैकुण्ठ विचारे।
तजे मोह चढि सोह
लोह बोहाँ जुध लेअण।
ताणि मूँछ ऊससै
जाणि पाण्डव्व अरज्जण।
ऊल्हसै रोम पौरस्सि अति
ग्रहे पछाड़ण गैंवराँ।
रूठौ सरीर ऊपरि रतन
तूठौ सीस पलच्चराँ॥ १४७॥

॥ दूहा वडा ॥

मसतकि बाँधे मौड़
धारे भुज हिन्दू धरम।
मेछ घड़ा दिसि मल्हपियौ
रतनागिर राठौड़॥ २४८॥

१४७। I करण, BIT दिये हरि (ग्यान दृ मन), BDIPUV धारौ, RS धसण. T रूप (धोम), BDIPUV विचारौ, IS कोह (सोह), T लोह (ditto). PV वाहां (बोहाँ). DFIJV जस (जुद्ध), T विध (ditto). J अरजुनह, DI उसमै (उल्हसै), DIPV पछाड़े. RST गैमरां.

१४८। D धारे (बाँधे). I धरे भुजां, P ³घटा, I पर (दिसि), B विचि (ditto)

जोधा रिगमल जान
　　सीसोद्या हाडा सको ।
अजमेरा झाला अभङ्ग
　　राउ राणा राजान ॥ १४६ ॥

बेली सहि बिरदैत
　　जेठी गोवरधन जिसा ।
करनाजल् अग्रवर कन्है
　　वड जानी वानैत ॥ १५० ॥

बेटौ जाँवलि बाप
　　रासौ रैगाइर तणौ ।
गजकेहर रिग गाजिऔ
　　तोड़ेवा खल् ताप ॥ १५१ ॥

अमरौ भूप अगाहि
　　वीठलिआ जाँवलि वले ।
वधिआ साचौरा विढण
　　मुहरि धणी रिग माहि ॥ १५२ ॥

खित पुड़ि साहिबखान
　　हग्रमन्त ज्यूँ जैता हरौ ।
उणि वेला लागौ अरसि
　　वंस वधारण वान ॥ १५३ ॥

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१४६ । JP सीसोदा

१५० । PV बोल्या, JU बोला. U जोडौ (जेठौ), T गोधर°.

१५१ । BDGPU बेटा. IP जालम, RS तणै, B °केसर हरि (रिण).

१५२ । DU वीठल यूं, J वी° जूं, T वीठल ने जैमल, T विढता (वधिआ), बिनै (विढण).

१५३ । FT जिम RS जेम, G लागै. F आगै (लागौ).

करण मरण पह काज
　　राँण रमण रिण हक रस।
ब्रहमँडि लागौ वैणउत
　　जिम ईसर जसराज ॥ १५४ ॥

दुल्लह रयण दुभाल
　　सूरा पूरा जान सहि।
हैवै घड़ दुलहणि हुई
　　धज तोरण गजढाल ॥ १५५ ॥

किलतै मक्करि क्कड़ाल
　　वाहे तोरण वाँदतौ।
गौ कालौ कुम्भाँ थलाँ
　　काल गजाँ सिर काल ॥ १५६ ॥

ओकणि चोटि अथाग
　　बूड़ी सूँ अम्बर बहसि।
वेधै साबल वाहतौ
　　नर हैँवर धर नाग ॥ १५७ ॥

१५४। DFJPV रिण (राव), S रामायण (रमण रिण), F रामत रिम.

१५५। B रमण, TV सभि (सहि), JPUV हिवै, PV घट, all MSS. except RS खग° (गज°).

१५६। FJ(PV) काचाल. R कालौ गौ. PV कभां (कुम्भाँ), P खलां (थलाँ).

१५७। BGPV हूं (सूँ). T सां DFJ या RT वीधै, PUV सामल, T साहिब. RS कुंजर (हैँवर)

जूटा सद्दि को जोध
　　नर मारू ज्यूँ नाहराँ।
वहताँ सिर वाहै वधे
　　खग हाथलाँ सखोध ॥ १५८ ॥

गावै जोगणि गीत
　　ऊडै सर साम्हा अखत।
वेद भणै नारद ब्रह्म
　　पूँखै अक्कर प्रवीत ॥ १५९ ॥

घणि वाजित्र घण घाउ
　　घमघमि अपक्कर घूघरा।
वागा वीरारस तणा
　　नाराजिआँ निहाउ ॥ १६० ॥

ढालाँ सिर धाराल
　　वागा वरिआमाँ तणा।
गलती निसि गाजै गजर
　　घण घाओ घड़िआल ॥ १६१ ॥

१५८। FRT जिम, S जेम, U जे, B वाधै (वाहै), S सक्रोध

१५९। G आंम्हा, T अगनि (अखत, cfr १२१), JPV पंखै, D पखै, T पांख, BDGRU अपक्कर, D प्रीत.

१६०। J वाजै (अपक्कर). S नाराजिअे

१६१। F वाजै (माजै). S गरज, P गहर FP गाजै (घाजै). DJ वाजै (ditto).

वाजै इसै विनाणि
　　खग ढालाँ सिर खाटखड़ि ।
रमै महारिण रूक रस
　　जोध दराडाहड़ि जाणि ॥ १६२ ॥

खहणि करै रिण खीज
　　वाहै करि हाकाँ विहद ।
गड़दाना गाजै गुरज
　　वाजै भुरजाँ वीज ॥ १६३ ॥

करनाजल रिण काल
　　जैत कलोधर जैत जिम ।
साराँ पहिलौ सूजउत
　　पड़िओ लड़ि प्रौंचाल ॥ १६४ ॥

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१६२ । F ढाले, B खाटिखड़ि. V सूर (रूक), GU दंहेहड़, T दंहेहलि, RS दंडौहड़

१६३ । P खहर, B खोहरि. T खोहणि. J गड़दाने. RS गाजे गड़दाने, T गाजे गिरदांसौ, U गजदानां. RS भुरजे Between this stanza and the next, RS insert the six *dūhās* following:—

जगजेठौ जमरांण　　बेजड़हथ बापा हरौ ।
गह पुर तर लगं गयौ　　सारां धार सुजांण ॥ १ ॥
रहचं मैंगल रोद　　राखै जग नांमौ रोध ।
सूजौ सूरजमाल रौ　　खग पुहतौ सौसोद ॥ २ ॥
जुड़ भांजण खल जोर (S जोध)　हाडा पचपंडव हुवा ।
मोहण अनै भूभारमल　　कानौ मुकन किसोर ॥ ३ ॥
मांभत सूर मरोद　　मधकर का आषाडमल ।
जुड़ कपड़े किसोर जुध　　जोत मिले चच जोध ॥ ४ ॥
प्रसणां धड़ा (S घणां) पछाड़　　नर हर के वाहे वजड़ (R न॰) ।
रे घत उजवालौ दलै　　झालै झालावाड़ ॥ ५ ॥
रहचे खल रिमराह　　सुत वीठल अवसाणसिध ।
अणभंग खग पुहतौ (RS पो॰) अजण　गौड़ करै गजगाह ॥ ६ ॥

१६४ । BDGJV ज्यूं, U जं. BDJ पहिलां. F पहिलौ, R पैलौ, U भड़ (लड़ि). B(F)J(V) प्रंचाल.

दाड़ै प्रिसुण अपार
 ऊभौ आखाड़ै अनड़।
गोवरधण माथै गहण
 धामा जागर धार॥ १६५॥

दल खूटा पतिसाह
 कर आवध वाहै किलँब।
मारहथे मरि मारिऔ
 रिण गोदौ रिमराह॥ १६६॥

झूलालाँ खग झाड़ि
 बेटाँ बिऊँ सहितौ बलू।
खिति पड़िऔ मोटौ खिची
 आधौ दल ऊडाड़ि॥ १६७॥

डाहेवा गज डाल
 जसवँत कलि मातै जुड़ण।
पाटोधर पड़ि ऊपड़ै
 समहरि रायाँसाल॥ १६८॥

भवसि घड़ा बलि भालि
 वामण ज्यूँ वीठल वधै।
उतवँग जाइ ब्रह्मँडि अड़ै
 पग सातमै पयालि॥ १६९॥

१६५। T गोवरधन. BT साथै, RS ऊपर. T गरट (गहण), B धोमा. T धमा.

१६६। BPT करि. R किलम, G जमि (मरि), TU गोदै.

१६७। T साथै (सहितौ), RS पूरौ (मोटौ).

१६८। F डाहे गज जिण. T जसमत, तातै (मातै), RS omit this stanza.

१६९। G तिण वेलां रिण ताल, FRST जिम, PU उतमंग, U [जाइ] ब्रह्मंडै, R अंबर (ब्र°), सातवै.

बहु मुगलाँ बिरदैत
खागै खगडरतौ खलाँ।
खाँगाँ खुन्दालिम तणाँ
वाने गौ वानैत ॥ १७० ॥

घणा अहिरण घणा घाउ
साम्हे चाचरि साचवाँ।
वाहै साहै वीठलौ
खाँडौ खाँडेराउ ॥ १७१ ॥

जिम रावण भूँझार
कमधज रामाइण करे।
पाल तणौ बाहाँ प्रलँब
पड़िओ बिरद पगार ॥ १७२ ॥

आहवि भितदिनि ईम
पाल हरे जाँवलि पिता।
भिड़ते गजाँ भमाड़िआ
भीम तणी परि भीम ॥ १७३ ॥

गोकल जगौ गरीठ
करि बिऊँ बाजू केसउत।
माल हरै जुध माँडिओ
रुके आकारीठ ॥ १७४ ॥

१७०। RS खामां, D खासे, BPT खलां (तणां), G(P)UV गौ वाने, RS गौ वानां, DF गौ वानौ

१७१। RS जिम (घण २), S सनुखां, BFGRS खांडा.

१७२। FRST रांमण, D(J) हरौ (तणौ), (J)RS पाड़ प्रसण (बाहाँ प्रलंब), FP प्रबल (प्रलँब)

१७३। DFJTV हरौ, R तणौ, S तणे, DGU भिड़तां.

१७४। F करै बिहावे, D कर बेऊं कर, GU बाऊ (बाजू). RS रिण (जुध)

बाळै मधौ बङ्गाळ
खेळा दळ खाँडा खहणि।
धीर हरौ रिण धड़हड़ै
जिम होळी खग झाळ॥ १७५॥

आहवि मधौ अगाहि
पड़िआळग वागै प्रवँग।
जाणि खँडीवन जाळिवा
भटकौ कटकाँ माहि॥ १७६॥

वीरति खाग वजाइ
वन अरितर बाळे वडा।
गौ मधुकर कणिआगरौ
सूरिज जोति समाइ॥ १७७॥

विहतै कीऔ विसेख
ज्यूँ पीथल जैतै जिहौँ।
पड़तै ऊदिल पाड़िआ
आठ असुर गज अेक॥ १७८॥

१७५। T बोळै, P बांधै (बाळै), T खेलै. DJ खलां दलां.

१७६। DFJP धोम (मधौ), DU पीड़ौलगि, P पड़ौलगि, J पिड़ाळग, T पिड़ि लड़ियौ माझौ प्रचंड, B वाजै, BDU पवंगि, RS भडके.

१७७। P खस मरवारे वडा, T विहंडे नर वाळौ वडा, B सोनिगरौ (कणि°).

१७८। FJ जे, P जो, T ज्यां, RS जिम. D [ज्यूँ] पीथल ते जैते, BF (RS)T जैता, RS हरै (जिहौँ), J दल कपाड़िया.

वडा वडा गज वाज
    किलँवाँ दल् तखडल् करे ।
खाना खणि खानाँ खलै
    जुड़ि पड़िश्रौ जगराज ॥ १७९ ॥

चुँगलालाँ करि चौड़
    गिरधारी गाहे गजाँ ।
चढिश्रौ खगधाराँ चढे
    रम्भ रथाँ राठौड़ ॥ १८० ॥

खलाँ करे बे खण्ड
    कमधज चन्दनामौ करे ।
मरण मनोरथ पूरि मनि
    पौयल पड़े प्रचण्ड ॥ १८१ ॥

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१७९ । R किलमां, T खांडां (खाना), DJC खल (खणि), F खग (ditto). T खिलि (ditto). (D F खांनि (खानाँ), FT खिणे (खलै), BU जुग (जुड़ि), T जसराज .

१८० । D विढियौ (चढिश्रौ), वढे (चढे), T रथे .

१८१ । F कीयौ (करे). BG SU) बि बि . After this *dūhō*, RS insert the following —

घर भांजंतौ (R जण) अबीह   मोहण जगतावत मछर ।
वाघ कलोधर वाजियौ   समहर जांणे (R जांणक) सीह ॥ १ ॥

And U the following —

मारै मुगल मौर   सुभटां सिर दीन्हौ सभा ।
वलौ (*sic*) मेड़तीयां मकज्ज   वरै अपछर वीर ॥ १ ॥

तोड़े खगि तुरकाण

रिण पड़ि ऊपड़िओ रघौ ।

भाटी भला भमाड़िआ

जेसलगिर जोधाण ॥ १८२ ॥

जुधि जाणे जमराण

मतवाला ज्यूँ मल्हपिओ ।

भगवानौ भाले भिड़ण

चाले गौ चक्रआण ॥ १८३ ॥

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१८२ । RST खल (खगि), DFJT भवाड़िया, RS उजालिया, B कचाड़िया
After this stanza, FJP insert the six spurious *dūhās* which are given below. B inserts the same after stanza १४३, and it is noteworthy that in the last-mentioned MS., the six *dūhās* are not included in the progressive numeration, but numbered separately from 1 to 6.

पाड़ंतौ (Fºतै) पंडवेस   अचलावत अवसांण सिध ।
जुड़ियौ जण जण जूजुओ (Fºजवौ, Pºजुवौ) मुड़ियौ नहौ महेस ॥ १ ॥
चालि गयौ चटकेह (B कº, Fºय)   किलंबां ऊपरि काप करि ।
पड़ियौ रिण पूंचाल जिम   केहरियौ कटकेह (Fºख) ॥ २ ॥
धांधल वंस धिआगि   जमवत नै सहसौ जक ।
फौजां सांम्हां फहलिया (Pº फौया)   कन्हाले जिम आगि ॥ ३ ॥
दुसमण सिर दोटांह   देतां (Bºतै) भलौ (Bºला) दिखाड़ियौ (Bºपिया, Fºलियौ) ।
पाल हरै कौधा (FJºधौ) प्रगट   केव सिर (F नव, B जिम) कोटाह ॥ ४ ॥
ढाहे जिण (F रिº) गज ढाल   किलंबां (P किण वा) दल (J सिरि) तंडल करे ।
भारथ भलां भमाड़िया (F भवाº)   मूलौ रायमाल ॥ ५ ॥
अरि माथे औनाड़   देतौ खग भाटां दुरत ।
दल भागे (Fºगौ) मंडियौ दलौ   प्रोहित जांणि पहाड़ ॥ ६ ॥

१८३ । DRS मतवालौ, Pºलै, FT जिम, DS होय (ज्यू), R ऊव (ditto).
DFGJPRSTU गौ चाले

घण घाओ घमचालि
    चूनाला थीअ चालणौ।
आप तणा तण अरिहराँ
    छड़िआ भलाँ छड़ालि॥ १८४॥

ऊआ सको हैराण
    नर सुर कर देखे निवड़।
रतनागिर आगे रवद
    भिड़ि पाड़े भगवान॥ १८५॥

विचित्राँ दिआ विछाइ
    भाले छ्रणि भगवानिऔ।
जाणि कि वाग विधूँसिआ
    राँण तणा कपिराइ॥ १८६॥

हाथाँ पूरे हाम
    पाड़ि खलाँ सगतीपुरी।
भगवानौ भारथ करे
    वैकुण्ठ गौ वरिआम॥ १८७॥

१८४। (GPU घम (घण), D अहिरण (घाओ), B घूमाड़ि (घमचालि), D घण घाव (ditto), T बिंगाल (ditto). JPU चूनाले, DGR चमालो, T चुगलालां, BJP थये, D थई. R थीथो, T खलो (आप). D आपणे [तणा], RS तणो, T दल (तण), D उवर (भलाँ), B छड़ाड़ि, P छड़ालि, T छचाल

१८५। DP निद्दव, BG निवद्दि. U निद्दरि, F निजर, J निद्दच.

१८६। B वीचि, R दिये, RS भाला, B °नियौ, U ज (कि), DRS(T) विधूंसियौ, R रावण रौ, DT तणौ. S तणै, U तणौ कपि तांइ.

१८७। GT हाथे, RS पूरव, पाड़े, FJP खगां (°लाँ). R खल, S खम. GT सकतौ°. FU सगतीपुरै, DGRST गौ वैकुंठ

अइआै अमलीमाण
　　असुराँ सूँ भारथि अमर ।
करतौ घाउ कटारिआँ
　　चटाँ लटाँ चऊआण ॥ १८८ ॥

अणिआलौ अणबीह
　　पञ्चहजारी पाड़तौ ।
अजुआलै भारथि अमर
　　सोभा वीकमसीह ॥ १८९ ॥

जुध करि पिरिआँ जेम
　　सादाउत अवसाणसिध ।
कर वाहे गाहे किलँब
　　अमर गयौ सगि अेम ॥ १९० ॥

१८८। BDFGPRSU आयौ, GJPS अवलौ?, P असर (अमर). R नठ, (लटां), U चढां (ditto).

१८९। BPT अणियाला, BT पाड़िया. FR उजवालौ, F अभंग (अमर) P असर (ditto). RS सोभौ, F सरसौ (सोभा).

१९०। BFJPT पड़ियौ, U पड़ियां, D पड़ियै. चांदावत, BRS भांजे सचां (अवसाण). D कमल (किलँब). After this stanza. D inserts the following:—

सरि सावलां सकाज	पांचांवता अणभाग पड़े ।
विध विध चोरां वाज	विचत दलां वीच वीढलौ ॥ १ ॥
जोध करै रिणजंग	वीढड़ गज भाजै विचत ।
पाड़े पांचाहर पिसुण	आखाड़ै अणभंग ॥ २ ॥

and RS the following:—

सर सावला सकाज	विचच घड़ा विच वीरवर ।
वध वध नांखे वीढलौ	वीज तणौ पर वाज ॥ १ ॥

अेकणि हुणै अनेक
किसनाउत मातै कलहि ।
मरण तणै दिनि मारकै
वीठल कियौ विसेख ॥ १६१ ॥

अरिहर अविआटाँह
खग झाटाँ भाँजण खत्री ।
गौ भारथि गाँगा हरौ
गिरधर गज घाटाँह ॥ १६२ ॥

अणिआँ चढि अरडिङ्ग
रतनाउत भाँजै रवद ।
पाटोधर पड़ि ऊपड़ै
समहरि रायासिङ्ग ॥ १६३ ॥

मल्हपि गयौ कुल मौड़
जाडै दल लाडा जिही ।
सार तणै भर साहिबौ
रौद्राँ सिर राठौड़ ॥ १६४ ॥

१६१। T माथै किलंब, PU तणौ, T कलि (दिनि) JU मारकौ.

१६२। PT अरिहरि, B आवि थाटांह, RS रेतौ (भाँजण), T वाहण (ditto). U places this stanza before १८६. and DRS before १६४

१६३। P अरणीम. U अणडीग, BT रतनागिर. After this stanza, RS insert the following:—

जोध जोधां कल जाग — मांवलकौ अवसांणसिध ।
लागौ तण वेलां लड़ण — मरधारौ गैणाग ॥ १ ॥

१६४। BT सिर (कुल), GJPU लाडै, P साहि (सार), JP भरि.

पाखर सहित पवङ्ग

सिन्धुर नर ढालाँ सहित ।

भिड़तै साहिब भाँजिआ

जैत हरै करि जङ्ग ॥ १६५ ॥

निअ वँस चाडे नूर

करै महाजुध कूँभउत ।

वगड़ी धणी विराजिऔ

सूर सभा विचि सूर ॥ १६६ ॥

चारण ग्रहि चौधार

सत्रु मारण अवसाणसिध ।

वाणौ डारण वैणउत

सिरदाराँ सिरदार ॥ १६७ ॥

हणि सावलि करि हाँस

जवनाँ ऊपाड़ै जसौ ।

चढिआ भारथ चौहटै

वादी जाणि कि वाँस ॥ १६८ ॥

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१९५ । DRS पमंग, B भिड़तां, BPTU भंजि°, DF हरौ. FJPU रिण (करि).

१९६ । TU निज, D चाढण, J चढिया, U सुरां, FGT सभा.

१९७ । T अखाड़° (अवसाण°), U आवध सबल (ditto), T वाघ विडारण, G वाघऊत. JRS सिरदारे. After this stanza, T inserts २०६, २०७.

१९८ । TU हिण, J हंस, PT ऊपाड़ण, FJT चढियौ, T खेलण (भारथ), R चौवटै. J वंस.

चौधारै करि चूर

विचित्र उपाड़ै वैगउत।

गल पल भरि हँसवरगयण

ऊआ त्रिपत ग्रिध हूर ॥ १९९ ॥

वाहि वहा गज वाज

रोहड़ छलि राजा रतन।

जीवत खिति बाजी जुड़ै

जीपि गयौ जसराज ॥ २०० ॥

दल डोहे दरिआउ

हैवै वहि हदमाल रौ।

जोड़ै रिणमालाँ जगौ

रहिओ खिड़िओ राउ ॥ २०१ ॥

भाँजन्तौ गज भार

सारै आफलतौ समरि।

पड़िओ रिण खिड़िओ प्रचँड

पाड़े प्रिसुण अपार ॥ २०२ ॥

१९९। DT चौधारां. RS चवधारां. T उपाड़ण, BT गलि, GU °वरिमयण, R हंसह मवण, S हंसगमण, B हंसगवरिगयग (*sic*). D गल पड़ भैरवह मयण, T हंसां गद्दंद. BFJPTU त्रिपति

२००। D वजा वहे, RS वहे. T किलंबां दल तंडल करै (रोहड़...), DRS जुड़ण

२०१। J हिवै, R हमै, S वहे, F हदमालउत, रिड़मालां BJSTU खिड़ियां.

२०२। T पाड़े रिण पड़िया, RS omit this stanza. D substitutes the following :—

उजीणी असहास — असि पड़ मारे ऊपड़े।
वणियौ चाचर विहंडियौ — विखमौ चामर वास ॥ १ ॥

कल्है सुत किलिआण
    भीमाजल् पाड़े भड़ाँ।
पिड़भुइँ कमँधाँ पाखती
    रखिऔ मौसण राण ॥ २०३ ॥

खिति बि बि खण्ड खलाँह
    कमँध राउ करतौ किलँब।
बिजड़ाहथ बलिराउ रौ
    द्वारौ गयौ दलाँह ॥ २०४ ॥

मेछाल्ँ सिर मार
    देतौ पह आगै दलाँ।
कैलपुरौ भारथि किसन
    जाड गौ जिणिआर ॥ २०५ ॥

हणतौ मैंगल् हाथि
    करतौ मुख हाकाँ कहर।
कुम्भकरण सिर केविआँ
    भाटौ गौ भाराथि ॥ २०६ ॥

२०३। T करि हैकंप (कल्है सुत), BJP पड़ि. RS omit this stanza. D substitutes the following:—

सत खगधारां सेव   परम तणौ पर पूजियौ।
मंकर को रांमेस वर   देह ऊवौ लड़ देव ॥ १ ॥

२०४। T खंड बि खंड. FJ विचि (बि बि), R बे, BPT कमधज, T साझै (करतौ). T दुजड़ा?. BT बलिराम. T दुरगौ (द्वारौ), JP दुवारौ.

२०५। B खेकालां. D मेछारां, BP मारि. T पैलां (आगै), PS आमल, F दबे, F दिलौ. S दुरत (दलाँ), B कैलहरौ. T सार तणै भर साहिबौ (कैलपुरौ...), F जाडौ. D गौ जाडां, RS गौ जाडे, BGT जिणवार.

२०६। (B)D गौ भाटौ, FJP insert stanza २०८ before the present one. T places the present and the following stanza

अरि भञ्जण असि हाँस
राजा कुलि राजड़ तणौ।
जुधि जूटौ जेसा हरौ
दूजड़ाँ वैणीदास ॥ २०१ ॥

between १९७ and १९८ RS after the present stanza insert the following :—

भांजतौ गज भार	असुरां छेड़वतौ अभंग।
वौकौ ममहर वाजियौ	नरहरदास निडार ॥ १ ॥
सीसोदियौ सुजांण	भागौ नह भाखर हरौ।
लड़ियौ आडे लोहडे	रण रावत रहरांण ॥ २ ॥
खांगो मंडल (RS °लो) खूर	रतनौ कमधज रूपसी।
विढतां सुर बंधव तणा	खांडरतां खल खूर ॥ ३ ॥
ईसर कूंभौ अेम	साचौरा बंधव सगा।
भारथ जूटा भांजउत	जोड़े नाहर जेम ॥ ४ ॥

२०१। BFT भांजण, JT अरि (असि), BT हरौ (तणौ), J जूटा, BJ दुजड़ौ, E दुवड़ौ, P दुजड़, FG दुजड़ां, T दुहणां. RS omit this stanza. D substitutes the following:—

अरि भांजे अणबोह	मूहग जगमावत मछर।
वाध कलोधर वाजियौ	ममहर जांण क सोह ॥ १ ॥
अरि हण छैमर अेम	धज नेजा खग ढहतौ।
वोर तणौ रिण वाजियौ	नाहर नाहर जेम ॥ २ ॥
कमध करण चिवत (*sic*) कांम	छैवे वह ऊदा हरौ।
रतन तणै कल टूक हथ	हद वागौ हर रांम ॥ ३ ॥
सौनगरौ सोस साथ (*sic*)	आसौ नै सुंदर अभंग।
विढता खूर वखांणिया	संग्रहता सतसोम (D °मास) ॥ ४ ॥
धड़धड़ वाहे धार	खेत ऊजेणौ खगहथ।
वैणौ दूदावत वढे	पड़ उपडे पूंवार ॥ ५ ॥
ईसर कूंभौ अेम	साचूरा बंधव सगा।
भारथ जूटा भोजउत	जाडे नाहर जेम ॥ ६ ॥
कूरंभ मांन कठोर	ममहर मामलदासउत।
वड़वड़ते वड़वड़ियौ	सूरां सूर सधोर ॥ ७ ॥

रूपाउत रिमराह
　　मुँहतौ सांवल् मारकौ।
विढतौ देखै वीरवर
　　सुपह अनै पतिसाह ॥ २०८ ॥

पखाइया दल् पूर
　　पैठौ ईसर कौ प्रगट।
हैवै थट हाकोटिआँ
　　अणी चढावै ऊर ॥ २०९ ॥

धाराँ मारि धड़ाँह
　　देतौ गौ पैलाँ दलाँ।
चौरँग वेला चाँदउत
　　भाऊ कमँध भड़ाँह ॥ २१० ॥

२०८। FPT सांमल, D सुंदर (सांवल्), J विढतै कियौ, RS वीररस, पह अनियै, P पोहै अनौयै (*sic*), FJP place this stanza between २०५ and २०६ D after the present stanza inserts the following:—

विध करतौ हथ वाह　　　हैमावत सिर हाथियां।
सौह तणौ पर राजसौ　　　सह लागौ गोसाह ॥ १ ॥

२०९। F रिण (दल्), P बल (ditto), F प्राभौ डूसर गै (पैठौ...), RS गौ (कौ), T साहिबौ (कौ प्रगट), JPU हिवै, J थढां RS दल (थट), U हट (ditto), GU हाकोठियौ, DU थांण (अणौ), B नौर (ऊर)

२१०। P पहलां, U भावौ, T गयौ; (कमँध), DFRS omit the stanza.

घाव करतौ घमसाणि
साभि सुकुलि अवसाणसिध।
रामौ भिड़ि पाड़ै रवद
नेजालाँ निरवाणि ॥ २११ ॥

लोहि वधारण लाज
चुगलालाँ दल चूरता।
भाटी रिण जूटा भला
सुन्दर अजौ सुकाज ॥ २१२ ॥

सहि बीजा सिरदार
साथै पड़ धुजता सरगि।
वैणौ दूदाउत विढे
पड़ि ऊपड़ै पँवार ॥ २१३ ॥

माँगलिया मनमोट
दलपति नै खानौ दुवै।
विहँडै खगधाराँ विचित्र
कलहि दुबाहाँ कोट ॥ २१४ ॥

२११। T घावां करि, BFG °सिधि, J भड़, FJP नेजा नालि निबांण, DRS omit this stanza.

२१२। T भड़ां (भला), सूरज (सुन्दर), J सकाज, DRS omit this stanza.

२१३। F सङ (पड़), DRS omit this stanza.

२१४। F °लियौ, ढाहंतौ दलां (नैं खानौ दुवै), T दुनैं, F °धारी, RS खगझाटां, BT विचै (विचित्र), F दुबाहौ, D omits this stanza.

विहृडतौ गज वाज
    सामि तणै क्कलि साहणौ।
देखि कहै पैलाँ दलाँ
    धिन हाथाँ धनराज ॥ २१५ ॥

हक दिअन्तौ रीठ
    बङ्गालाँ माथै बहसि।
पड़िऔ भड़ पाड़े प्रचण्ड
    गाहिड़ नवल गरीठ ॥ २१६ ॥

वीरति असिमर वाहि
    दूदाउत भाँजै दुइण।
रतनौ क्कलि राजा रतन
    मुहरि रहै रिण माहि ॥ २१७ ॥

माथै मुगलालाँह
    वधि वधि खाँडा वाहतौ।
चारण जूटौ चापड़ै
    धरमौ धारालाँह ॥ २१८ ॥

२१५। U साह तणौ, FT वणै, DRS omit this stanza.

२१६। RS दियंता, U बंगाले, T ऊपरि बलू (माथै...), RS पड़िया, J पड़तौ, T प्रिसणां दल पाड़ पड़ै, F माल (नवल), D omits this stanza.

२१७। F वाय, BT भांजण, BF दुषण, F रतना, BPT वलि (क्कलि), GT मौहरि, RS place this stanza after २१८, D omits it.

२१८। B विधि विधि, U विध विध. T विढ विढि, R चापटै, RS place this stanza after २१९. and D before २२२.

झाड़न्तौ झटकाँह
घट बटकाँ करतौ घणाँ।
मथुरौ भारथि मल्हपिओ
काबौ विचि कटकाँह ॥ २१९ ॥

विहतौ रिणि वरिआम
सामि तणै कलि सोहिओ।
खग झाटाँ देतौ खित्रौ
तूँअर जीवौ नाम ॥ २२० ॥

नाई समरि निडार
नागे खागे निहसिओ।
सार तणै भरि सोहिओ
जीवौ हौ जिणिवार ॥ २२१ ॥

झिलताँ खग झाटाँह
देताँ गा पैलाँ दलाँ।
भगवानौ नै भूरिओ
थोरी गजथाटाँह ॥ २२२ ॥

२१९। T झाटंतौ, U झाड़कांह, G घड़, S वटके, U वटकौ, FJ घणुं, P घणौ B कंबौ, S कमौ, G कौथौ (काबौ), D ई (विचि), P places this stanza after २२०.

२२०। RS वणियौ खल (R बल) दल विहंडियौ (R °डियां) (for सामि... etc.), U झाड़ां, F खलां (खित्रौ), T खड़े (ditto). D omits this stanza

२२१। BFGP(T)U नावौ, (F)P निराड़ि, RS चेक हजारां सारखौ (सार... etc.). T जुध (हौ) तिण?, D omits this stanza and substitutes २१८ in its place.

२२२। J सिर (खग), T गज (ditto), JP झटकांह, J देतौ, BJU गौ, T खग झाटां देता खड़े (देताँ... etc.)

मुँह आगै वरिआम
　　राजा रैणाइर तणै ।
गुणिऔ गज भाराँ गयौ
　　देतौ दलाँ दमाम ॥ २२३ ॥

इतरा भड़ औनाड़
　　पड़िआ राजा पाखतौ ।
राजा ऊभौ रतनसी
　　पाखै तराँ पहाड़ ॥ २२४ ॥

॥ छन्द मोतीदाम ॥

खगाँ चढि धार ऊभै बि बि खण्ड
पड़ै धर हिन्दु मलेछ प्रचण्ड ।
रलत्तलि नीर जिहीँ रुहिराल
खलाहलि जाणि कि भाद्रव खाल ॥ २२५ ॥

उजेणि अकाल भाड़ाल अछेह
मँडै घन जाणि कि बारह मेह ।
उभै पतिसाहि अणी करि अेक
आया सिरि रत्तन सूर अनेक ॥ २२६ ॥

२२३ । RS आगल, BDGU तणो, D गजथटां .
२२४ । P दूतरौ, B उभाड़, D खवनाड़, P पड़ियौ, DRS रावत (राजा १), F ऊभा, P तरे .
२२५ । BU खगे, F जोध (धार). T बेय, R बे, D खंड (बि बि), J खाल (नीर), P जिहां. RS वहै (जिहीँ), U ऊद्द (ditto), F खललल, U खलकै, BDGJPRST खलहल .
२२६ । F भुलाल, D मच धण (मँडै...), T करि (घन), U उभां, T बरबर (आणी करि), D सूर रतन .

रँजै रतनागिर देखि रवद्द
निसाण हडै सहि वाजिच नद्द।
अडै सिर वोम कमन्धज ईम
भमाड़ण रौद्र गजाँ जिम भीम ॥ २२७ ॥

धुबै दल राजिंद्र वाजिंद्र धोम
गजै गुण बाण अनै रिण गोम।
उडै घण बाण खतङ्ग अँगार
पड़ै झड़ि नाखिच जाणि अपार ॥ २२८ ॥

राजा करि हाक खिची भ्रम राहि
मथाउत खैंग धरै रिण माहि।
हिलोलै फौज चढावे हीक
झिंडा गज वाजि ऊभै भड़ झीक ॥ २२९ ॥

जुटा रतनागिर औरँग जाम
वडा जमरूप बिन्हे वरियाम।
धमद्धम सेल वहै खगधार
पड़ै झसड़क्क पटाँ अणपार ॥ २३० ॥

२२७। D राजा (रँजै), S रचै, U वजै, T थिर (सहि), FS वाजंच, D ग्रहमंड (कमन्धज), JP भमावण, T जोध (रौद्र), DS थिर (जिम), FJRS insert in the middle of the present stanza the couple of verses following :—

ऊवै मन आणंद पौरस हाम
जमौ अग देखि खंडौवन जाम।

२२८। R धुवं. T धकै जिण देत चषिमर धार (उडै...), BFPR पतंग (ख°).

२२९। D हलोला (हिलोलै), S हिलोलिय, T हिलावी. F चढे मनि हीक. वाग (वाजि), BG ऊभा, PR ऊवा, D वाज मरोड़ै झौक.

२३०। FU जिम. T भड़ (जम°), F दुख (°रूप), T धराधम. BDJS धमाधम. DRS(T) धमड़क. BTU जसड़. DS पटे, BT पढांच अपार, G अणवार.

अवज्झाड़ चिज्झाड़ भड्ड असन्ध
कटै कर कोपर कालिज कन्ध ।
भड़ाँ धड़ भञ्जि ऊबै बि बि भग्ग
खड़क्खड़ ढल्ल झड़ज्झड़ खग्ग ॥ २३१ ॥

कड़क्काड़ वाजि धड़ाँ किरमाल
बड़ब्बड़ भाजि पड़न्त बँगाल ।
दड़द्दड़ मुण्ड रड़व्वड़ दीस
अड़व्वड़ खेत चड़चड़ ईस ॥ २३२ ॥

अँचाँ खग झाट निराट अलग्ग
पड़ै बि बि जङ्घ पड़ै झड़ि पग्ग ।
पड़ै रिणि उच्छलि अेम प्रवङ्ग
कुडाँ चढि जाणि विनाणि कुरङ्ग ॥ २३३ ॥

खांञ्चै रिण मझि गड़थल खान
जिहौं नट खेल कुलट्ट जुआन ।
रुद्राँ रिणि भूकि करन्त रतन्न
कपीदल जाणि कि कुम्भकरन्न ॥ २३४ ॥

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२३१ । BDU भड़े. FGP भड़ां, RS लाग (भड्ड), T वाजि (ditto), DFGU चणसंध, B जि चसंध, DRS कालज कोपर, P धड़ि, BDFJPRSTU भांज, G भाग (भञ्जि), FR बे (बि बि), J घट (ditto), T द्रोद. BDFGRSTU भाग, खाग, All MSS. ढाल, P झगझग (झड़°).

२३२ । J पड़ंति, T पड़े, (G)JT दड़वड़. F(G) चड़वड़.

२३३ । BDFJPRS पौड़ी (पड़ै १), U पिंडी (ditto), J विच (बि बि), DF सुध (जङ्घ), D झड़े पड़, T धर (झड़ि). FT उथलि. G दम (अेम), D पतंग, कोड़ी.

२३४ । (D)T मझि, RS माहि, B गड़थल. R गुड़थड़. T मड़ोथल. D उथेलाचौ (*sic* मड़°), P भट (खेल). T उलट (कु°), U कुरंग, all MSS. रौद्रां, D रौद्रायण (रुद्राँ रिण).

ऊडै रिणि हक्क किलक्क हमस्स
उडै रत छौलि दिसेह अरस्स।
अखै धिन धिन्न रतन्न अरक्क
चढावै मेक घड़ा खग चक्क ॥ २३५ ॥

ग्रहे खग नागँद कोप गिरन्द
मथै सुर असुर जाणि समन्द।
मथाउत कब्जि रतन्न सुगत्ति
प्रिथी कजि आफलिआ असपत्ति ॥ २३६

किऔ मुख चोल धसै रिणि काल
रलै पाइ अन्त्र गलै वरमाल।
वरे पतिसाह घड़ा वरवीर
महागज वाजि पछाड़ै मीर ॥ २३७ ॥

तड़प्फर टक्क ऊडै गज वाज
तड़प्फड़ मच्छ जिहीँ सिरताज।

२३५। BFG(U) ऊड़ै, BFGJPRSTU हाक, R दिसाह. S दसेस. U दिसा जु, P दिरस, F कजाय (दिसेह). TU धनि धनि, PU चढावौ. BGS चढाविय, D चढौ रिण. FJ खड़ा (घड़ा), P घण (ditto). B खल (खग), J खड़ (ditto), T चल (ditto). B remoulds the last three verses as follows —

चाखै धन धन रतन चरस्स।
चढाविय म्लेछ घड़ा खल चक्क
उडौ रज मांहि न दीठ अरक्क ॥.

२३६। DS जूध (जाणि), All MSS. काजि.

२३७। G पास (पाइ), T(U) विढै (वरे), BT वड़ा (घड़ा), S पछाड़िय. D मरोड़ै (पछाड़ै), F वीर (मीर), T धेधीगर पाछाड़ै रिणधीर.

मरद्द जरद्द पड़ै अनमन्ध
कहक्काह वीर ह नाचि कमन्ध ॥ २३८ ॥

हड़ाहड़ रिक्खि हुअै हर हार
जयज्जय जोगणि किद्ध जिआर।
महारिणि पौढै सूर मसत्त
दिगम्बर जाणि अखाड़ै दत्त ॥ २३९ ॥

पलच्चर साकणि डाकणि प्रेत
खुधावँत भक्ख लिअै रिणखेत।
वणै तिण सै सर सेल्ह कवीस
सोहै किर वंस गिरव्वर सीस ॥ २४० ॥

असी खग घाउ लगा जब अङ्ग
जोधा हर ताम पड़ै रिणजङ्ग ॥ २४१ ॥

२३८। BFJP वड़वड़. D ऊआ, G माक, (R)S जेही. GP अनवंध, T विनमंध, RS नाच ह वीर. BDU कवंध.

२३९। D हरवड़. U ऊई, D ऊवो. BJPRST कौध, F कौय, G(J) RS जैकार, DT जुहार, RS पौढिय, DRS substitute for the last two verses the first two of २४०.

२४०। RTU खुधा॰. J लियौ, T ककै खगधारां वंस कचौस (वणै...), G जिम (किर). RST जांणि (वंस), DRS substitute for the last two lines the last two of २३९. and after them insert the following: –

रमज्झम झांझर घूघर रोल
झलै वर सूर वरै रम (DR रंभ) झोल।

The same spurious lines are also to be found in B. with the variant :—

घमघम घूघर झांझर रोल.

but inserted in the middle of stanza २३९.

२४१। G जव घाव लगा खग. S तब (जब). GJP जुड़ि (रिण).

॥ दूहौ ॥

रतन पड़ै रिणि नौवड़े
　　औरँग खड़ै अरक्खि ।
सूर खड़ै चढि रत्थ सझि
　　नौबति तूरि निहक्खि ॥ २४२ ॥

॥ कवित्त ॥

पड़ै वाज गजराज
　　राउ राउत्त नरेसुर ।
पड़ै खान उमराउ
　　मुगल भूरा मीरम्बर ।
पड़ै सझ्झ धड़ गजाँ
　　इसा दीसै उग्गिहारै ।
ऊतारी रिणि आणि
　　जाणि बालद विणजारै ।
गढपती पड़ै छत्रपति गरा
　　चन्द जस्स नामौ चड़ै ।
लाज रौ कोट उज्जेणि लड़ि
　　पिड़ि रतन्न राजा पड़ै ॥ २४३ ॥

२४२। P नौमड़ै, DT चढि रथ, RS चडे खड़, I चढे रथ सभा खड़ै, J चढ चढि सथ समक (*sic*), F अग (मझि). DFRS खड़ें (तूरि). T घुरै (ditto).

२४३। JT गजवाज, D राजा राजवाज, R राजा रतनेसुर (राउत्त...), B(D) उंबराव. B(IT) सुंडि धर गजां, JRSU संझ धड़ गंज, GP सांझ धड़ गजां, D सत धड़ गज, F जंग (गजां). I(S) दूसै, D दसौ, T दौठा निहियारै, J(P) अणुहारै, D °हारं, DIR ऊतारौ, BFGJPTU ऊतारे, all (?) MSS चढै, T ग्रहै (पड़ै). FJPT गिरां, IJT कोटि, T गढ (लड़ि).

॥ वचनिका ॥

तिणि वेला राजा रैणसाहि रा तखल चुणि विणि लिया १। सराँ छड़ाँ सूँ दाग दिया २। नर देह जलाई ३। अमर देह पाई ४। ब्रह्मा विसन महेस इन्द्र सुर साथि आया ५। इन्द्राणी धमल मङ्गल पौहप वरिखा करि वधाया ६। विवाणे पाउ धारौ ७। वैकुण्ठ पाधारौ ८। तिणि वेला राजा रतन वैकुण्ठनाथ महाराज सूँ अरज करि कहिऔ ९। महाराज आज री वेढ रा धणी राठौड़ १०। राठौड़ाँ माहे छंद्रज ११। मुदै मो नूँ कहिऔइज चाहीजे १२। मो साथै वडा वडा गढपति छत्रपति कामि आया १३। हाडा मुकुन्दसिङ्घ सारीखा १४। गौड़ अरजन सारीखा १५। सीसोदिआ सुजाणसिङ्घ सारीखा १६। झाला दलथम्भ सारीखा १७। और ही छत्रीस वंस हिन्दू सरजीत कीजै १८। वैकुण्ठ वास दीजै

२४४। १ T इणि भांति, DG वार (वेला), J रतन°. [चुणि], I चुण चुण, T भेला किया (लिया) ३ B सर, FJ दाघ, ५ B ब्रह्मा इंद्र महेस सुर साथे आया, J [साथि], T omitted, ६ BI मंगल गाया देवताअे (I °ता) पौहप (B पु°) वरखाया, T इंद्र सुरासुर त्रियां मंगल धवल गाया देवताअे पौहप वरखाया वधाया, R सूं (करि), ७ G विराजो (पाउ धारौ), J धारै, ८ J पाधारै, IU omitted, ९ JP ते (तिणि), D वार (वेला), (B)IT रैणसाह, S महाराजा वैकुंठनाथ, JU [महाराज], DS कर जोड़ (after सूं), D करी [कहिऔ], १० JP जु, FU ज (before महाराज), BIT [महाराज], U आजुकी, GJ की (री), ११ R [माहे], RS मुदै (after माहे), IU छंद, १२ U मौ नूं राजा मुदै कियौ थो तौ [मुदै] (before मो नूँ), BI नें (नूं), T ना, GFJ जोईजे (चाहीजे), १३ (F)JP म्हां (मो), S भेला (साथै), FJRS छत्रधारी, RS राजा (before कामि), F आय के, १४ F मुकन°, T मुकनदास. १५ BIT इंद्रसाल (अर°), G अरिसाल, P अरजनमाल, J omitted. १६–१७ omitted by I. १७ B °थंभण, GU omitted, १८ DGRS अवर, DG खंड विहंड होय

१९ । इणि जाइगा बारह दिनाँ रौ मुकाम कीजै २० । ज्यूँ इतरा माहै अगनि सिनान करि सती हो आवै २१ । महाराज मानी २२ । हाँजी दुलह क्यूँ चालै विगर जानी २३ । वैकुण्ठनाथ विसक्रमा कूँ ऊकम किञ्चा २४ । वैकुण्ठ री रौस मातलोक माहै सोव्रनमै महिला-इत पैदास करौ २५ । सहर रौ नाम रतनपुर धरौ २६ । इतरा माहै वात करताँ वार लागै २७ । वैकुण्ठ री रौस गैब री इच्छा सरूप गढ कोट बाजार सतखणा सोव्रनमै आवास गौख जौख चित्राम चित्रसाला रचाई २८ । दीठाँ हौज वणि आवै २९ । हो हो भाई भाई ३० । तिण सहर री पाखती सलिता सरोवर कमोद

(D होय नै) पड़िया कै त्यां नूं (D सु) सर° (after हिन्दू), RS रिणखेत खंड विहंड ह्वय पड़िया ज्यां नूं सर° (*ibid.*), DFJRS सरजीवत, S घर मौहला लीजै (after कीजै), १९ omitted by R, १९–२० omitted by F, २० RS [इणि जा°], U दिन [रौ], DGRS करावै (कीजै), २१ FJPRS [ज्यूँ] FJPU इतरै, U मैं, F नै (after करि), FR सतियां, RS पण (हो), I सतियां ध्रगन सिनान कर थावै, २२ BIT था वात श्रौ (before महा°), हो (before मानी), F वात (*ibid.*). RS वैकुंठनाथ धरज वात (*ibid.*), २३ F विणि (विगर), R विनां क्यूं चालै जांनौ. २४ DRS नूं (कूँ). T नां, G नैं, DP कियौ, २५ U सरीखौ (रौ रौस), FI रूप, R वेस रा, BT [सोव्र°], R गढकोट (सोव्र°). FT महल, BIP पैदा, BI वैकुंठ [माहै I] मातलोक रौ रौस (रूस I) [महिलाइत B] पैदा करौ, २६ T कौ (रौ), २७ T इण भांत सूं (इतरा...), SU कहतां, J कह्यां, २८ FI रस, T माहै इसा (रौ रौस), DGP रा (रौ १), D कोट जहौ (before इच्छा), G सा कोट जिहौं (*ibid*). RS सौ कोट जेहौ गैब रा (*ibid.*). FJT [रौ इच्छा], R मनछा (इच्छा), F(J)P(U) सरूपौ, R रूप, T रूपौ, DS [सोव्रनमै], T मैल सोवना, SU [जौख], G जौखां, S देवसभा (before रचाई), R देवसभा वणाइ (after रचाई), २९ I ई (हौज). S हौ, T थाई, FJU omitted. ३० I न जावै कहौ, RS हो भाई, FJU omitted, T places first ३० and then २९, ३१ BFIP तिये (तिण), T पासि (पाखती), F वहै

जल् कमल् सञ्जुगत विराजमान दीसै छै ३१। हंस मोती चुगि चुगि क्रीड़ा करै छै ३२। वडा वडा आराम वाग उत्तम द्रुम लता मेवा परिमल् नाना प्रकार रङ्ग सुरङ्ग गुल गुलाव विराजमान दीसै छै ३३। अनेक खग विहङ्गम कौला करै छै ३४। इणि भाँति सूँ राजा रतन नूँ वकुसठनाथ समीप बेसाणि दीवाण किआ ३५। अवर छी छत्तीस वंस हिन्दू सरजीत करि मह्येला लिआ ३६। किणि भाँति सूँ ३७। छत्तीस वाजित्र वाजै छै ३८। गजराज गाजै छै ३९। लाख लाख रा लाखीक घुरस खाइ खाइ झपटाँ लै छै ४०। ब्रह्मा विसन महेस इन्द्र सुर साथै विराजमान ऊआ छै ४१। आप विसन चत्रभुजरूप धारि ४२। वागा वणाउ करि ४३। सङ्ख चक्र गदा पदम धारि ४४। वैजयन्ती माल् मोर मुगट कुण्डल् विसाल् मदनमोहन कमल्लोचन स्यामसुन्दर ठाकुर विराजमान ऊआ छै ४५। मणिमाणिकजड़ित

छै (सरोवर), RT जल कमोद, T विचत्र बक (कमलसं), BI(T) विराजै छै, R ऊवा (दीसै). ३२ BIS चुण चुण, DRT केल, J कौला S लिश्रै (क्रीडा करै), G omitted. R places first ३३ and then ३२. ३३ F फल (द्रुम), F(P) वेलि (after लता), R तिण सहर पाखती (before नाना), S संजुगत (*ibid.*), RS(T) नवनव (नाना). BI का (after प्रकार), R वाग वाड़ी (*ibid.*), T का फल विराजमान ऊवा दीसै छै (before गुल), रा फल (after गुल), R ऊवा (दीसै), ३४ B क्रीड़ा, (R)S केला, DFJTU omitted, GRS place ३४ before ३२. ३५ BI नै (नूँ), DRSU महाराज (RS) वैकुंठनाथ राजा रतन (D रैणसाह) नूं, F बैठांण नै, U बैस, T दिया छै. (किआ). ३६ T और, U चवी (हिन्दू), RS सरजीवत, RT किया (करि), RS घर (after करि), IS मोहला, U मऊला. B मोहोला, D मार्हे, ३७ B(I) इणि, R किण हेक, U विराजे छै (after सूँ). ३८ S वाजंच, JT वाजा, U omitted, ३९ RU omitted, ४० BI मुह आगै (before घुरस), T मह्ंडा आगै कसतूरियां भाभ (*ibid.*). B घुरसां, P घुरसा, D धुरस, G घुरसां. RST [घुरस खाइ खाइ]. DS लियै (लै), T रह्या (*ditto*), FJU omitted. ४१ I आया (वि° ऊ° जै), DF(J)P दीसै छै (ऊ° छै), U omitted, ४२ U विश्वनाथ, F करि (धारि). ४३ P वैकुंठ (before वागा), U [करि], ४४ U [पद° धा°], BI [धारि]. ४५ F पीतंबर (after मुगट), T आप

छत्रपाट सिङ्घासण विराजमान होसे छै ४६। भलळाट करि जगाजोति जागी छै ४७। चन्द सूरिज वेहू खवासी करै छै ४८। नव लाख नाखित्र माल चिराख झालि खड़ा रहिआ छै ४९। बारह घणा मुँहडा आगै छिड़काउ करै छै ५०। तीन प्रकार री पवन वाजै छै ५१। सीत मन्द सुगन्ध अनेक परिमल झोला खाइ लहिर लै छै ५२। मुँहडा आगै आखाड़ै रम्भा पातर नट नाटिक सङ्गीत धुनि करि करि दिखावै छै ५३। ज्याँ रा मलूक हाथ पाउ कड़ि धड़ ५४। सोलह सिङ्गार किआ ५५। रङ्ग प्रेम का झाड़ ५६। तेजपुञ्ज ५७। रूप के गञ्ज ५८। काम की कली ५९। चख नख चीज ६०। सुख की सिलाउ ६१। बिरह की बीज ६२। ऊसी उरवसी जैसी अपछरा मुँहडा आगै

(after ठाकुर), S [वि° छ° छै], DT होसे छै (छ° छै), ४६ G होर (before मणि), DRS होर (before जड़ित), BI करि (after पाठ), RS छत्रा (होसे), G छई रह्या (*ditto*), ४७ R भरराट, B जागती (जगा), DIU omitted, ४८ R चांद, BT सूर, (S)T बिन्है, R दोनु, BP वेक, D omitted. GRS चौसरा चमर ढुलै छै (after करै छै), ४९ B(PT) चिराक. R चराकां, T नै (after झालि), B धरै छै (ख° र° छै), D पड़ा छै (ditto), FJ omitted, ५० G बारे, BG मेह (घण), T मेघ, DGIU [मु° आ°], B आगलि, G करि रह्या (करै), FJ omitted, ५१ S को, DJ रा, T का, DGU [वाजै छै], ५२ I सीतल, P सुरभौ (सुगन्ध), F नै सौरंभ (ditto), DG [अ° परि°], GJU संजुगत (after परिमल), P खाइ खाइ, R रे रहो (खाइ लहिर लै), S लैहरां, (D)JS लियै (लै), G लोजै. T नवनवा प्रकार का पवन वाजा नै रह्या छै (परिमल...छै). ५३ FT [मु° आ°], DJP [रम्भा], R पाच रंभा, F प्रात, S पात. P [पातर], D नाचै छै (after पातर), BDIRSTU [नट], DT [करि २]. ५४ RS किण भांत री (before ज्याँ), I पग. BIT place मलूक after पाउ, JP धड़ि, ५५ T करि (किआ), BFIJP [किआ], ५६ I का (after रङ्ग), GRS रूप (before प्रे°), FGRST को (का), FGT झाड़ो, RS वड़, T धरि (after झाड़), DU omitted, ५७ FP का (after तेजपुञ्ज), I को, ५८ DGJRST का (के), I रंग (गञ्ज), U omitted, ५९ DTU omitted, G transposed between ६१ and ६२, ६० S नखां, IU चीज, ६१ BI सेभा, D omitted, ६२

हाउभाउ कटाछि थेई थेई ततकार निरत करै छै ६३। छ राग छत्तीस रागणी सपत सुर भाँति भाँति करि दिखावै छै ६४। रीँझि रीँझि राजी ऊभै छै ग्यान के गुर ६५। तिणि वेला इसड़ी वेढ री डाकणि वात घोड़ाँ चढि दिसोदिसि चाली ६६। उजेणि राजा रतन कामि आया साहि छलि दिली ६७। इसड़ी आवाज महासतिआँ रे काने आई ६८। महाराजा रैणसाहि रा अन्तेउर हरि हरि करि ऊठी बलण सगतीरूप बाई ६९। कुँआ कुँण ७०। कछवाही रजाउति पतिव्रता अतिरूपदे पुरुसोतमसिङ्घ दुरजणसिङ्घौत री सारधू ७१। देवड़ी रैणसुखदे चाँदा प्रिथीराजौत री सारधू ७२। कछवाही राजाउति गुणरूपदे मौहकमसिङ्घ प्रेमसिङ्घौत री सारधू ७३। कछवाही सेखाउति सुखरूपदे पुरुसोतमसिङ्घ तोडरमलौत री

D omitted, ६३ T जसो (अैसो), अैसो (जसो), JSU [जैसो], I इंद्र को (after जैसो), FP मुंहडै, DGIT [मुँहडा], T [आगै], हावभाव, BI(T) मुह आगै (B आगलि) करै छै (after कटाछि), BI ततकारो (तत°), J ततकारि ततकारि नित (before निरत), R omitted, ६४ T भांति राग रो धुनि करि दिखावै छै (रागणी ..), I करै छै (after रागणी), G रींझि रींझि खुसवखत हुवै छै [छ...रागणी), IU स्वर, GT त्रिण ग्रांम (after सुर). BI सूं आलाप चारी (भांति भांति), I करै (क° दि°), D वतावै (दिखावै), ६५ BT करि (के), ६६ I इण (तिणि), RS अैसी (इसड़ी), T इहड़ीएक (after री), GI वात डाकण, BFIJT घोड़े, U चढि चढि, P दिसादिसि (D)G दिसदिसां, FRS दस दिसा, U दस दिस, I दिस दिस कूं, B दिसि विदिसि कूं, T दस विदस नां, ६७ FGR खत (after उजेणि), G साह छल (after रतन). [दिली], F छलि (after दिली), R रा (*ibid.*). ६८ F(U) इसी, T अेहड़ीअेक, BI आ वात (आवाज), G सेहर रतलांम मांहे (after आवाज), BGIT सांभली (रे), BP कांनि, IR कांन. ६९ JRS राजा. DGJTU रयण, D रौ, I [रा]. JU उठिया, GF(S)U सकति. F [रूप], T omitted, ७० T omitted, ७१ T [राजाउति], R रूपदे पतिव्रता FJPTU [अतिरूपदे], (R)S मौहकम (पुरुसोतम), BU दुरजोधण°, P दुर्योधन°, T तोडरमलौत (दुरजण°), U सारवधू. ७२ BDGIJ RSTU रयण°, F देवीदास (चांदा), P चादरै, T वेदे (*sic*), ७३

सारध १४। इणि भाँति सूँ च्यारि राणी त्रिह्नि खवासि गङ्गाजल सिनान करि ७५। हीर चीर चामीर परिमल पहिरि ७६। पान कपूर खाइ ७७। दान पुण करण लागी ७८। तिणि वेला अवर ही राजलोक देखि देखि कहै छै ७९। थे तौ आबू आँबेर ऊजला करि वैकुण्ठ महाराज पासि चाली ८०। हो बाई वडभागी ८१। इतरा माहे वात करताँ वार लागै ८२। लहरि दरिआउ हिलोहल महासरवर री पालि अगरचन्दण रा घर वणाया ८३। इतरा माहे आकास सूँ सोव्रनमै विमाण ही आया ८४॥ २४४॥

॥ छन्द त्रोटक ॥

तिणि वार त्रिआ रतनेस तणी
विधि साहस सोल सिँगार वणी।
पग हाथ मलकज पङ्कजयं
गुणि छत्तिअ गात विन्हे गजयं॥ २४५॥

D सुख° (गुण°), ७४ D गुण° (सुख°), FJPRTU [सुखरूपदे], D मौहकम° (पुरुसोतम°), R पेमसिंघ° (ditto), T दुरजणसिंघौत (तोडर°). ७५ DGR तौन, ७६ G चामीकर, P चंमार, F चमर, S [चामौर]. BT पटकूल पहिरि (चामौर). GJ(S) सोलह सिंगार करि (after चामौर), BT सुधा सुवास लगाया (T किया) (पहिरि), ७७ B खाया. T चबाया, F omitted. ७८ SU करवा, F omitted, ७९ JPT(U)औार, T हे हे हो बाई वडभाग (रे° रे° क° कै), ८० BF आंबेर आबू, DU उजलौ. T चलौ कौ (after करि). F नाथ (after वै°), ८१ S हे. T omitted, ८२ P इतरै. DU मैं, F कहतां, DU लागौ. RT omitted, ८३ S रौ पाल हिलोहल (after दरि°). B हिलोल, T महासरवर रै हिलोल, G दूसरौ मानसरवर तिण (महा-सरवर), JP सरोवर, TU [रौ पालि], U आया (वणाया), ८४ PT इतरै, B मैं, S वेवांण, पर (ही), D (ही).

२४५। B सोह सवे शृंगार. T सोहे सिंगार सवेस, जिके कजकं. (D)P छत्तीस (छत्तिअ), J छत्ती, T गाति बत्तीस, गजकं.

कटि सिङ्घ नितम्ब जँघा कदली
चित नित्त प्रवित्त मराल् चली ।
तन रम्भह खम्भ कनङ्क तिसौ
ओपै सिरि नागिँद वेणि इसौ ॥ २४६ ॥

वनिता मुख पूँनिम चन्द वणौ
भ्रिंग भ्रँह चखाँ भ्रिग रूप भणौ ।
कण्ठ कोकिल् दन्त अनार कल्ौ
अग्र नक्क अलक्क कल्ा उजल्ौ ॥ २४७ ॥

आभूसण अङ्ग सुचङ्ग इसा
जिगमग्गै नग्ग निखत्त जिसा ।
सिख नक्ख लगै सिणगार सझौ
लज लोक तजे विधि सत्ति लजौ ॥ २४८ ॥

कुल्वन्ति पतीवरता किहड़ी
उधरै पख च्यारि जिसा इहड़ी ।
घुरिआ घण वाजित्र घाउ घणाँ
तिणि वार त्रिआँ वधि रूप तणाँ ॥ २४९ ॥

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२४६ । F कड़ि, DT कलौ (कदलौ), BGJPU म्रणाल (मराल्), DFRS मुणाल, T मुरालि, (P)U रंभन, F खंभह रंभ, U लगी (ओपै), B वेणि नागेंड्र, T वेणौ सेसनाग

२४७ । U थोति (चन्द), DT चखे, FJ चखो, T कोद्लि, B अलक्ख कलौ (अनार कल्ौ), R अंगनग, P अपनक, F असनक, J अग्रपधक (*sic*), R कनक (अलक), JR कलौ, D जिसौ (कल्ा) .

२४८ । B(FJ)P(U) नङ्ग (अङ्ग), D नग (ditto). (F)JU इसो, DGPU जगमग, FT झिगमग, S जगमगिय, F सुनग, P कि नग्म, T नमां, DS नख (नग्ग), D रतन (निख'), FJU जिसौ, D सभे, U मचौ (सझौ), F(J) श्रेणि (सत्ति), D वजे (लजो), U लजौ (ditto).

२४९ । T कुलवंतीच पोत करै, BJRU केहड़ो, DGS किसड़ौ, D जिसौ, BFPR श्रेहड़ौ, DGS इसड़ो, GTU घणं, D घणां, D चढे चिया (त्रि॰ व॰), GRS चढि (वधि), GTU तणं, D तणां .

चिति भाम सुराम सम्भारि चली
भ्रम मोह सँसार विचार भुली।
मिलिवा प्रिअ जीअ समे मरणां
करणा सहि लोक लगा करणां ॥ २५० ॥

सुर सत्थ भणै कथ देखि सती
जसु मौँड न को नर सूर जती ॥ २५१ ॥

॥ दूहा ॥

सुर नर मिलिआ जात सहि
पेखै गात प्रवीत।
तिणि वेला धिन धिन त्रिआ
ईखि कहै आदीत ॥ २५२ ॥

सती उमङ्गै खग दिसा
मोह तजे म्रितलोक।
टगटग्गी लागी तई
लागा जोवण लोक ॥ २५३ ॥

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२५० । B नांम (भाम), J रांमह रांम, BGPU सराम, F मोहि विचार, R तचार संसार, S पिउ तौय, T रस (सहि), D लोग, R लगै, T omits the first two lines

२५१ । T मथ (सत्थ), B हथ, U रथ, R नर, F नर सिध (सत्थ), T मिलै (भणै), F क्रित (कथ), S जग (जस)

२५२ । J मिलौ, T साथ (जात), U जात मिलिया, T गोच (गात), BU पवित्त, J धनि धनि, BDGPRST धन धन, D सति (त्रिआ), D दखे, B आदित

२५३ । RS उमंगौ, तरै (तई)

अजुआलया पख आप रा
नारि तजे ग्रिह नेह।
चढि चञ्चल् सरवर चली
मङ्गलि जालया देह ॥ २५४ ॥

॥ वचनिका ॥

इणि भाँति सूँ च्यारि राणी त्रिणिह खवासि द्रव्य नालेर उक्कालि बलया चाली १। चञ्चलाँ चढि महासरवर री पालि आइ ऊभी रही २। किसड़ी हेक दीसै ३। जिसड़ी किरतिआँ री झूँबकौ ४। कै मोतिआँ री लड़ि ५। पवङ्गाँ सूँ ऊतरि महाप्रवीत ठौड़ि ईसर गौरिज्या पूजी ६। कर जोडि कहण लागी ७। जुगि जुगि औ हीज धणी देज्यौ ८। न माँगाँ वात दूजी ९। पछै जमी आकास पवन पाणी चन्द सूरिज नूँ परणाम करि आरोगी दोली परिक्रमा दीन्ही १०। पछै आप रै पूत परिवार नै केहली सीखमति आसीस दीन्ही ११ ॥ २५५ ॥

२५४। DGS जंगल (सरवर), T दाभण मंगलि.

२५५। १ DPR तौन. RS नारेल, G उक्कालणी, FJT करि (after उक्कालि), P बलणि. B बाली (बा चा°), २ T चंचलि. FU चंचल, G चंचलचित, RT चाली (after चढि), T [आइ], FJPU [रही]. ३ T किहड़ीक. (D)GRSU कैसी, GJPU [हेक], D विराजमांन (after हेक), DJRSU है (after दीसै), ४ B जिसड़ो. T जिहड़ी. S जैसी, R जांणे, DGU [जिसड़ी], BP छतकां. ५ RS कना (कै). BDT [कै], ६ D बैस (after ठौड़ि). R गणगोर (गौरिज्या), U पूज कर, ७ U हाथ (कर), BRS जोड़ि जोड़ि. D जोड़ तोड़ यूँ.

॥ दूहा ॥

म्रितमिन्दरि पैठी मल्हपि
बैठी अन्दर जाइ ।
हरि हरि हरि तिणि वार ऊइ
लै सुरमुक्ख लगाइ ॥ २५६ ॥

हेहेकार पुकार ऊइ
राम राम भणि राम ।
घणूँ कहर वीती घड़ी
जहर लहर विधि जाम ॥ २५७ ॥

॥ गाहा चौसर ॥

कँत म्रित वात सुणे कुलवन्ती
करि हरि हरि जमहरि कुलवन्ती ।
कुन्दन तन होमे कुलवन्ती
कीधा चँद नामा कुलवन्ती ॥ २५८ ॥

RS धरज (after जोड़ि), G places ७ after ६, ८ B महाराज (before जुगि), T माहारी मांनौ (*ibid.*), G मांग्यौ हो तौ जुगोजुग, DR भरतार (धणी), ६ D वर (वात), R [वात], DR वीजौ (दूजो), १० DG धरतौ (जमौ), BJ [नूँ], DF नैं (नूँ), P परिदखिणा, U प्रदखिणा, BT दोधी, ११ D ता (before पछे), F आपणा [रै], J आपणै [रै], RSTU रा, BGS नूं (नै), T सूं (नै). DU [केहलौ], DT [°मति], GF रै (after °मति), DJP [आसीस], BT दोधौ

२५६। U अंदरि, J मिंदरि (अन्दर) D जिण (तिणि), U त्रिण, RS वेलां (वार), D(F)GU होय, S हुवै, JR कंठ (°मुक्ख).

२५७। DFGRS हाहाकार, GRS संसार (पुकार), DGS(U) होय, R भज (भणि), घणौ, T हरि हरि करतौ ऊई (घणूँ...). D सो (विधि).

२५८। R कढौ (जमहरि), B जौंहर जौंहर (हरि हरि जम), R मन तज नेह मोह (कुन्दल...होमे).

॥ गाहा दूमेल ॥

इम अँग होमि विमाणि आई
आगै सुरत्रिअ साम्ही आइ।
करि बहु कोड पुहप विरखा करि
सामि मिलण चाली सभि सुन्दरि ॥ २५६ ॥

॥ वचनिका ॥

तिणि वेला गैब री आवाज आकासवाणी कहिऔ १। महाराज रैणसाहि वधाई वधाई २। अगनि सिनान करि सती ही आई ३। ब्रहमा विसन महेस इन्द्र सुर साथै सुरत्रिआँ नूँ कहिऔ ४। महासतिआँ साम्ही जावौ ५॥ २६० ॥

॥ दूहा ॥

सावित्री उमया स्त्रिआ
आगै साम्ही आइ।
सुन्दरि मिन्दरि सोव्रनै
अन्दर लई वधाइ ॥ २६१ ॥

२५९। DS आगा. B(F)PT सुरत्री, R आय वधाई (साम्हौ चाई), BP कोडि. BDFGRTU पोहप, D सभ चाली.

२६०। १ T इण भांति सूं, G अई (after आवाज), कहौ. २ F ज (before महा°), FTU महाराजा, BGRSU रयण° P °साहिब, ३ FR सतियां, D(RS) पिण (ही), ४ T सुरां [साथै], BDR नैं (नूँ), ५ R के (before महा°), S नूं (after महा°), BU सांम्हां, T आयौ, DGR धमलमंगल पोहपविरखा करि (मोतियां, only in R) वधावौ (after जावौ).

२६१। DS आगा, BDGJRT मावनै, T अंदरि, J इंदिर, B इंदै, U इंद्रै. F लीध, J लेत.

ऊआ धमलमङ्गल् हरिख
वधिआ नेह नवल्ल ।
सूर रतन सतिआँ सरस
मिलिआ जाइ महल्ल ॥ २६२ ॥

औसर नरपुर उद्धरे
वैकुँठ कीधा वास ।
राजा रैणाइर तणौ
जुगि अविचल् जसवास ॥ २६३ ॥

पख वैसाखह तिथि नवमि
पनरोतरै वरस्सि ।
वारि सुकर लड़िआ विहद
हिन्दू तुरक बहस्सि ॥ २६४ ॥

जोड़ि भणौ खिड़िऔ जगौ
रासौ रतन रसाल् ।
सूरा पूरा साँभलौ
भड़ मोटा भूपाल् ॥ २६५ ॥

॥ वारता ॥

दिली रा वाका १ । उजेणि रा माका २ । च्यारि जुग रहिसी ३ । कवि वात कहिसी ४ ॥ २६६ ॥

२६२ । S ऊवै, U मंगलधवल, FG चियां (सतिआँ), RS सहत (सरस), T मिलियौ .

२६३ । GT यूँ सर, D वां सर, RS उभै सुर, BU ओसुर, R पुर नर, D नर सुर नर, T असुर देव सहि, DS कौधौ, F दीन्हा (कीधा), BGU रयणायर, BDRSU जग, T जब, R उजल (अवि॰) .

२६४ । GJ वदि (पख), BI मास (ditto), सित (तिथि), T सुदि (ditto)

२६६ । BIU का, का (रा, रा), BI सुकवि, DGS पात (वात), B पात्र, J कवित (वात), U सवियाल (कवि वात), T omitted

NOTES.

1. **गुणपत्ति**, for **गण**°, and likewise **गुणेस** for **गणे**°, are forms common enough in Ḍiṅgaḷa poetry. An analogous case, in which initial **मण**° has been changed into **गुण**°, is probably found in the word **गुणधर**, for **मणधर**, occurring in a Pāla-inscription of Kelhaṇadeva of Naddūḷa, dated Saṃvat 1241 (J.A.S.B., Vol. X, No. 10, 1914, pp. 406-7).

2. **वंसि**, a locative. **खागि त्यागि सोभागि**, instrumentals. Probably at the time when the *Vacanikā* was composed, the terminal *i* of the locative and instrumental singular was no longer heard in the pronunciation. In the writing, however, it was still maintained by accurate amanuenses, who followed the traditional spelling. This is one of the two reasons why I have maintained the *i*s of the locative and instrumental in this and other places in my edition of the text. The other reason is a practical one, and this is that locatives and instrumentals in °*i* are better determined than locatives and instrumentals in °*a* and consequently make the text more intelligible.

3. Some lines in this *kavitta* have no *vènasagāī*, but the irregularity is easily accounted for by the fact that the Poet here had to use a number of certain determinate words in a determinate order, which he could not alter.

उदिषासिङ्क, a poetical license for **उदैषिङ्क**. Cfr. the analogous case of **कणिषागरौ**, for **कणैगिरौ**, in verse 177.

रूप भ्रप ... Cfr. **रूप छत्तीस वंस रासावत । भूप रूप जीतै भवण** (*Sūra Siṅghajī rī vela, Gāḍaṇa Coḷè rī kahī*, 2).

5. **गुणं**, the use of the *anusvāra* to make a short final vowel long is common enough in Ḍiṅgaḷa poetry. It is very common in the *Prithīrāja Rāsò* too. The merely prosodical value of this *anusvāra* had been misunderstood by Beames, and, recently also by Mahāmahopādhyāya Hara Prasāda Śāstrī, who felt inclined to explain it as inserted by the Poet to give his verses a Sanskrit look. (J. Beames, *A Comp. Gramm. of the Mod. Aryan Languages of India*, Vol. i, p. 117, and Hara Prasāda Śāstrī's *Preliminary Report on the Operation in Search of MSS. of Bardic Chronicles*, p. 14).

गढ वेढि .. Cfr. गढि देवगिरि करि फतै नौबति वजाई (*Nīsāṇī Sāhi Jahā pātisāha rī. Ādhā Mahesa Dāsa rī kahī*, 2). and also : जिणि देवगिरि पालठौ दिखणी दल सकुरि (*Nīsāṇī Mahesa Dāsa Dalapatōta rī. Ādhā Kisanā rī kahī*, 5).

6. सनमान करे .. Cfr. पटै करायौ सुनागिर पूजिऔ दिलेसरि । साहिजहाँ सनमानिऔ जिम सिङ्घ चकव्वरि ॥ (*Nīsāṇī Mahesa Dāsa Dalapatōta rī. Ādhā Kisanā rī kahī*. 8).

7. आपमला...Cfr आपोमलौ. in *Gīta Kumbhakaraṇajī rò. Bāratha Mahesa rò kahiyò*. and आपोमणौ, in *Gīta Gokala Dāsajī rā*. by the same Mahesa.

भुज पूजे Cfr. प्रथीनाथ भुज पूजिआ (गजाणौ) हिंदुआण पति (*Gīta mahārājā Gaja Singhajī rò Ādhā Kisanā rò kahiyò*, 1).

9. दिल्लीवै is evidently < दिल्लीपति, through दिल्लीवइ Cfr. चकोजवै (*Bhākharī mahārājā Gaja Singhajī rī. Ādhā Kisanā rī kahī*, 6), जङ्गलवइ (*JītaSī rò Chanda* anonymous, 249), मारवइ (*Ditto*, 236), नरवइ (*Ditto*. 224. 226). Cfr. also चक्कवै, in verse 2. above. The meaning of दिल्लीवै, in the present passage, seems to have been obscure to some later copyists, who substituted दिल्ली चै (N). and दिल्ली रौ (D) for it.

10 पड़ि is for पड़ै, the form for the 3rd singular present indicative. Examples of *ai* (> *è*) simplified into *i*, are very common in the Old Western Rājasthānī [Cfr. my *Notes on the Gramm. of the Old West. Rāj*., *etc*., § 10 (1).] In all similar cases, the Cāraṇas would nowadays write °*a*, thus : पड़ .

11. ग्रहि, the feminine form of the past participle passive, with °*ī* shortened to °*i* for the sake of prosody

तोलि, a conjunctive participle, in which the weak termination °*i* is still retained. Modern Ḍingaḷa has now तोल. One of the characteristics of Māravāṛī, in comparison with Gujarātī, is the preference for the weak form of the conjunctive participle, in substitution for the strong form in °*ī*, which was general in Old Western Rājasthānī.

12. **दारासुकर** is a poetical modification of **दारासिकौ**, evidently introduced to create a contrast with the meaning of the **दुगाम** in the preceding half-verse.

13. **अरडिङ्ग** is one of those words, whereof the original meaning is no longer clear to the Cāraṇas. I would explain it as **अरि डिङ्गणवाळौ**, *i.e.* " repeller of foes," an etymology which is in perfect agreement with the sense in which the word is ordinarily employed.

14. **हैँवर**. Here the *anunāsika* is inorganic, the word being from Skt. **हयवर**, but the correctness of the form is corroborated by the evidence of the equivalent **हैमर,** in which the *m* cannot be explained unless by admitting an intermediate *m̐v*. It therefore appears that the word **हयवर** had come to be considered as a single word instead of a compound. Cfr. the analogous case of **तरुवर** > **तरुअर**.

पतिसाह थाँ...Cfr. **परै तुझ्झ दिल्ली तणौ पातिसाई** (*Gaja Rūpaka. Āḍhā Kisanā rò kahiyò*. 39).

15. The form **सूजै**, which is found in the MSS. DNP, points to an influence of the Thaḷī. Cfr. **सामुहै** (G) in the next verse, and **आगरै** (JT), in verse 18.

16 The reading **हुऊँ** for **बिऊँ** is an evident modernisation: **बिऊँ** is the regular Old Western Rājasthānī form (see *Notes*.. etc., § 81).

जोध कळोधर. Here **कळोधर** stands for **कुळोधर** < **कुळोद्धर**, and carries the meaning of **कुळ रौ उद्धार करणवाळौ**. The weakening of the initial **कु°** into **क°** is probably to be explained as due to the influence of the long vowel *o* in the syllable following. Cfr. **कमोद** (< **कुमुद**) in *vac*. 244, below. The word **कळोधर** is common enough in Diṅgaḷa poetry, and is always written **क°**. Other similar compounds in **°ओधर** are: **पाटोधर** " a descendant, heir " (see st. 55, below), **राजोधर** " king " (*Nīsāṇī Ratana Mahesadāsòta rī. Āḍhā Kisanā rī kahī*, 3), and **वंसोधर** (*Gīta Cāhuvāṇa Vīrama De rò.*

Ādhā Mahesa Dāsa rò kahiyò), which is equivalent in meaning with our कलोधर

For the meaning of st. 15-16 cfr सूजा दिस जैसाह । विदा कीधी जिण वारै । दोय साहिजादाँ दिसौ । चक जसराज चधारे ॥ (*Sūraja Prakāśa, Kaviyā Karanī Dāna rò kahiyò*).

17 मुसुलिमाण The substitution of *i* for *a* in open syllables is one of the characteristics of Māravārī. Cfr खिमा < Skt. चमा ; किंवाड़ < Skt. कपाट ; किन्या < Skt. कन्या, etc. It is reasonable that in the old poetical language where *a* in open syllables is not quiescent as it is in the modern spoken vernacular, the law of the substitution of *i* for *a* must have a much larger application than in the latter The bards and pandits of Rajputana ignore this fact and are inclined to consider all forms in which a quiescent *a* is turned into *i*, as wrong and attributable to an influence of the जतियाँ री बोली, the so-called peculiar jargon of the Jains.

18. हूँति, the weak form of हूँतौ, the locative of the present participle हूँतउ used absolutely as a postposition of the ablative [see *Notes*.. etc., § 72 (10-11)]. Cfr. the plural masculine form हूँता used in verse 10.

साहि, for साह . Here the *i* is irregular, but I have kept it, as is evidenced by the oldest MSS In this case the *i* has probably only a euphonical value

19. हाडा, गाढौ . In both these words, the initial syllables, though written as long, are to be uttered as short in the pronunciation, to suit the metre. In other similar cases, I have written the vowels as short altogether (cfr चरावाँ in the next stanza), but I could not do so in the present case, as words like हडा and गढौ would be unintelligible.

20. चरावाँ, for चा°, the initial long syllable being shortened to suit the metre.

हलोला हिलै . Cfr हलाबोल हैजम्म हालै हलोला (*Gaja Rūpaka, Ādhā Kisanā rò kahiyò* 15). The word हलोलौ seems to be indicative of the swarming or flooding of a large multitude in

motion My assistant Bāratha Kisora Dāna asserts that the word is still used in the vernacular, in phrases like the following: फलाणा रै घरै हालौलौ हालै "In the house of that man there is a great swarming (of servants, horses, camels, etc.)."

सम्प. This is apparently for **सम्फ,** a word which does not seem to have been unfrequent in Old Diṅgala, as evidenced by the three examples following: पाधरौ सम्फ दल चाढि पूरि (*Jèta Sī rò Chanda*, Anon., 127), सतलब्ब लक्खि सुलिताण सम्फ (*Jèta Sī rò Chanda Vīṭhū Sūjè rò kahiyò*, 161), सेन समूह चलन्ता सम्फ (*Gīta rājā Rāya Singhajī rò*, Descr Cat., Sect. ii, pt. i, MS. 6, p 52b) The meaning of the word is not clear, but it must be something like "a body, a compact formation, etc."

21. **कठइ चलै.** Cfr. कठइ प्रिथौ पौठि हालै कटकं (*Gaja Rūpaka*, *Ādhā Kisanā rò kahiyò*, 14), and: कठठि काँठलि मसव कुञ्जर (*Sūra Singhajī rā gīta*, *Lālasa Kheta Sī rā kahiyā*, 3).

22. **सामन्ह फइ** Cfr. मरवाडि सेन हालिय मसत्त । साइयर जाणि फाटा सपत्त (*Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*, 363). Also, रिणा वञ्झटे थाट हिन्दू रवइं । सम्हो सामहा जाणि फाटा समइं (*Gaja Rūpaka*, 19).

कौजै पहइ. Cfr. st. 44, below. Also: पाधरा किया पखे पहइ (*Jeta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*, 199), and पाधरा करइँ गाहिड पहइ (*Jèta Sī rò Chanda*, Anon., 89).

23. **चलन्ता इसा.** Notice the peculiar use of the pronominal adjective इसौ in this construction Cfr. वहन्तौ इसौ, in st. 21. For the meaning, cfr. पगे हालताँ उडुता भिन्न पङ्खी । धकावे लिखे मारि तेरे धनङ्खी ॥ (*Gaja Rūpaka*, 17)

25. **पाधरै.** An adjective in the locative, the meaning of which is to be completed with some substantive like खेत . Cfr. खड़े पाधरै खेति आयौ खुरम्मं (*Gaja Rūpaka*, 40).

28. **पड़िगाहण**, a somewhat obscure word, which occurs again in verse 82. At a first glance, one might be tempted to read it as पिड़ि गाहण "crusher (of enemies) in battle." But from verse 82, it is plain that we have here only one word not two. Comparing the two passages, where the word occurs, it

seems that it ought to carry a meaning somewhat like "sustainer, upholder, rescuer, etc." Cfr. also : प्रवर तूं भाँजे पतिसाहाँ । प्रवर पड़िगाहै पतिसाह (*Vela rājā Rāya Singhajī rī*, 13. Descr. Cat., Sect. ii, pt. i, MS. 21), and : पयाल सेस पड़िगाहियौ । कांह रजी रवि काढ़्यौ (*Karitta rāva Sūjè rā*, 2, Descr. Cat. Sect., i, pt. i, MS. 18, p. 67*a*).

29. असिअट्ट, for असिआट, a word whereof the meaning I have not yet been able to ascertain with certainty. Bāratha Kisora Dāna takes it to mean "Muhammadan," but I do not think he is right. The word is used again in verse 192, and also occurs in the two passages following : खगभाट मुँह बह थाट खेसग थाट दह असिआट (*Bhākharī rāvala Bhīma rī, Āsiyā Pīra rī kahī*, 4), आडड़िया असिआट । अपभंग सुत ऊदै तणा (*Dūhā rāva Amara Singhajī rā, Bāratha Narahara Dāsa rā kahiyā*, 299), विकट थाट असिआट (*Gīta Rāma Singha Ratana Sīhòta rò, Ādhā Khumāna rò kahiyò*, 1), and आनोपम असिआट पिता चौ ऊभरे पाट (*Grantha Rāja*, Descr. Cat., Sect. ii, pt. i, MS. 14, p. 28*b*).

चगारहटाँ . Cfr. पमार महपा पाखलो । चारण भाट चगारहटा (*Phutakara Gīta, Bāratha Mahesa Dāsa rā kahiyā*). Also : चारण भाट चगारहटाँ (*Kuṇḍaliyā Rūpāratā Pātāvatā rā, Mūhara Cāpè rā kahiyā*, Descr. Cat., Sect. ii, pt. i, MS. 21, p. 132*a*).

31. वे, the nominative plural form of the demonstrative pronoun, used pleonastically after substantives. Cfr. st. 130, below. Some MSS. write उवे.

हैवै, as I explain it, is from Old Western Rājasthānī हइवइ < Skt. हयपति "Lord of horses," an equivalent of असपति < Skt. अश्वपति. It was in origin an epithet of the Mugal Emperors, but in the course of time its meaning was generalized and the word became a mere synonym of "Muhammadan." In हैवै दरगहि "at the court of the Emperor" (*Gīta Ratana Mahesadāsòta rò, Ādhā Kisanā rò kahiyò*), the word is still used in its original meaning of "Emperor". The oldest instances of the use of हैवै (हइवइ) I have come across, are found in the *Jèta Sī rò Chanda Vīṭhū Sūjè rò kahiyò*, 291, and in the *Vacanikā Acala Dāsa Khīcī rī*, 170.

जमजाल is used in the anonymous *Jèta Sī rò Chanda*, 276.

34. **चामरिश्राल्**. Cfr. *Rāṇā Jagata Singhajī rī veli, Āḍhā Kisanā rī kahī* 16.

35. **ताइ,** an abbreviation from Skt. **आततायिन** ? The word is frequent enough in Ḍingaḷa poetry, and is often used in the general meaning of "enemy." Cfr. **ताइयाँ उरे घाइ कुँत तेह** (*Jèta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò*. 388), and : **ताइयाँ तणे बाजइ तिथम्म** (*Ditto*, 386).

37. **सुकर**. The **सु** is merely pleonastic.

38. Cfr. **आयौ सुरधरि मण्डिश्री सिर मेघाडम्बरि**. and : **पाइ लगे खटत्रीस वंस] सिरि ढुलते चमरि**, (*Nīsāṇī Mahesa Dāsa Daḷapatòta rī, Āḍhā Kisanā rī kahī*. 9).

42. **खेहारव डम्बर....**Cfr. **किश्रा गिरव्वर धूँधला खेहारवि डम्बरि**, (*Nīsāṇī Mahesa Dāsa Daḷapatòta rī, Āḍhā Kisanā rī kahī*. 14).

वोम विचाले ..Cfr. **उड्डी गिमिम्नि वीजो इ अम्भू** (*Jèta Sī rò Chanda*, Anon., 298).

43. **सि ग**Cfr. **सूभाइँ सिरिरध सिलियम्भ सेन** (*Jèta Sī rò Chanda*, Anon., 86.)

44. **चक च्यारूँ** ..Cfr **चन्देरौ ताँई चक्कि चाडि,** (*Jèta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò*, 127), and **चहवाण चूरि चाड़िया चक्कि,** (*Ditto*, 121).

45. **सेन इसा**. Note the employment of **सेन** as a masculine plural. For two similar instances, cfr. **खुदालम रा सेन माथे खुरम्मं** (*Gaja Rūpaka*, 17), and : **कमस्ले बिन्हे सेन दिल्लेस केरा** (*Ditto*, 22). In the *Jèta Sī rò Chanda* by Vīṭhū Sūjò, **सेन** is always used as a masculine Cfr. st. 70, 71, 137.

उल्लटिश्रा ..Cfr. **इसौ उल्लटौ फौज** (*Gaja Rūpaka*, 8), and : **रिणा उल्लटे थाट हिन्दू रवइं** (*Ditto*, 19).

46. **गूँडलिश्रो रज** ..Cfr. **गूदुलि रजौ गयणु गहबरिया**, (*Jèta Sī rò Chanda* Anon., 316).

47. देठाळै, a locative singular form from a substantive देठाळौ "sight, view". For different inflections of the same, cfr. the examples following: देठाळउ (nom. sing.) हुवउ दुह दळांह (*Jēta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò*, 82), दुवो साह मैमन्त हुवा देठाळै (loc. sing.) (*Gaja Rūpaka*, 24), and: फौजां दोववां देठाळा (nom. plur.) हुवा (*Mohilā rī vāta*, in *Mūhaṇòta Nèṇa Sī rī Khyāta*).

बाजार मंडा...Cfr. डेरा भिण्डा बाजार कराया (*Vacanikā Acala Dāsa Khīcī rī*, 48).

49. मिळे, a strong form of the ordinary conjunctive participle in °*i*, corresponding to Gujarātī मिळी. The preference for the weak termination °*i* of the conjunctive participle is one of the characteristics of Māravārī, whereas Gujarātī always uses the strong termination °*ī*. In Ḍiṅgaḷa poetry the strong termination is quite frequent, but it always occurs under the form °*e*. For the interchange of *ī* and *e*, which is as old as the Apabhraṃśa, cfr. *Notes..etc.*, § 7 (2).

52. वाणेत For the suffix °*èta*, see the note to stanza 150.

पीथल, उदिल (°ल) are poetical forms of प्रिथीराज (or °सिङ्घ) and उदैसिङ्घ. In both cases, the °*la* is a merely pleonastic appendage, etymologically identical with the °*la* in the diminutive suffixes °*illa*, °*alla*.

मधुकर is a recognized poetical equivalent for महेसदास. The word is quoted in the *Ḍiṅgaḷa rā sabada* or "Collection of Ḍiṅgaḷa words," contained in MS. *C*. 36 (see my *Progress Report ..etc.* for 1915, p. 70).

कासूं, a neuter form of the interrogative pronoun, which is not found in the Old Western Rājasthānī. It is no poetical form, but appears to have been frequent in Māravārī prose as well. Cfr. the instances following:—आगै जाय देखै तौ कासूं "As he advances and looks on, what (does he see)!" (*Pābūjī rī vāta*, in *Mūhaṇòta Nèṇa Sī rī khyāta*), पाबूजी कहियौ रे कासूं छै "Pābū said: What is that?" (*ibid*), कासूं कियौ जोईजै "What should be done?" (*Meṛatā rī khyāta*, in MS. 12 (f.), of *Descr Cat.*, sect. i, pt. i).

53. राज "Your honour." The word is identical with राज

(< Skt राज्य), as also shown by the archaic form राजि. In modern Māravārī the word is still used as an honorific pronoun राज जितरौ...Cfr. आप जितरौ अवर कुण जाणै (Vacanikā Acala Dāsa Khīcī rī. 18).

दुइ राह "the two paths, i.e. Hinduism and Islam." Cfr. दुहूँ राहाँ का पतिसाह (Nisānī Sāhijahā pātisāha rī. Ādhā Mahesa Dāsa rī kahī. 1).

54. खूचण समहर. Cfr. रण खूचण (Gīta Bhagavāna Dāsajī rò, Bāratha Mahesa rò kahiyò. 2), and : गजंसाह खूचै हसौ गजगाहं (Gaja Rūpaka. 38).

समहर, for समर, a poetical form, with anomalous insertion of ha. Cfr. the case of आपहणौ, cited in Notes..etc.. § 38.

55. चढण जल...Cfr. चाढि से बंसि नीरं (Gaja Rūpaka. 26.) Cfr. also st. 60. below.

58. रिण काळौ. Cfr. st 237. below. Here one might be tempted to read रिण काळौ (काल्हौ) "the frantic in battle" (cfr. रण गहिल्लड, in Jèta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò. 328), which gives a much better sense, but the rhyme does not allow of a similar interpretation. In the Vacanikā there are no instances of any dental l rhymed with a cerebral ḷ.

59. मारण मरण करण रण माथौ, a verse of which any Cāraṇa would feel proud. The secret of its excellence is in the repetition of the bisyllable रण four times. In the elaborate Diṅgaḷa poetry, internal rhymes are one of the most important factors of perfection.

61. सरस is in origin an adjective meaning "good, excellent," but is often used in the comparative sense of "better, preferable, more, etc.," to express contrast. In some cases it seems to do function for an actual postposition of the ablative—like सूं—, in connection with the idea of opposition or contrast.

65 चौ. The adjectival postposition of the genitive चौ is not unknown to Diṅgaḷa poetry, and the Cāraṇas explain it as a

Dekhanism, or a peculiarity of the Marāṭhī, which has crept into the language at some time or another. Probably, they are correct. In the Old Western Rājasthānī, the चउ postposition seems to be used only exceptionally. In the present case, the Poet could have written रौ, and it is difficult to say why he preferred to write चौ instead Possibly, the reason is only one of euphony: वंस चौ दीवौ sounding more harmonious to the ear than the comparatively hard वंस रौ दीवौ.

सबलौ लाज...Cfr. मरण कौ लाज (*Vacanikā Acala Dāsa Khīcī rī*, 134).

71. भलाँ, a plural neuter form of the adjective भलौ "good," used as an indeclinable to convey the meaning of "by all means, at pleasure, at will." The word is very common in colloquial Māravāṛī, coupled with the emphatic particle *ī*. For instance: जाऊँ? भलाँई जावौ 'May I go? By all means, go!"

72. जड़ागि < Skt.* जटाग्नि (?) "a lamp (?)." Cfr. Skt. जटाज्वालः "Flame-tufted, a lamp" (L.). Cfr. जड़ागि ज्रजागि (*Cāhuvāṇa Balū rò gīta, Bāraṭha Mahesa rò kahiyò*, 3).

मिलैगिर for मलयगिरि "the mount Malaya." The term is one of the authorized poetical equivalents of the name Mahesa Dāsa. Cfr. मलिचागरि ऊलकारिआ मुँहडा आगै धरि (*Nīsāṇī Mahesa Dāsa Dalapatòta rī Āḍhā Kisanā rī kahī*, 3).

73. जांइ is prosodically worth two *mātrās* only, a short vowel following upon a long vowel, without intermediate consonants or with intermediate *h*, being optionally not reckoned as a quantity in the body of a verse.

76. जम्मै जैकार. Cfr. जम्पियौ जैजैकार (*Sodhā Bhākhara Sī rā Chanda*, 4).

77. म्हाराजा राज ..Cfr. साहजहाँ काइम सदा तेरी पतिसाई (*Nīsāṇī Sāhijahā̃ pātisāha rī, Āḍhā Mahesa Dāsa rī kahī* 4).

78 ff. The whole of this *āsīsa vacanikā* seems to have been composed after the model of the *birudāvalī* in the *Vacanikā*

Acala Dāsa Khīcī rī, 129. It is in fact but a list of *birudas* or laudatory epithets, such as the Cāraṇas in the old times used to recite whenever coming before the presence of their king and lord.

79. This stanza is identical with the *birudāvalī* mentioned above, but for a few differences in the reading : दुब्बोण माण अरजब बाण। भुजवली भीम। छ्रिमा सीम॥ (*Vacanikā Acala Dāsa Khīcī rī*, 129)

81. हेलाँ हमीर Bāratha Kisora Dāna understands "a Hamīra of liberality." The literal meaning of हेलाँ seems to be "waves," like in the phrase : दरियाव री हेलाँ आवै, but here the word is used metaphorically in the sense of "waves of liberality." A munificent man is very commonly compared to a sea or ocean throwing up into the four directions the waves of his gifts. Cfr. हेला हमीर ऊदड़ हरौ। वेल क्रोल नाँखे वले (*Karitta Ūhara Harā Goindāsòta rò. Sādū Rāgho Dāsa rò kahiyò*, see Descr. Cat., Sect. ii, pt. i MS. 8, p. 108 *b*). As regards "Hamīra", it is difficult to say whether the Poet here means *rāva* Hamīra of Riṇathambhora, or *rāṇò* Hamīra of Cītora. In the two passages quoted below, from the *Vacanikā Acala Dāsa Khīcī rī*, it is the former Hamīra who is meant : हम्मीर मत्ति, 129. हठ कौ राउ हमीर आथम्यौ, 36. But elsewhere it is doubtful which of the two Hamīras is meant. So in the following : हेल हमीर (*Rāu Candrasena rò rūpaka, Bāratha Āsā rò kahiyò*, 17). In the two places following, the person meant seems to be the *rāṇò* of Cītora हेल हमीर हमीर हर (*Gīta Gahilòta Gokaḷa Dāsajī rā, Bāratha Mahesa rā kahiyā*), हाथि हमीर सवाई होड़ (*Rāṇā Jagata Siṅghajī rī veli, Āḍhā Kisanā rī kahī*, 4).

82. विभाड़णहार "destroyer". Cfr. Mīsraṇa Murāri Dāna's *Ḍiṅgaḷa Kośa*, ii 242. Cfr. also : घड़ाविभाड़ (*Gaja Rūpaka*, 2).

राजान के गजबाम. Notice the use of the genitive postposition का, instead of री. In the rhymed prose, called *vacanikā*, the use of the Hindī postposition in the place of the Māravāṛī one is customary and authorized. The fact is probably an indication that the *vacanikā* of the Māravāṛī is an imitation of some similar composition of the Hindī or Hindūstānī, possibly the *davāvèta*

फुलपगर for °पगर " a scattering of flowers ". The phrase is a very old one, and occurs in the Jaina Sūtras, where the scattering of flowers is reckoned as one of the eight *mahāprātihāryas* of the Arhats. Cfr. *Notes..etc.*, App. No. 8. Cfr. also , तिहाँ पुष्पपगर कराविया (*Ditto*, App. No 5).

जवाधि जलहर " a cloud of *javādha* ". Khiṛiyò Rāma Dāna of Bikaner tells me that *javādha* is the name of a creeper found in the Poorb. which gives a valuable perfume. The word seems to be common enough in old Diṅgaḷa. Cfr. the examples following : सुगन्ध जवाध (MS. जवा°) सौरभ फूटै सम्रो (*Guṇa Gīta Sodhè rāṇī Rāi Mala rā*, Descr. Cat . Sect. ii, pt. i. MS. 5. p. 181*b*). श्रीखण्ड सुजल जवाधि (MS. जवा°) चङ्गि मणि भूषण निज वास (*Grantha Rāja*, 21). In the *Khyāta* of Mūhaṇòta Nèṇa Sī—which was composed about the time of our *Vacanikā*—, I have found the entire phrase *javādhi jaḷahara* used twice as an epithet in apposition in the passages following: रावल भीम हरराज रौ...वडौ ठाकुर हुवौ... वडौ माणङ्ग जवादिजलहर पातसाह अकबर कनै घणा दिन चाकरी कीवी (*Bhāṭiyā rī khyāta*) : and : तलाव माहे रा॰ नौंबो सीमालोत कसतूरियौ मिरघ जवादिजलहर भौलै छै (*ibid.*). For the use of जलहर (< जल धर, " a cloud ") in Diṅgaḷa poetry, cfr. the two examples following —धर उत्तर जलिहर करै खिड़काउ सदाई (*Nīsāṇī Sāha Jahā pātisāha rī Ādhā Kisanā rī kahī* 6), जाणि जलहर वुठिया [*Kutab Dī Sāhijādè rī rāta*, Descr. Cat., Sect. i, pt. ii, MS. 18 (*n*)].

83 उम्बर, for उमराव A similar case of intervocal *m* being reinforced into *mb*, is अम्बारत (< इमारत), occurring in the *Khyāta* of Bikaner, by Siṇḍhāyaca Dayāḷa Dāsa (*Descr. Cat.* Sect. i pt. ii MS. 1). In कोरम्भ (< कूरम < कूर्म, st. 132), *m* has been reinforced into *mbh*.

आरिख इन्द रा Cfr. आरिख इन्द (*Jèta Sī rò Chanda*, Anon. 194), and आरिख इन्द (*Rāvaḷa Samara Sī rā gīta Bāratha Mahesa rā kahiyā* ii. 1).

परिहाँ is a merely emphatic particle, which is always inserted between the third and fourth line of a *candrāyaṇò*, but whose prosodical quantities are not reckoned in the formation of the verse.

84. तरवार तालै. Cfr. दिल्ली सुलतान खग तालै (*Vacanikā Acala Dāsa Khīcī rī* 18)

खांडां रौ खाटखड़ ..Cfr. खाडखड़ि भाटभाड़ि खांडां डण्डहड़ी खेलै (*Ditto*, 50).

अखियाति, < Skt. **ख्याति** "renown fame, celebrity", hence "history". Modern Māravāṛī now has **ख्यात,** and the word is used to designate a chronicle or historical account in Māravāṛī prose. Cfr. **अखियात वात आपा उबारि** (*Jèta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò*, 192).

मतवालां ज्यूं.. Cfr. के मतवाला कौ नांई लड़थड़े लोड़ै (*Vacanikā Acaḷa Dāsa Khīcī rī*, 101).

85. In a MS. from Phaḷodhī (see *Descr. Cat.*, Sect. i, pt. 1, MS. 15, *c*), I have come across a *gāhā*, which closely resembles the present one, so much that it seems as if both of them originally formed part of one and the same work. The fourth line is identical in both the *gāhās*. The *gāhā* is in corrupt Apabhraṁśa, and runs as follows :—

देवाण वरं सिङ्गाण दरसणं
गुरु नरिन्द सम्मानं।
गई भूमि द्विब नई
पामिज्जइ पून्यि रेहा ई ॥ १ ॥

86 **जीवतसिंघ**. Cfr *Nīsāṇī Mahesa Dāsa Daḷapatòta rī*, *Ādhā Kisanā rī kahī*, 6.

भलौ कहौ...etc. Cfr. घौदणराइजौ आच्छो कहौ मन कौ लह्यौ (*Vacanikā Acaḷa Dāsa Khīcī rī*, 25)

परिजाज दूहा. Bāraṭha Kisora Dāna tells me that the term **परिजाक** is used to designate any poems, whether *dūhās*, or *gītas* or *kavittas* etc., which are imbued with the *vīrarasa* or the heroic emotion, especially those which celebrate heroes who fought to the last to help others or to save their honour. An example of a *parijāū dūhò* is the following :—

डार विलूधे गिड़ वलै
गिड़ रोकिये न कोय।
सूर जेथो रोकियै
कलहल तेथो होय ॥ १ ॥

"If you capture (his) cubs, the boar will turn (at you). There is not a boar that would suffer to be stopped. Whenever one tries to stop a boar, there always follows a fight."

87. करिवा भारथ ..Cfr. करनाजय विवनज करिय कत्थ (*Jèta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò*. 92). जुधि करण कत्थ (*Ditto*. 247). Cfr also करेवा महाखूर भारत्थ कत्थ (st. 108 below).

89. हैकल कलल. Cfr किय हकुल चचल कलल (*Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*. 185) रागि हकल कलल कहर राहो (*Gīta Jasājī rò. Bāraṭha Mahesa rò kahiyò* 1). The term हकल is ordinarily used to express the trampling noise or possibly neighing of horses and the trampling noise or roaring of elephants. cfr.: हकल हैमराँ (*Bhākharī rāvaḷa Bhīma rī. Āsiyā Pīra rī kahī*, 1), गहमह राउताँ हकल हैमराँ (*Bhākharī mahārājā Gaja Siṅghajī rī, Āḍhā Kisanā rī kahī*, 1). हकल हमस मदोमत हाथी (*Gīta rāvaḷa Samara Sī rā. Bāraṭha Mahesa rā kahiyā*. ii, 2), करै गौड़ गजराज धजराज हकल कलल (*Gīta mahārājā Anopa Siṅghajī rò*, Descr. Cat., Sect. ii. pt. i. MS. 6. p. 145*a*). There is also a verb हकलणौ "to roar", which is used figuratively to express the roaring of a man fuming with anger. in the two examples below: हकम्मं मणी हकले हिन्दुआणं (*Gaja Rūpaka*. 41), काल मेलण खलाँ हकलै कालिका (*Gīta Cāhurāṇa Vīrama De rò. Āḍhā Mahesa Dāsa rò kahiyò*. 2).

91. वडा जूह "the great throngs (of the elephants)". Cfr. गहिलिगे जूहाँ (*Rāṇā Jagata Siṅghajī rī veli. Āḍhā Kisanā rī kahī*, 2). वहै राहि गैजूह फौजाँ (*Gaja Rūpaka*, 16).

रुखामाल, for रुमाल, a poetical license. introduced to suit the metre. Cfr. दुखइं, for दुइं, st. 117: सिखा, for सौ, st. 216.

92 तिआँ चोपड़.. व्रन्नं. These two lines are identical with two lines in *Gaja Rūpaka*, 52. the only difference being in the readings. तन्नूं (for तन्नं). and व्रन्नूं (for व्रन्नं).

घणूं. the neuter singular form of the adjective घणौ, used in the function of an adverb. to modify the meaning of another adjective. The form is all the more interesting, inasmuch as in Māravāṛī the neuter has merged into the masculine. and is no longer recognizable The greatest part of the rare sporadic instances of neuter forms, which have survived in Māravāṛī. are adverbs, or rather adjectives used adverbially. sometimes in the singular. sometimes in the plural. Cfr. भलाँ, st. 71. above

93. वणै जाणि....Cfr. वणै जाणि पाहाड़ हेमङ्कवाला (*Gaja Rūpaka*. 52). Also वणै जाणि सामन्त श्रीरामवाला (*Ditto*. 47).

102. बे पक्ख भन्ना. Cfr बे पक्ख सुद्ध (*Jèta Sī rò Chanda*. *Vīṭhū Sūjè rò kahiyò*. 51).

पुड़च्छौ जिश्वाँ तोक...Cfr. पड़क्कौ सतुच्छ (*Ditto*. 346: also *Sūra Siṅghajī rò Chanda*. Descr. Cat., sect. ii. pt. i. MS. 25*a* p. 42*b*)

हाम पूरन्त. Cfr. पूरवई हाम (*Jèta Sī rò Chanda*. Anon., 389), हथियार हियै पूरवण हाम (*Jèta Sī rò Chanda*. *Vīṭhū Sūjè rò kahiyò*. 252)

103. जलं अञ्जुलौ...Cfr. पीवन्ति अम्ब अेकणौ पाणि (*Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*. 276): पाणण पियइ जल (*Ditto*. 345): जल पियै अञ्जलि (*Sūra Siṅghajī rò Chanda*. p. 45*a*).

उअव्वं, for अउव्वं, the vocal metathesis being introduced only for the sake of the *rèṇasagāī* (see Introduction).

105. कबाणं गुणं...Cfr. कम्माण गोण घातइ कुरङ्ग (*Jèta Sī rò Chanda*. *Vīṭhū Sūjè rò kahiyò*, 287): गुहड़ियउ दियइ गुण अेण ग्रीव (*Ditto*, 312): कम्माण गोण झाले कुरङ्ग (*Sūra Siṅghajī rò Chanda*, p. 46*b*)

राग वागाँ. Here Bāraṭha Kisora Dāna understands राग as separate from वागाँ. and as meaning " the grip of the legs of the rider on the ribs of the horse." So far as my limited experience goes. I have never found the term राग used by itself. but always in connection with वाग " a bridle. reins ". Examples of the use of the two words in old Diṅgaḷa. are: वाल्हियइ राग वागाँ विसेखि (*Jèta Sī rò Chanda*, Anon., 399). वालहउ ससोभाउ रम्म वम्म *Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*, 240). साँगुलइ राग वागाँ समोहि (*Ditto*. 376).

106. गिरावै जिके....Cfr. खपड़रइ जु थाँठ भौति खपड (*Jèta Sī rò Chanda*. *Vīṭhū Sūjè rò kahiyò*. 346): खपड़रै प्राणि हे भौत खपड (*Sūra Siṅghajī rò Chanda*, p. 42*b*).

पाँणि. for प्राँणि < प्रमाणि, an instrumental form. Cfr. थाप प्राँणं st. 122. below. Cfr. also: प्राँणि खम्म (*Jèta Sī rò Chanda*. Anon., 161), भुजां प्राँणि (*Gaja Rūpaka*. 48).

थपा थोइके...Cfr. छाया नह थीजइ (*Jēta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò.* 338).

108. कसे जीण.. Cfr. ताजी तुरङ्ग तारणय तङ्ग (*Jēta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò.* 369).

110. मेल्हिए. The reading मेलियाँ of INRS is worth noticing. It is evidently a modernization of मेल्हिए, a locative-instrumental plural form, which has long become uncommon, if not altogether unknown, in Māravārī. Similar instances of old locative-instrumentals plural in °*e* having been transformed into genitive-obliques plural in °*ã*, are very frequent in all later MSS of old Diṅgaḷa poetry

111. पड्नाँ द्विखे...Cfr. डिगन्ना जिसा खाभ नूं थम्भ दोजे (*Gaja Rūpaka*, 48) The metaphor is very common in Diṅgaḷa poetry

काच सौसौ. Cfr. भागौ सीसौ काच भतै (*Gīta Gokala Dāsa Manoharadāsòta rò. Ādhā Mahesa Dāsa rò kahiyò.* 3).

112. वेढ़ो. For वेढ़ाँ ? The correctness of the reading is evidenced by all the best MSS., but the form is at least anomalous G reads वेदोन्न which is metrically impossible. A similar case is हिन्दुओ (for हिन्दुआँ) occurring in the phrase हिन्दुओ राय (*Guṇa Gīta Sodhè rāṇè Rāi Mala rā,* 1)

113 जगज्जेठ. Cfr जगिजेठ. in *Jēta Sī rò Chanda* Anon., 83.

नाणै, for न याणै < न जाणै. For the proclitical use of न, cfr. *Notes. .etc.*, § 103

114. रिमाँ थाट गाहै. Cfr. गजसाह माभौ गज[ाँ] थाट गाहै (*Gaja Rūpaka*. 11).

प्रचारे...धामाड़े. Cfr. प्रिथमी जिसा सोद साहे पछाड़े। भुजै हाथियाँ भोम भेदो भमाड़े (*Gaja Rūpaka*. 49). Cfr. also st 173. below.

115. पिण्डान सारै. Cfr. करि पिण्ड सारि (*Jēta Sī rò Chanda. Vīṭhū Sūjè rò kahiyò.* 32).

दुखइं, for दुइं.

116. चक्खी for चक्खे, (?), an instrumental plural form (?) In this particular case the change of *e* into *ī*, which otherwise is not uncommon, would be well justified by the rhyme. But the phrase, anyhow, is not very clear, and it is doubtful whether the above interpretation is correct.

117. कसीसे गुणं...Cfr. तागइँ कमाण चड्डार टङ्क (*Jèta Sī rò Chanda*, Anon., 277), and: तागइँ कमाण पइँतीस टङ्क (*Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*, 148).

119. वाचै कुराणं. Cfr. कहै करम्मि वाँचइ कुराण (*Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*, 147).

कुला°. Here the lengthening of the *a* is, of course, only metrical. Cfr. उद्दिआसिङ्घ, in stanza 3 above, रायाँ माल, st. 168, रायासिङ्घ, st. 193.

122. आप प्राँणं, an instrumental form identical with अप्प प्राँणि occurring in *Jèta Sī rò Chanda*, Anon., 29, 177, 200.

हणै मारि...Cfr. पाड़इ जु भमन्ना गयणि पक्खी (*Jèta Sī rò Chanda*, Anon., 273), आयासि पक्खि पाड़इ अभुन्न (*Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*, 148), मूगलो जनावर बाणि मारि । आयास हूँत आणइ उतारि (*Ditto*, 160).

124. कसै हाथलाँ...Cfr. कसै सार मेराग मोजा क्रमङ्गं (*Gaja Rūpaka*, 44).

गुपत्ती कती...Cfr. गुपत्ती चुकं मार पट्टा गुरज्जं (*Ditto*, 34).

कसै आवधाँ...Cfr. खड़चौयि डँडायुध बद्दइँ खिन्नि (*Jèta Sī rò Chanda*, Anon., 276).

125. भुयाणं कबाणं...Cfr. भुयाणं कबाणं भली ढाल भुज्जं (*Gaja Rūpaka*, 34).

129. कैरव, for कौरव. The interchange of *è* and *ò* is a very interesting phenomenon of Māravāṛī phonetics. Another instance is म्हौल for म्हेल < महिल. (Cfr. the parallel forms बोर, बेर < Skt. बद्दर).

131 कड़क्कै. Cfr. कड़क्को खान कमाल सिरि। वीज जिसौ वडमब्न (*Vacanikā Acala Dāsa Khīcī rī*, 51). कटकाँ कड़े चाढि वैवै कड़क्के (*Gaja Rūpaka*, 24).

कसस्सै. Cfr. कसस्से बिन्हे सेन दिसैस केरा (*Gaja Rūpaka*, 22).

132 साख साख. Cfr. सुरिताण तणइँ दलि भाख सकव (*Jèta Sī rò Chanda* Anon., 299).

लाखीक "(a horse) worth a *lakh* of rupees," hence, any good horse. The word is used in its original adjectival meaning in the passage following: लाखीक तुरङ्गम मूलि लक्ख (*Jèta Sī rò Chanda Vīthū Sūjè rò kahiyò*, 281). In the following, it is used as a substantive: लाखीक मुकिव दौन्हउ लगाम (*Ditto*, 352).

कोरम्भ. for कूरम < कूर्म. Note the change of *ū* into *o* and the re-enforcement of *m* into *bh*. Cfr. note to st 83.

133. वैकुण्ठ सूँ...etc. Cfr. विसनपुरी का विसनलोक आया। रुद्रपुरी का रुद्रलोक आया। ब्रह्मपुरी का ब्रह्मलोक आया। इन्द्रपुरी का इन्द्रलोक आया (*Vacanikā Acala Dāsa Khīcī rī*, 175).

कविलास. Note the insertion of euphonic *v* before the *i*. The form is much older than the *Vacanikā*, for the insertion of the *v* must have taken place at a time when the word was still written and pronounced कइलास, i.e. during the Apabhraṃśa or Old Western Rājasthānī period. For the use of the form कइलास in Prakrit, see Pischel's Grammar, § 61. Cfr also the prefixing of *v* in Prakrit (*Op. cit.*, § 337).

135. जक्ले. Cfr आतसबाजी जक्ले (*Vacanikā Acala Dāsa Khīcī rī* 161), and: अगनि सोर जक्ले लाय भर अम्बर लगो (*Sūraja Prakāśa*, *Kariyā Karaṇī Dāna rò kahiyò*).

136. दानव. It is surprising that all MSS., with the only exception of T., should here read मानव, a word the meaning of which is but a repetition of the नर, with which the line begins. Apparently, the Poet had actually written मानव, probably in a moment of absent-mindedness.

137. कडे सर साम्हा. Cfr. st 159

139. जाणि कबूतर...Cfr. खिति करइँ कबूतर फउज खणि (*Jèta Sī rò Chanda*. Anon., 380).

142. निगम is explained by Bāratha Kisora Dāna as वेद रै मारग चालणवालौ, i.e. "a man who walks in the path of the Vedas," probably on account of the apparent connection with निगम. The word is quoted in the *Dingaḷa rā Sabada* (MS. C. 36), but not explained. The real meaning of the word remained obscure to me, until in reading the anonymous *Jèta Sī rò Chanda*, I came across the word गेम, which is there used in the sense of "sin." Here is the passage: करि कथा निर्मल भव गेम कट्टि (st. 139). It would therefore appear that निगेम is a compound of the negative prefix निर् or न with गेम "sin" and carries the meaning of "sinless free from sin." This explanation is supported by the way in which the word is employed in the two passages following: निकळ[ङ्क] निघट निपाप निगेम (*Veli Rāṭhòṛa Ratana Sī Khīvāvata rī*. 3, Descr. Cat., Sect. ii, pt. i, MS. 22), and: नर जुध डुआ निगेम (*Dūhā Kūpā Mahirājòta rā*, 129). Obviously, the underlying idea in the latter passage is that the warriors who shed their blood in battle are freed from all their sins. It is for this very reason that a battlefield, and so also a sword, are commonly likened to a *tīrtha* of salvation, by the bards

143. गैयरण. Cfr. गहणि गैजूरां (*Rāṇā Jagata Singhajī rī veli*, *Āḍhā Kisanā rī kahī*, 2).

144. चौथा पौहर .Cfr च्यारि पहर लागा। भभाक वागा (*Vacanikā Acaḷa Dāsa Khīcī rī*, 101).

हाथके. Cfr. चाफलिया चके ढूके चाहवि हाथके हैरान (*Gīta tāṭakò Gaja Singhajī nū*, *Bāraṭha Goyanda Dāsa rò kahiyò*), चारावाँ जपड़ि हाथके पड़ि हौंच (*ibid.*), and हिँचियौ गज फौजाँ हाथकाँ (*Gīta Karaṇa Ratanòta rò, Ratanū Rūpā rò kahiyò*. Descr. Cat., Sect. ii, pt. i, MS. 8 pp. 197*b*-198*a*).

ठाकुरो, an instance of the old vocative plural form in °o. The termination °o is traceable to Apabhraṃśa °a-hu < °a-ho, the contraction into °o having apparently taken place in the period of transition of the Apabhraṃśa into Old Western Rājasthānī (Cfr. *Notes, etc.*, § 67) In modern Māravāṛī the °o ter-

mination has disappeared, the vocative plural having merged into the oblique-genitive plural form in °ā. Cfr. ठाकुराँ

बाजी रहै. A metaphor borrowed from the game of chess. Cfr. बाजी रही निबाब की जीविखे मधुकरि (*Nisānī Mahesa Dāsa Dalapatòta rī, Ādhā Kisanā rī kahī*, 7).

आपे, the plural nominative form of the reflexive pronoun आप, used in substitution for the first personal pronoun plural. In Māravārī, आपे is always substituted for म्हे (< अम्हे), when the person addressed is included by the speaker (see *Notes*, *etc.*, §§ 85, 92).

भारथ रा भरभार. Cfr. भारत्थ जइतसी भल्लिय भार (*Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò* 210).

146. तोग, for तेग ? Bāraṭha Kisora Dāna understands the word to be a conjunctive participle, meaning उठाय नै, but such an explanation hardly seems to be possible. It is obvious that here तेग must be a substantive. The MSS. DJV read तेग. If तोग actually stands for तेग, we have here a change of *e* into *o*, analogous to the change of *o* into *e* which has taken place in the word गेहूँ, from गोहूँ < Skt. गोधूम.

147. तागि मूँछ. Cfr. तुड़िताण जभी छयौ मूछ ताण (*Gaja Rūpaka*, 40).

148. रतनागिर, for रत्नाकर "a jewel-mine" a poetical equivalent of the name रतनसिङ्घ. रैणाइर, st. 151, is the same word, but under a Prakrit form.

153. खित पुड़ि "on the battle-field". Here the locative singular form पुड़ि (from पुड़, पड़ "a table, board, etc.") is practically doing the function of a postposition, meaning "over, upon". In Old Diṅgaḷa poetry, analogous instances of the use of पुड़ are very frequent. I quote some below: मघि पुड़ि (*Jèta Sī rò Chanda*, Anon., 321), मेदणि पुड़ि (*Ditto*, 304), रैणा पुड़ि (*Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*, 287), गयन पुड़ि (*Ditto*, 315), दल पुड़ि (*Vacanikā Acala Dāsa Khīcī rī*, also *Bhākharī rāva Suratāṇa rī*, *Ādhā Durasā rī kahī*).

वंस वधारण...Cfr. वान वधार (*Gita Rāma Siṅghajī rò, Bārathu Mahesa rò kahiyò*, 3). वानौ वधारे निय वंस (*Gita Rā° Kūpā Mehārājòta rò, Āsiyā Karama Sī rò kahiyò*, 1). वौकाँ वंस चढावै वान (*Sūra Siṅghajī rī velī, Gādana Colā rī kahī*, 12). वान वधारे खुआ(?) वानैत (*Ditto*, 13).

154. रमण...ध्रक रस. Cfr. 162. Cfr. also: रयणि रमाउँ ध्रकि रसि (*Veli Rāṭhòṛa Ratana Sī Khīrāvata rī*, 23).

155. गजढाल is the reading of RS., all the other MSS having खग ढाल. Possibly the latter is the original reading, but it does not seem to be capable of giving any good sense.

159. खडे सर... Cfr. चखित सर कलहै चावधे चारत्याँ (*Gīta rājā Rāya Siṅghajī rò*, Descr. Cat. sect. ii, pt. i, MS. 6 p. 73*b*)

160. घणि वाजिच... Cfr. घण चखिरण घण घाउ (st 171), and also: घण घाजे (st. 161).

163. मड्डाना "the neck (?)". The word is used once in the *Jèta Sī rò Chanda*, by Vīṭhū Sūjò, 247, but unfortunately the sense of the passage is not quite clear: मड्डानइ चरणौ ग्रीभ ग्रत्ति.

165. धामाजागर "battle (?)". Cfr. जोध वौच धामाजागरि *Kūpāvata Kesarī Siṅghajī rā kavitta*, 28).

166. पल खुटा. Cfr. पल खुटौ पतिसाह (*Vacanikā Acala Dāsa Khīcī rī*, 56), and: पातिसाह पर दल पल खुटा (*Ditto*, 126). The literal sense of the expression पल खुटा obviously is "(their) flesh, or blood, was exhausted, or dried up", but the phrase is used metaphorically as an equivalent of "(they) were reduced to great straits", or "were decimated, or defeated".

मारहथे. Cfr. मारहथौ बडमल्लौ (*Gīta Ratana Mahesadāsòta rò, Āḍhā Kisanā rò kahiyò*, 1).

168. मातै. simply: "great" Cfr. st. 191.

169. भवखि, for भविष्य "the future, fate, destiny "(?) Such seems undoubtedly to be the meaning of the word in the follow-

ing passage from the *Vacanikā Acala Dāsa Khīcī rī* : बाह्यिणौ भोमि कौ तौ भवसि थावै (25). But in *Gaja Rūpaka*, 37. भवसि is used in the plural, a fact which hardly seems to be consistent with the meaning given above : भवस्स्याँ मिलै भाख अनेक भत्ती. From the last-quoted passage as well as from the following : असपति खाग उभारि । भुज जाँ भिड़ भागा भवसि (*Dūhā Amara Singhajī rā*, *Bāratha Narahara Dāsa rā kahiyā* 241), I assume that the meaning of the word must be "enemy" a meaning which perfectly suits the particular passage of the *Vacanikā* with which we are concerned.

174 आकारौठ. Mīsraṇa Murāri Dāna, in his *Ḍiṅgala Koṣa* (ii. 46१), gives the above word as an equivalent of जुध "battle". Originally, however, आकारौठ is an adjective as shown by its employment in the passage following : इम आकारौठ लड़ाई मची छै (*Rāṭhòṛā rī Vaṃsāvalī*, MS. 15 (*c*), of *Descr. Cat.* Sect. i, pt. i). Bāratha Kisora Dāna says that the word is still, though rarely, used as an adjective in the colloquial, and quotes the example following : फलाणौ वडौ आकारौठ.

176. पड़िआलग is explained by Bāratha Kisora Dāna as "warrior", or "enemy". The word seems anyhow to be connected with पिड़ "battle," and is probably identical with पड़ियाल which in the *Jèta Sī rò Chanda* by Vīṭhū Sūjò is used twice in the passages following : पड़ियाल धूणि रघुनाथ पासि । विढिसौ सप्रत्त चड़ियउ त्रहासि (257), and : पड़ियाल धूणि पउरिसि पूरि । गाजणइ तबइ पइठउ गरूरि (380) In the same *Jèta Sī rò Chanda*, पड़ियालग is also used once in the line following : पड़ियालगि वरसइ खेड़पत्ति (389), where rāva Jèta Sī fighting amongst the Mugals is compared to Indra pouring rain, and his sword to the thunderbolt. From a comparison of all the above passages we can safely conclude, I think, that the original meaning of both पड़ियाल and पड़ियालग must be "sword."

भटकौ कटकाँ...Cfr. पैलै वाग उछटिआ भटके वैसन्नर (*Nīsāṇī Ratana Mahesadāsòta rī*, *Ādhā Kisanā rī kahī*, 2).

180. रम्भा not "Rambhā", but simply "Apsaras"

182. भला भमाड़िया...“Caused Jesalmer and Jodhpur to be well spoken of, i.e. made them famous all over the world” Cfr. कलावत भवाडै भला चनन्न कर (*Gīta rājā Rāya Singhajī rò* Anon., beginning सलख चूंडराउ.... Descr. Cat. Sect. ii. pt. i MS. 1 p 48*a*). भला भमाड़ि भै भोम चरजाण मुदाण (*Guṇa Gīta Soḍhè rāṇī Rāi Mala rā*, Anon. Op cit. Sect ii. pt. i. MS 5. st 41. भिड़ग्गै भलौ उतराध भवाड़ियौ (*Gīta rājā Karaṇa Singhajī rò, Sādū Rāma Singha rò kahiyò*, Op. cit., MS. 6. p. 123*a*). and : भवाड़तौ वौक भलौ (*Gīta rājā Karaṇa Singhajī rò, Vīṭhū Dedè rò kahiyò*, Op. cit., MS. 6, p. 123*a*)

183. चाले गौ. Here most of the MSS read गौ चाले, but seeing that the Poet everywhere makes it a point to observe the rule of the *vèṇasagāī*, there can be little doubt that the original reading is चाले गौ. It is however curious to note that wherever a गौ occurs in the middle of the fourth line of a *dūhò* as is the case with stanzas 170, 187, 205, 206, some of the MSS have transposed it to the beginning of the line.

184. चूनाला is explained by Bāraṭha Kisora Dāna as रा खाणवाला “flour-eaters, i.e. men, soldiers”

186 भगवानिये. Here and elsewhere (cfr. पौथलियौ, st. 58 वौठलियौ, st. 152) the diminutive is merely poetical, i.e. is in no way meant to modify the ordinary sense of the noun.

जाणि कि...Cfr रीमण वाग विधूंसियौ करि खोड़ै वानरि (*Nīsāṇī Mahesa Dāsa Dalapatòta rī, Āḍhā Kisanā rī kahī*, 6).

188. चमलौमाण The word is quoted amongst the *Dingala rā Sabada* of MS *C*. 36. In the *Jèta Sī rò Chanda*, Anon., we find चमलमाण, which is probably the same word Here is the passage : मुहि चायउ थाटह चमलमाण (*Op. cit.*, 42). The same phrase चढ्यौ चमलौमाण occurs also in *Dūhā Amara Singhajī rā, Bāraṭha Narahara Dāsa rā kahiyā*, 371.

205. जिणियार. Cfr. जिणि पहिलौ जिणियारि । जाणि जौतौ जमवारौ (*Marasyā Gahilòta Gokaḷa Dāsajī rā, Bāraṭha Mahesa Dāsa rā kahiyā*, 7). The meaning of the word is obscure. Three MSS,

B G T) substitute जिण वार. In the *Jèta Sī rò Chanda* by Vīṭhū Sūjò, जणियार is used twice, and both times in connection with जोध rāva Jodhò of Jodhpur: जणियार जोध जाणइ जगत्त, 25, and: जणियार जोध विवनउ जियार, 38. In the *Amara Singhaji rā Dūhā* by Bāratha NaraharaDāsa, the word is used once in connection with जग (278), and another time in connection with जुध. Comparing all the passages in which जिणियार is used, I am inclined to conclude that it is an adjective carrying some meaning like "famous, renowned".

211. सामि सुकलि. Cfr. धर सुकलि (*Jèta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò*, 237).

212. चुंगलालां दल...Cfr. चुंगुलालाँ ऊथद रघि चक्र चूर (*Jèta Sī rò Chanda*, Anon., 468). The term चुंगलाल, which is commonly used as an epithet of the Muhammadans, seems to be connected with चङ्गल m. "a claw, paw", and to carry the meaning of "clawed, armed with claws", hence "rapacious".

214. मनमोट, an irregular compound. Cfr मनमोट in *Gīta Rāma Singhaji rò, Bāratha Mahesa rò kahiyò*, 3.

दुबाहाँ कोट. Cfr दुबाहौ (for °हाँ ?) कोट (in *Op. cit.*, 3).

215. सामि तणै...Cfr. सामि क्रलि कलहिवा जेम सोह (*Jèta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò*, 281). Cfr also st. 220, below

216. रौढ "battle" See Mīsrana Murāri Dāna's *Dingala Kosa* ii 467.

218. मुगलालाँह, a plural genitive form from मुगलालौ, a poetical modification of मुगल. (Cfr. मकालाँ, st. 205). Here the °ha has not merely a metrical value, but also a grammatical one, it being a survival of the old termination °hā of the Apabhramsa. (Cfr *Notes, etc.*, § 63). In Old Dingala dūhās, large use is made of genitives in °āha, which, as they give a very easy rhyme, are always inserted at the end of the lines

चापड़े "in battle (?)" Cfr चढे चापड़े चाडड़े चारि चक्कं (*Gaja Rūpaka*, 32).

225. औनाड़ is explained by Misraṇa Murāri Dāna in his *Diṅgala Kośa*, as an equivalent of जोरावर (ii. 254). Bāraṭha Kisora Dāna says the word means मूरख "a fool" hence: "a hero". Cfr. the epithet of गहिलौ "mad", which is commonly given to heroes in Diṅgaḷa poetry.

228. धुबै. The verb धुबणौ is rather expressive of the general idea of "raging, being furious or violent" than any particular meaning like "fighting, sounding, burning, etc". We have already met this word in stanza 48, where it is used to express the hammering noise of drums and other instruments. In the present passage, it means "to rage or fight with the anger of despair". In the colloquial the verb is often used in connection with the idea of burning, blazing, etc., as in the examples following. आज घणौ धुबै है "It is very hot to-day" आग धुबै. etc.

खतङ्ग is understood by Bāraṭha Kisora Dāna to be some kind of arrow, particularly the arrow which is attached to a bow fastened to the branch of a tree, and connected with a rope below, as a trap for small game (खतङ्ग रौ बाण). The particular feature of such an arrow is that when it shoots it never misses its mark, hence the name of खतङ्ग is applied to anything—whether an arrow or not—, which goes straight to the point. A few examples of the use of खतङ्ग are the following: खुरसाणौ मकुराणौ खतङ्ग (*Jèta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò*, 153). खुरिसाण तणा वाहिय खतङ्ग (*Ditto*, 168). तीखा नैण खतङ्ग (quoted by Bāraṭha Kisora Dāna from some poem in his memory). खतङ्ग वात करै (ditto, from the colloquial).

230. पटां "foil-swords", or rather any sword which is used for the Rajput dance with swords (पटे रमणौ). Here apparently the word is used metaphorically: the hammering noise of the swords in the battle being compared to that of the foil-swords in a dance. In the passage quoted below however, पटौ seems to be used in the general meaning of "sword": भाले भँभार पड़ पट्टार (*Jèta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò*, 385)

231. कटे कर...Cfr. कड़ड़न्ति कन्ध कोपर करङ्क (*Jèta Sī rò Chanda, Anon.*, 477)

233 निराट अलगा Cfr. अकेलौ निराट (*Vacanikā Acala Dāsa Khīcī rī*, 25) In the colloquial, the word is still used in the function of an adverb, in cases like the following : निराट हालै, निराट आघौ गयौ, निराट डर आवै, निराट असङ्क आदमी है, etc

235. हमस्स Cfr. हद्दमरां पाइ वाजइ हमंस (*Jèta Sī rò Chanda*, Anon., 444), हद्दमरॉं भड़ां झड़ै हमंस (*Jèta Sī rò Chanda, Vīṭhū Sūjè ro kahiyò*, 343), and : हैं पाखे वाजै हमस (*Jhūlaṇā rājā Rāya Singha-jī rā, Sādū Mālā rā kahiyā*).

236. प्रिथी कजि...Cfr. प्रिथी काजि वाजै बिन्हे पातिसाहं (*Gaja Rūpaka*, 29).

238. वौर ह. Here the ह is merely pleonastic, i.e. inserted only to complete the number of *mātrās* required for the verse.

243. मोरम्बर, a poetical amplification of मौर. Cfr. मिल कोड़ि मौरम्बरं भूभमत्तं (*Gaja Rūpaka* 37).

With the beginning of the *kavitta* compare the following :

पडै खलै केहरी
खड़ै अम्बर रातम्बरि ।
पड़ै राम राठौड़
सहित पोचाँ विच सम्मरि । ....etc.

(*Kūpāuta Kesarī Singha rā kavitta*, 37).

244. रैणसाहि, for रतनसिङ्घ. Cfr. गजसाह for गजसिङ्घ in *Gaja Rūpaka*, 11.

देह जलाई Note the feminine. देह, as well as काय, are already used as feminines in the Old Western Rājasthānī (cfr. *Notes..etc.*, § 53). काया, for काय, already occurs in the Jaina Mahārāṣṭrī (*Bhavavairāgyaśataka* 7).

कामि आया. "Were killed in battle" is only a poor rendering of the phrase, which literally means : "made themselves useful (to their lord and master by laying down their life for him)". कामि is a locative, hence the °*i*.

सरजीत, for सजीत < सजीवत. Cfr. the analogous case of सरधीर for सधीर in the reading of *I*. st. 134 above. Another instance of the insertion of *r* after *sa*, which I have come across in the prose of the Marwari Chronicles, is सरजल for सजल.

महाराज मानी. scil. "बात मानी". Cfr. भलौ कही and मन री लही. in *vac*. 86. above.

वैकुण्ठनाथ विसक्रमा कूं...etc. Cfr. महाराजाजी विसक्रमाजी बोलाया। विसक्रमाजी आया। हुकम थाया। विसनपुरी रुद्रपुरी ब्रह्मपुरी विचे अचलपुरी वसावौ। (*Vacanikā Acala Dāsa Khīcī rī*, 175).

घुरस खाइ खाइ I had long been in doubt concerning the real meaning of घुरस, which the Cāraṇas would explain in several different ways, when in a *Khyāta* of Bikaner I came across the following passage, from which it would seem that घरस means "foot-stamps", or "the stamping of the foot": नाहरां री घुरसां छै, "there are (to be seen) the foot-marks of wolves" (*Descr. Cat.*. Sect. i, pt. ii, MS. 31, p. 152*a*).

नवलाख नाखिचमाल...Cfr. नवलख नाखिन रूस रूस पानुस जलाई (*Nīsāṇī Sāhajahā pātisāha rī, Āḍhā Kisanā rī kahī*, 6).

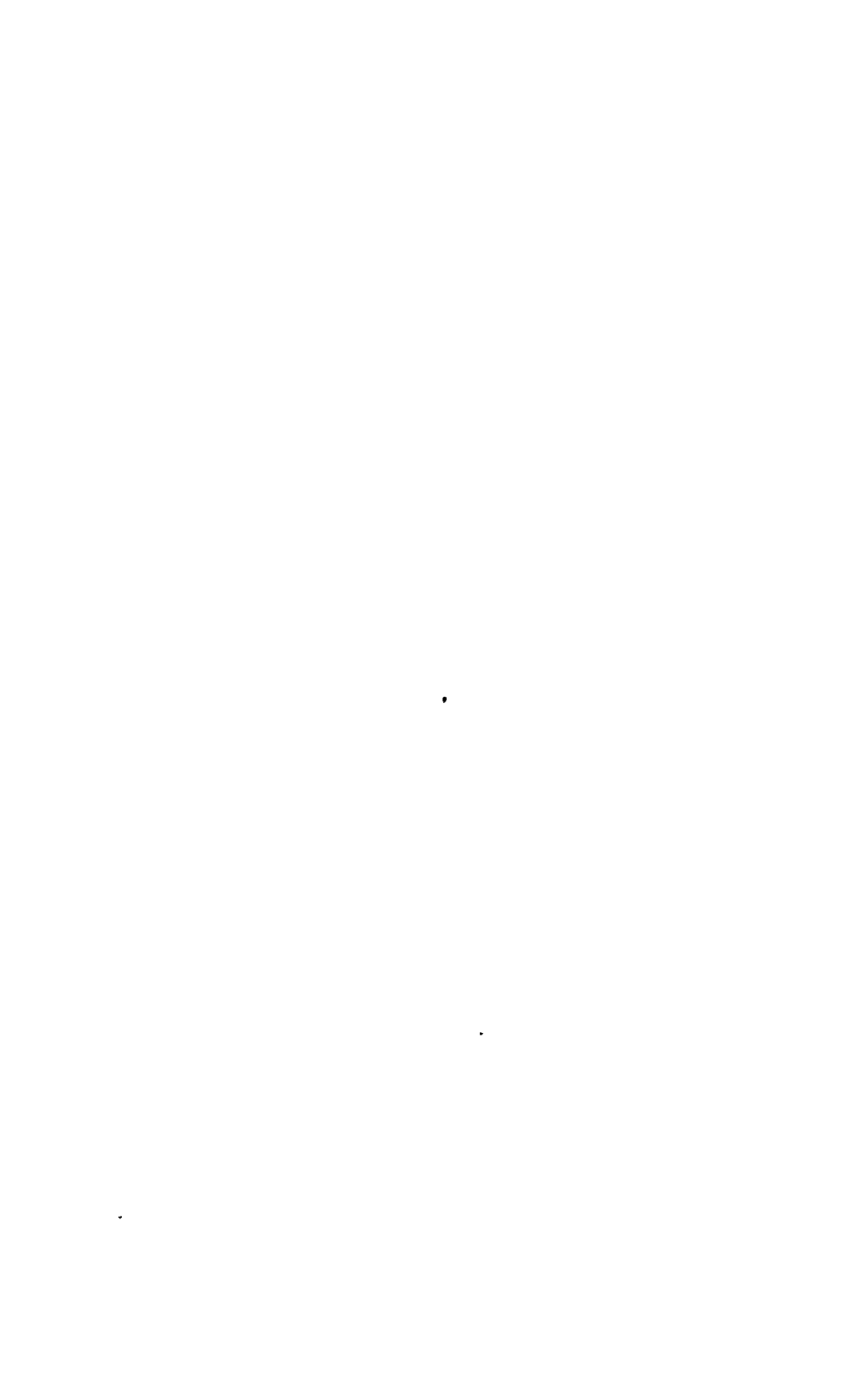
सारधू...Cfr. वाई पुहपाई राणा मोकल कौ सारधू (*Vacanikā Acala Dāsa Khīcī rī*, 89 ; also, *Ditto*, 132. 134).

245. अत्तिय मात विन्हे गजयं.... Cfr. गाच होमे उर गैवर (*Ūmā De rā kavitta*, 10).

249. उधरै पख च्यारि. Cfr. तीन पख तारै (*Vacanikā Acala Dāsa Khīcī rī*. 126).

251. जसु मौढ. Cfr. मौढ किसी बीजा मंडलीका (*Rāṇā Jagata Singhajī rī veli, Āḍhā Kisanā rī kahī*. 5).

256. हरि हरि...Cfr. हरि हरि हरि होई रह्यौ। विसन विसन तिणि वार (*Vacanikā Acala Dāsa Khīcī rī*, 160).

263. जुमि अविचल असवास...Cfr. जुमि बोलौ असवाप (*Rāu Chandra Sena rō Rūpaka*, 18).

GLOSSARY.[1]

अइओ (cfr. **आ?**), ind. " Oho ! ", 188.

अकबर, m., pr. n. " The emperor Akbar ", 130.

अखियाति (Skt. **ख्याति**), f. " Fame renown ", 84.

अखैराज, m., pr. n., 86.

अखौ (1) (abbr. for **अखैराज**), m., pr. n., 60, (2) (abbr. for **अखाउत**), patron., " Akhāvata ", 60.

अगाह, adj. " Invincible ". 143, 152, 176.

अछर (for **अपछर**), f. " A nymph ", 159.

अछै, v. 3rd sing, " Is ", 3.

अजन (Skt. **अर्जुन**), m., pr. n., 130.

अजमेरौ, m., an epithet of the Cāhavānas, 149.

अजुआळणौ, v. " To illustrate ", 189, 254.

अजुआळौ, m. " Light ", 29.

अजौ (abbr. for **अजितसिङ्घ**), m., pr. n., 212.

अड़वड़, ind. onom. " Running briskly about ", 232.

अणकळ, adj. " Impenetrable, inconceivable ", 3.

अणबीह, adj. " Undaunted ", 189.

अणियाळी (*Ḍing. K.*, ii, 458), f. " A *kaṭārī*, a kind of dagger ", 189.

अणी, f. " A point (of spear, sword, etc.) ", 140. 193. " A spear ". 141.

अनड़, m. " A mountain ", 52, 56, 99, 165.

अनमभ्भ (for °**बम्भ**), ind. " Uninterruptedly ", 238.

अनै, ind. " And ", 208, 228.

अमर (abbr. for **अमरसिङ्घ**), m., pr. n. (1) **अ° गाढाउत,** 82, 84, 188, 189, 190 ; (2) **अ° धरमाउत,** 86 ; (3) **अ° गजसिङ्घोत,** 86.

अमरौ (an inflected form of the preceding), m., pr. n., 152.

अमलीमाण, adj. " Unyielding, pertinacious ". 188.

अर, ind. " And ", 86.

अरजण (Skt. **अर्जुन**), m., pr. n. 147.

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[1] The object kept in view in the compilation of this Glossary, has not been that of giving a list of all the words occurring in the " Vacanikā," but only a selection of the most characteristic Ḍingaḷa terms, with their meanings. The Glossary contains also a complete register of all proper names, as well as pronominal and postpositional forms, used in the " Vacanikā."

अरजणह, ditto, 79.
अरजन, ditto, 244.
अरडिङ्ग, adj. "Repeller of foes", 13, 193
अरिसाल, adj. "Causing pain to (his) foes", 82.
अरेस (for °रीस), adj. "Similar", 97.
अलल (*Ding. K.*, ii. 82). m. "A horse", 102.
अवझाड़, f. "A transversal cut of sword", 231.
अवसाणसिध, adj. "(The hero) who has fought and met a glorious death on the battlefield", 86, 190, 197, 211.
अविघट्ट, m. (?) "Throng, crowd (?)", 29.
अविघाट, ditto, 192.
असम, adj. "Incomparable (?)", 231.
असपति (Skt. अश्व°), m. "Emperor", 14, 16, 50, 52, 236.
असिमर (*Ding. K.*, ii. 62). m. "A sword", 61, 70, 217.
असुर m. "A Muhammadan", 188.
असुरायण, ditto, 84.
आ, dem. pron. f. sing "This", 133.
आइऔ, ind. "Oho!", 146.
आउगौ, adj. "Entire, whole", 66.
आकारीठ (cfr. आकारीठ "Battle", *Ding. K.*, ii. 467). adj. (?) "Hard, violent, impetuous", 174.
आखणौ, v. "To speak, say", 53, 69.
आगरा, pr. n., "Agra", 18.
आंठ, "The forepart or breast (of a horse)", 106.
आडावाळौ, m., pr. n., "The Aravalli range", 100.
आधोफरै, ind. "In the middle between", 19.
आपणौ, poss. adj. "Our", 86.
आपमलौ, adj. "Uncontrollable", 8.
आपै, pers. pron. "We (including speaker)", instrum. 144.
आंबेर, n. of a town, 244
आबू, n. of a mountain, 244.
आराबौ, m. "A gun (on wheels)", 20, 133, 134, 135.
आरिखौ (for सा°), adj., "Similar", 83.
आरोगौ, f. "A pyre (or A litter ?)", 255.
आसा (abbrev. for आसथान), m., pr. n., 3.
इणि, dem. pron. obl. sing. f., 133, 144, 244, 255.
इतरौ, quant. adj., इतरा माहै "In the meantime", 84, 86, 244
इन्द, (for इन्द्र q. v.), 77, 78, 83.

ओसर (for **अव**°), m. " Opportunity ", 263.

कखणौ (for **कसणौ**), v. " To girdle (a sword, etc.) ", 89.

कछवाहौ, n. of a Rajput tribe, 244.

कजि (for **काजि,** Skt. **कार्ये**), loc. sing. used as a postpos. " For ", 63. 236.

कटाछि (Skt. °**च,** m.). f. " A side-glance ", 244.

कठडणौ, v. " To get ready ". 21.

कड़कड़, ind. onom.. " Crackling ", 232.

कड़खणौ, v. " To grind the teeth in anger(?) " (cfr. Hindī **कटखाना**) ; or " To cast side-looks in anger(?)" (cfr. Skt. **कटाच**) ; or " To excite one's self to fight(?) " (cfr. Hindī **कड़खा कड़खैत**, etc.). 131.

कणिखागिरौ (for **कणैगिरौ**), n. of a Rajput tribe " A Sonigarò Cāha-vāṇa ", 177.

कणैगिर, n. of a town (poet. for Jāḷora). 7.

कती, f. " A dagger ". 124.

कन्है, ind " By. close by ". 150.

कमधज, m., an epithet of the Rāṭhòṛas, 2. 3. 7. 53 84. 145 172. 181.

कमन्ध, ditto. 2. 3. 13. 18. 67. 78. 83. 128. 130. 140. 203. 204. 210.

कमन्धज, ditto, 63 227.

कमौ (abbr. for **करमसिङ्घ**), m., pr. n., 58.

करण (1) (Skt. **कर्ण,** a hero in the Mahābhārata), m.. pr. n.. 30. 154 ; (2) (for **करणसिङ्घ**), m., pr. n.. 58, 86.

करन, for °**ण** q. v., 27, 53, 130.

करनाजल (poet. for **करण** q. v.), m., pr. n., 150. 164.

कलोधर (for **कु**°), m. or adj. " An upholder of the family, a descendant ", 16. 164.

कसमसणौ, v. " To fidget ", 132.

कसणौ, v. " To huddle together, march in compact formation ", 131.

कहर (Arab. قہر), adj. " Excessive. immense ". 132 206 ; m. " Suffering, distress(?) ". 257.

का, a Hindī form for **कौ** q. v., 82, 244

काफिरौ, m. " A Muhammadan ". 140.

काबौ, n. of a Rajput tribe, 219.

काया, f. " The body ", 111

काल, m., pr. n. " The Death-god ". 94. 95. 110. 115. 122. 156.

काळजवन (Skt कालयवन), m., pr. n., 67.
काल्ही, adj. f. " A mad woman ", 84.
काहँ, int. pronom. adj. neut., " What, which ", 52, 133.
काहळ, m. " A large drum ", 39.
किणि, int. pron. obl. sing. f., 133.
किना, ind. " Or ", 146.
किर, ind. " As if ", 33, 36 : " Or ", 27(?).
किरणाळ, m. " The sun ", 41.
किरमाळ (*Ḍiṅg. K.*, ii, 65), f. " A sword ", 232.
किलक, f. " A shout ", 235.
किलम्म, m. " A Muhammadan ", 56, 166, 179, 190.
किलिणाणमल रादमलौत, m., pr. n., 86.
किसन (1) (Skt. कृष्ण), m., pr. n. 68 ; (2) (किसनसिङ्घ), m., pr. n., 205.
किसड़ी हेक, indef. pronom. adj. f., 255.
किहड़ो (for किसड़ो), int. qual. adj., " Like what ? ", 249.
की, f. of कौ q. v., 82, 133, 244.
कुड़ (Skt. कूट ?), m. (?), " A rock (?) ", 233.
कुँण, int. pron., 53, 244
कुम्भकरण, m., pr. n., 206.
कुम्भकरन्न, ditto, 234.
कुम्भेण, poet. for कुम्भकरण q. v., 146.
कुरखेत (Skt. कुरुक्षेत्र), m., n. of a place, 84.
कुलट्ट, f. " A somersault ", 234.
कूं, ind. used as a postp. for the accus.-dat., 82, 244.
कूँपा, adj. m. pl. " Kū̃pāvatas (a patronymic) ", 55.
कूँपौ, m., pr. n., 86.
कूरिम (Skt. कूर्म), m., an epithet of the Kachavāhās, 13, 18
केईक, indef. pron. m. pl., 86.
केम, ind., " How ? ", 51.
केवी (*Ḍiṅg. K.*, ii. 418, " Enemy "), m. " An enemy, or a Muhammadan ", 7, 206.
केहरि (for केसरीसिङ्घ), m., pr. n., 56.
कै, ind. " Or ", 22, 255.
कैरव (for कौ°), m. patron., 69, 129.
कैलपुरौ, n. of a Rajput tribe, 205.
कैसौ, interr. qual adj., 82, 97, 133.
को, indef. pron., 251 ; कोइ, 67.
कोपर, m. " The wrist ", 231.

कोरम, m. "The mythological Tortoise", 132.

कौ, adjectival postpos. of the genitive. m. sing., 53. 209 : **के,** plur., 82, 244.

क्यूँ, ind. "How ? Why ?" 84. 244.

क्रगल, m. "A cuirass", 124.

क्रन | **क्रन्न** (1) (Skt. **कर्ण**, a hero in the Mahābhārata), m., pr. n., 4, 67. 81. 146 : (2) (**करणसिङ्घ**), m., pr. n., 52, 56.

क्रहक्रह, ind. onom., "With a clashing noise", 238.

खड़खड़, ind. onom., (1) "Quivering and crackling (from cold)", 133 : (2) "Crashing", 231.

खड़णौ, v. "To drive", 25. 26. 46. 242

खणणौ, v. "To kill (?)", 179

खण्डरणौ, v. "To cut to pieces", 170.

खतङ्ग, m. "A kind of arrow" (See *Notes*), 228.

खल, m. "An enemy, a Muhammadan", 111. 151. 170. 181, 187. 204.

खलाहलणौ, v. "To gurgle", 225.

खलौ, m. "A battle-field", 179.

खहणौ, f. "A combat" 163, 175.

खाँगौबन्ध, adj. "Wearing a turban tied slantwise, (an epithet of the Rāṭhòras)", 83.

खाटखड़ि, ind. onom. "Rattling, clattering, crashing", 84. 162.

खाँडेराउ, m. "A swordman", 171.

खाँडौ (*Ḍiṅg. K.* ii, 62), m. "A huge straight sword", 84. 171. 175. 218.

खान, m. "A Muhammadan", 234. 243.

खानौ, (1) ditto. 179 ; (2) m. pr. n., 214.

खिड़िआ, n. of a tribe of Cāraṇas, 201, 202, 265.

खुन्दालिम, m. "A Muhammadan", 139, 170.

खुरसाण, n. of a country, 61, 82, 133.

खेहेचौ. adj. An epithet of the Rāṭhòras, 25.

खेहारव (cfr. **धूँधारव**), m. "A cloud of dust", 42.

खेँग (*Ḍiṅg. K.*, ii, 80), m. "A horse", 144, 229.

खेँगक, m. ditto 101.

खोध, m. "Anger, fury", 139, 158.

गङ्ग (poet. for **गाँगासिङ्घ** or **गाँगौ**), m., pr. n., 55.

गङ्गेव (ditto), m., pr. n., 3.
गज (abbr. for गजसिङ्घ), m., pr. n., 62.
गजबन्ध, adj. " A chief of high position, who keeps an elephant ". 84.
गड़गड़, ind. onom. " Rumbling and thundering ", 32.
गड़द्दानी, m. " The neck (?), the back of the neck (?)", 163.
गड़थल, m. " A somersault ", 234.
गड़णणौ, v. " To make a twittering noise (like that of hail or missiles falling)", 137.
गन्द्रप (Skt. गन्धर्व), m. " A heavenly musician ". 133.
गरड़, adj. " Thick ", 29.
गरा, f. " Multitude ", 243.
गरीठ, adj. " Stout ", 174, 216.
गहण, ग्रहण, m. " Battle ". 143. 165.
गाँगौ (abbr. for गाँगासिङ्घ), m.. pr. n., 86.
गाढ, m. " Stubborness ". 127.
गात, m. " The body, limbs ", 245. 252.
गाहणौ, v. " To crush, destroy ", 114, 180, 190.
गाहिड़, m. " Overbearingness, haughtiness, arrogance (in a good sense)", 84, 216.
गिरधर (abbr. for गिरधरसिङ्घ or °दास), m., pr. n., 52, 84, 192.
गिरधारी (ditto), m., pr. n., 59, 180.
गिरवर (poet. for गिरधरदास), m., pr. n., 58.
गुज्जर, n. of a tribe, 35; —धरा, f. " Gujerat ". 11.
गुणपति (Skt. ग°), m., pr. n., 1.
गुणिन्द्रौ, m. pr. n., 223.
गुणीयण (*Ding. K.*, ii, 222), m. " A poet bard (also collectively)", 29
गुणीजण, ditto, 82.
गुपती, f. " A sword-stick ". 124.
गूँडलणौ, v. " To hide, obscure ". 46.
गैण, m. " The sky ". 46.
गैणाग (*Ding. K.*, ii. 150). ditto. 136.
गैँवर (Skt. गजवर), m. " An elephant ". 147.
गोकळ (abbr. for गोकळदास), m., pr. n., 174.
गोदै, loc. used as a postpos., " Close by, near ". 63
गोदौ (abbr. for गोविन्द° or गोवरधनसिङ्घ), m., pr. n., 56, 166.
गोम, m. " The sky ". 228

गोल़, m. "The centre or main body of an army", 62.
गोवरधन (abbr. for **गोवरधनसिङ्घ**), m., pr. n., 52, 150, 165.
गौड़, n. of a Rajput tribe, 19, 244.
गोरिजा, f., pr. n. "The goddess Gaurī", 255.
ग्रहवन्त, adj., "Tenacious", 4.
घड़ा (Skt. °**टा**), f. "An army", 86, 131, 148, 169, 235, 237.
घमचाल़, m. "A throng", 184.
घमसाण, m. "Battle", 131, 211.
घुरस, f. "A foot-stamp, the stamping of the foot (as of a horse, etc.)"—**चावणौ** v. "To stamp the foot on the ground", 244.
चकथौ, m. "A Muhammadan", 115, 128.
चक्कवै (Skt. **चक्रपति**), m. "A ruler, king", 2.
चखैत, adj. i.f c. "—eyed, furnished with .. eyes (?)", 103.
चगथौ, the same as **चकथौ** q. v., 17, 38, 45.
चमाखटौ, adj. (?) "Chattering (?)", 29.
चवल़, m. "A horse", 254, 255.
चटाँ लटाँ, ind. "Fighting hand to hand", 188.
चड़चड़, ind. onom. "Picking up many things in quick succession", 232.
चणणावणौ, v. "To bristle up (said of the hair)", 86.
चन्द नाम, m. "A fame everlasting like the moon", 64: **चन्द नामौ,** ditto, 181, 258. **चन्द जस नामौ,** ditto, 84, 243.
चन्दोल (*Ding. K.*, ii, 430), f. "The rearguard of an army", 62.
चऊवाण, n. of a Rajput tribe, 183, 188.
चापड़ौ, m. "Battle", 218.
चाँपा (for **चाँपावत**), m. plur., patron., 55.
चामरिवाल़, m. "A Muhammadan", 34.
चारखी, f. "A smoking wheel (for stopping elephants)", 98.
चित्राम, m. "A painting", 244.
चुक्ताल़, m. "A Muhammadan", 180, 212.
चूँडा (for °**डौ**), m., pr. n., 3.
चुनाल़ौ, m. "A soldier (?)", 184.
चोल़, adj. "Red", 97, 237.
चौ, adjectival postpos. of the genitive, 65.
चौड़, adj. "Destroyed", 180.
चौदन्त ढोवणौ, v. "To come in contact", 133.
चौधार, f. "A spear", 197, 199.
चौरङ्ग, m. "Battle (?)", 210.

छछाळ (*Ḍiṅg. K.*, ii, 77). m. "An elephant", 90, 94.

छड़, m. "The shaft or pole of a spear", 244.

छड़ाळ (*Ḍiṅg. K.*, ii 460), m. "A spear", 156, 184.

छत्रबन्ध, m "A sovereign (lit. one possessing the royal parasol)", 84.

छत्राळौ, adj., an epithet of the Bhāṭīs, 60.

छळ, m. "Battle", 168. 200, 207, 211. 215, 217, 220, 244

छात, for °त्र q. v., 53.

छात, m. "A protector, king", 3.

छै, v. 3rd sing. "Is", 144. 244.

छोळि, f. "A wave", 235.

जगजेठ, m. "A hero of old renown in the world", 113, 121, 133.

जगराज, m., pr. n., 52. 179.

जगाजोति, f. "Splendour", 133, 244.

जगौ (abbr. for **जगराज** q. v.), m., pr. n., 58, 174. 201. 265.

जङ्गम (*Ḍiṅg. K.*, ii, 82), m. "A horse". 104.

जड़ागि, f. (?) "A lamp (?)". 72.

जद, ind. "When", 74.

जब, ditto, 88. 103. 241.

जम (Skt. **यम**), m., pr. n. "The Death-god". 98, 116 : **जमराय,** ditto, 17, 183 ; **जमरायौ,** ditto. 144.

जमजाळ, m. "A host of Death-gods (?)", 31.

जमडाढाळ, adj. "Equipped with a dagger (see the foll.)". 34.

जमदढ (for °**दाढ,** *Ḍiṅg. K.*, ii. 457). f. (?) "A *kaṭārī*. a kind of dagger". 37. 124.

जमद्दर (Skt.* **यमघर ?**), m. "A funeral pyre", 258.

जरीकौ, m. "A blow or cut of sword". 25.

जळहर (Skt. **जलधर**), m. "A cloud". 82.

जवन (Skt. **य°**), m. "A Muhammadan", 37. 198.

जवाधि, f., n of a plant, 82.

जसराज, m., pr. n., (1) 82, 84, 154, 200 ; **जसवन्तसिङ्घ**), 52. 62, 132, 144.

जसवन्त (abbr. for **जमवन्तसिङ्घ**), m., pr. n. 51, 88, 168 ; **जसवन्तसिङ्घ** 54.

जसु, the same as **जासु** q. v., 251.

जसौ, m., pr. n., (1) (abbr. for **जसराज**), 198 ; (2) (abbr for **जस-वन्तसिङ्घ**), 16, 52, 90, 130, 143. 145

जाँगड़ियौ, m. "A singer, minstrel", 86.

जागर. see **धामाजागर**.

जाणगर, adj " Knower ". 53.

जादव (Skt. **या॰**), patron., an epithet of the Bhāṭis. 19.

जाम, ind. " When ". 230, 257.

जाळोर, n. of a town. 6

जाँवळि, postpos. ' Together, in a pair with ". 58. 151. 152. 173.

जासु, rel. pron. gen. sing., 5, 101.

जिञाँ, for **ज्याँ** q. v., 102.

जिञार. for **ज्यार** q. v., 239.

जिके, comp rel. pron. dir. plur., 106. 115. 121. 122 123 · obl. plur.. 116. 120 (?)

जिण, rel. pron. obl. sing. m., 144.

जिणि, rel. pron. instr. sing. m.. 5 ; loc. sing. m., 2.

जिणिञार, adj. " Famous " (?). See *Notes*. 205.

जिणिवार, comp. ind. " Then. at that time ". 221.

जितरौ, rel. quant. adj., 53.

जिम, ind. " Like, as ". 69, 154, 164. 172, 175. 227

जिसड़ौ, rel. qual. adj.. 225.

जिसौ, ditto, 52. 64. 111. 150, 248, 249.

जिह्वौ॰, ind. " Like, as ". 8. 178. 194, 225, 234. 238.

जीवतखिम, m " A mutilated wreck. a man invalidated from wounds received in battle ", 86.

जीवौ, m.. pr. n.. 220. 221.

जुञाण, m. (?) " A sword (?)", 125.

जुजिठल (Skt. **युधिष्ठिर**), m., pr n., 76, 130.

जुटणौ, v. " To close in fight ". 144. 230.

जुडण, m. " Encounter. battle ", 168.

जुड़णौ, v. " To join or close in battle. attack ". 113. 127. 179.

जुधवन्ध, adj. " Skilled in (the art of) battle. a warrior ", 53.

जूँम, m. " A camel ", 21.

जूह (Skt. **यूथ**), m " Herd. throng (of elephants)", 91, 93.

जे, rel. pron., 4, 92. 112.

जेणि, rel. pron., instr. sing. m., 7.

जेम, the same as **जिम,** q v.. 5. 142, 190.

जेसलगिर, (poet. for **जेसलमेर**), n. of a town. 182.

जेह्वौ, the same as **जिह्वौ॰** q. v., 104. 114. 133.

जेहौ (for **जेसौ** q. v.). rel. qual. adj.. 2. 109. 113. 116.

जैत, जैतौ, (1) m., pr. n., 86, 153, 164 ; (2) patron. (for **जैतावत**), 55, 58, 178, 195.

जैतारण, n. of a town, 57.

जैमल, m., pr. n . 86.

जैसिङ्घ, m., pr. n., 13, 15.

जैसौ, rel. qual adj., 82, 97, 133, 244.

जोड़ै, instrum. used as a postpos. "In a pair with, together with", 86, 201.

जोधा, m. plur. patron., 65, 144, 149.

जोधा (**जोध**), **जोधौ,** m., pr. n., 3, 57, 62, 241.

जोधाण (poet. for **जोधपुर**), n. of a town, 30, 86, 182.

ज्याँ, rel. pron. obl. plur., 10, 110, 244.

ज्यारका (poet. for **ज्याराँ** q. v.), 83.

ज्याराँ, ind. "When, then". 18, 64

ज्यूँ, ind. "Like, as", 76, 84, 86, 95, 105, 129, 143, 153, 158, 169, 178, 183 : "So that", 244.

झड़, f. "A cut (of sword)", 84.

झड़झड़ ind. onom., imitative of the hissing noise of a cut or sweep of sword, 231.

झड़ाळ, adj. "Showery (said of a cloud)". 226.

झड़ि, f. "A shower", 228.

झसड़क, ind. onom. "Crashing (said of many swords striking together)". 230.

झाट, f. the same as **झाटि,** q. v., 141, 192, 233.

झाटझड़ि, ind. onom. imitative of the noise of many striking swords, 84.

झाटि, f "A blow or cut (of sword)", 107, 220, 222.

झालौ, n. of a Rajput tribe, 19, 149, 244.

झिलणौ, v. "To catch, grasp", 105 ; "To receive", 222.

झिलणौ, v. "To shine, be conspicuous, look beautiful", 39.

झौक, f. "A thrust (of spear)", 141 ; **झौक झबै** "Are dashed (into confusion)", 229.

झुलाळ, adj. "Caparisoned (elephant)", 39, 167

झँझाक, m. "Battle, the music of battle (?)", 144.

झँझार, m. "A warrior", 52, 84, 144, 172.

टगटगौ, f. "A staring look", 253.

टळटळणौ, v. "To tremble, shake", 132.

डण्डाहड़ि, f. "The stick-game of the Holī festival", 84.

डम्मर, m. "Crowd, gathering, mass". 42; "Throng". 132. 133.

डाण (Skt. दान), m. "The rutting secretion of the elephants" 95, 100

डाणणौ, v. "To run". 107.

तई, ind. "Then, at that time", 253.

तठै, ind. "There". 144.

तड़फड़णौ, v. "To flounce in agony (like a fish out of the water)". 238.

तण, for तणौ q. v.. 54. 56. 64.

तणौ, adjectival postpos. of the genitive, dir. sing. m., 59. 151. 172. 207. 263: तणा, dir. plur. m., 2, 35, 69, 160. 161, 186: तणी, dir. sing. f., 245; obl. sing. f., 173; तणै, instr. sing m., 221: loc. sing. m., 6, 8, 72. 191. 215. 220, 223.

तच्छल्, m. plur. "Disparted limbs", 244.

ताइ (Skt. आततायिन्), m. "A murderer, a violent man, a fiend". 35.

ताम, ind. "Then, at that time". 12, 13, 54. 71, 132, 147, 220, 241.

तिणाँ, for त्याँ q. v., 92, 97.

तिणार, ind. "Then", 250.

तिणाराँ, ditto, 52.

तिको, comp. correl. pron., sing. m., 68; तिके, plur. m., 71; तिका, sing. f., 84.

तिजारौ, m. "Poppy", 82.

तिण, correl. pron. obl. sing. m., 144, 244.

तिणि, ditto, loc. sing. m. 8; loc. sing. f., 82, 84, 144, 146. 244. 245, 249, 252, 256, 260.

तिमि (for म). ind., correl. of जिम. 67

तिसौ, qual. pron. adj., 246.

तुम, 2nd pers. pron. plur., 53.

तुर, m. "A horse", 23.

तुरक, m. "A Muhammadan", 264.

तुरकाण, ditto, 131, 182.

तुरी, m. "A horse", 41, 108.

तूँअर, n. of a Rajput tribe, 220.

ते, correl. pron., 3.

तेजसी डूँगरसीहोत, m., pr. n., 86.

तो, 2nd pers. pron. sing. obl., 66.

तोग, for **तेग,** " A sword " (?). 146.
त्याँ, correl. pron. obl. plur., 10. 62.
त्याराँ, ind. " Then ", 64, 100 (°रं).
त्रवाकं, (for **त्रवाकौ**), adj. " Gormand ". 120.
त्रम्रामल्, m. " A drum ", 32. 40.
त्रम्राल्, ditto, 39. 134.
त्रहणौ, v. " To sound (intr.)", 39, 134.
त्रिजड़ा (*Ḍiṅg. K.*, ii. 62), f. " A sword ". 56.
त्रिण्हि, num. " Three ", 255.
त्रिण्हे, ditto, 100.
त्रीकम (Skt. **त्रिविक्रम**), m., an epithet of Viṣṇu, 67.
त्रीसटक्की, adj. " Of the force of thirty *ṭãka*s (said of a heavy bow)", 117.
थट, m. " Crowd, multitude ". 209.
थट्ट, ditto, 22, 29.
थण्ड, ditto, 84, 131.
थाँ, 2nd pers. pron. plur. obl., 14, 51.
थाट, m. " Throng, multitude (of soldiers)", 107, 114, 116 ; "(of horses)", 127 ; "(of elephants)", 192.
थौ, postpos. of the ablat., " From ", 21, 86, 94.
थे, 2nd pers. pron. plur., 244.
थोरी, n. of a tribe. 222.
दड़दड़, ind. onom. " Jumping off in quick succession ". 232.
दण्डाहड़ि, f. " The stick-game of the Hoḷī festival ", 162.
दन्ताल्, adj. " Tusked (elephant)", 90, 98.
दल्थम्भ, m., pr. n., 244.
दल्पति (abbr. for **द°सिङ्घ**), m., pr. n., 3, 214.
दाराशुकर (poet. for °**सिकौ**), m., pr. n. " Dara, the eldest brother of Orangzeb ", 12.
दिखणाधि, loc., " To the north ", 47.
दिल्ली, °**ल्लौ,** n. of a town, 30, 50, 84, 244, 266.
दिल्लीवै, m. " Lord of Dillī ", 9.
दिसा, f., used as a postpos. " Towards ", 253.
दिसि, ditto, 15, 148.
दिसौ, ditto, 69.
दुष्ट (Skt. **दुष्ट**), adj. " Wicked ", 115.
दुइ, num. " Two ", 53, 84.
दुरक, m. " An enemy, a Muhammadan ", 217.

दुक्करा, f. " A sword ", 118.

दुजड़ौ (*Ding. K.* ii. 63). m. " Ditto ". 207.

दुभाल, adj. " Inconquerable ", 155.

दुवाह, m. (1) " A warrior " 214 : (2) " A sword (?)" 11, 15. 89.

दुरजोण (poet. for Skt. **दुर्योधन**), m.. pr n.. 79.

दुरजोध, ditto. 27. 67.

दुरजोधन, ditto 62

दुवै, num. " Both " 100, 214.

दुहूँ, obl. of **दुइ**, **दोइ** q. v.. " Both ". 47.

देठालै, loc. "In sight ". 47.

देवगिर, (poet. for Jāḷora). n. of a town. 5

देवड़ौ, n. of a Rajput tribe. 244.

दोवै, num. " Both ". 131.

दोइ, ditto. 131.

दोळौ, adj. " Round, circular " : **दोळौ परिक्रमा दीन्हो** " (They) circumambulated round (the pyre)". 255.

द्रजोण, for **दुर**॰ q. v.. 130.

द्वारौ (abbr for **द्वारकादास**), m. pr. n.. 204.

धजवड़ (*Ding. K.*, ii. 64). f. " A sword ". 30.

धजाबन्ध, adj. " Having or wearing a flag. conspicuous ", 78.

धड़धड़, ind. onom. " Shivering and trembling ". 133.

धड़ड़णौ, v. onom imitative of the loud noise of musical instruments. 48.

धड़हड़णौ, v. onom. " To crackle (like a fire)". 175

धत्तधत्ता (for ॰**त**), " The cry the elephant-driver utters to stop of appease the animal ". 98.

धनराज, m.. pr. n., 215.

धमक्कौ, m. " A thrust (of spear)". 84.

धमधम, ind. onom. " Thudding (like a spear thrusted into a body)". 230.

धरमौ, m.. pr. n.. 218.

धसणौ, v. " To rush into or against ", 106. 147, 237.

धामाजामर (the same as **धममजर** " battle " ?, *Ding. K.*, ii, 465). " Battle, the confusion of battle (?)". 165.

धारा, f. " Mode, way (of dressing)". 120.

धाराळ, m. " A sword ". 161 : " Swordman (?)" 218.

धुवाँधार, m. " A cloud of smoke ", 98.

धुबणौ, v. "To sound. (intr.)" 48; "To fight with great violence", 228.

धुँआरव (cfr. **खेहारव**), m. "A cloud of smoke". 42.

धुँसणौ, v. "To destroy", 122.

धूहड़, (1) m.. pr. n., 3; (2) patron., 56.

धधिङ्गर, m. "An elephant". 132. 133.

धोम, (1) (*Ḍiṅg. K.*, ii. 201). m. "Rage, fury". 106. 147. 228; (2) m. "Smoke". 42.

ध्रावणौ, v. "To become satiated (?)", 76.

नगौ, m.. pr. n.. 86.

नवल, m.. pr. n. 216.

नाणै (contr. from **न जाणै**), v 3rd sing. and plur. "Does or do not know" 113.

नामजदौ, adj. "Famous. renowned" 121.

नारद, m.. pr. n., 159.

नाराज ? "A sword". 160.

निगेम, adj. "Free from sin, sinless", 142.

निरवाण, n. of a Rajput tribe. 211.

निराट, ind. "Exceedingly, very much", 233.

निवड़, m. "Throng", 185.

निहङ्ग (*Ḍiṅg. K*. ii. 151). m. "The sky" 137.

निहसणौ, v. (1) "To sound. resound". 131 242; (2) "To rush against (?)", 221.

नीठ, ind. "With difficulty ?". 91.

नीँवड़णौ, v "To become exhausted, to die". 242.

नूँ, postpos. of the accus.-dative, 66. 98 110, 133 244. 255. 260.

नेजाळौ, adj. "Spearman. carrying a spear". 211.

नेत, f. "A flag". 126.

नै, postpos. of the accus.-dative. 84. 255

नै, ind. "And". 112 144, 214, 222; used pleonastically after a conj. part., 86

पखै, postpos. "Without". 95. 116

पखाइण, m.. pr. n.. 209.

पटाळ, m. "An elephant" 94

पटौ, m "A foil-sword". 230.

पड़तल, m. "Baggage. luggage. impedimenta" 33

पड़ताळ, f. "The hoof of a horse". 41.

पड़िखालग, m. " A sword ". 176.
पड़िगाहण, adj. "Rescuer" (?). See *Notes*. 28, 82.
पतौ, m., pr. n., 86.
पत्थ (Skt. **पार्थ**), m., metron. of Arjuna, 117.
पवै, m. " A mountain ". 20.
परि, instrum. used as a postpos. " After the manner of... like ". 173.
परिजाक, see *Notes* 86.
पवङ्ग, m. " A horse ". 195.
पँवार, n. of a Rajput tribe. 213.
पहट, adj. " Levelled, flattened (?)". 22 (**ड्**°). 44.
पाखतौ, postpos. " By, near, at the side of.. ". 203, 224, 244.
पाखे, the same as **पखे** q. v.. 224.
पाटोधर, m. " A chief, heir ". 55, 168, 193.
पाण, **प्राण**, m. " Power, force, strength " 106, 122.
पाण्डव, m., patron., 69, 129, 147.
पाँन, adj. " Pure ", 73.
पारत्थ (Skt. **पार्थ**), m., metron. of Arjuna, 128.
पाल् (abbr. for **गोपाल्दास**), m., pr. n. 172, 173
पिड़, m. " Battle ". 28, 203, 243.
पिण, ind., advers. conj. " But, however ". 86
पिण्डान, m. " A funeral cake " 115.
पिरिखा, plur. m. " Ancestors ". 190.
पीथल (abbrev. for **प्रिथीराज**), m., pr. n., 52, 178, 181.
पीथलिओ (dimin. from the above) m., pr. n., 58.
पुड़, m. " Table board, stage, plain ; field (of battle)". 153.
पुड़ठी, f. " The back (of a horse)", 102
पुँखणौ, v. " To welcome the bridegroom with singing, etc., as females do when he goes to the bride's house ". 159.
पुठि, loc. used as postpos. " Behind ". 62.
पुँतारणौ, v. " To caress ", 91.
प्रचारणौ, v. " To provoke ", 114.
प्रवङ्ग, m. " A horse ". 176, 233.
प्रिथीराज, m. pr. n., 86.
प्रिसुण, m. " An enemy, a Muhammadan ". 165, 202.
प्रौँचाल्ौ, adj. " Having strong wrists ". 58, 75 164 (°ल्ा).
फगर, see **फूलफगर**.
फररणौ, v. " To flutter ". 40.

फूलधारा, f. " The point or blade of a sword ", 106.
फूलफगर (for °**पगर** < °**प्रकर**), m. " A scattering of flowers ", 82.
बङ्गाल़, m. " A Muhammadan ", 115, 175, 216, 232.
बटकौ, m. " A piece, fragment ", 219.
बड़बड़, ind. onom. " Gabbling and jabbering ", 232.
बल़ट्ठ (Skt. **बलिष्ठ**), adj. " Most powerful or violent " 115.
बलि़, m., pr. n., 2, 169.
बलू (abbr. for **बल़राम**), m., pr. n., 52, 57, 167.
बहसणौ, v. " To rush into the battle, to attack ", 63, 88, 157, 216, 264.
बाणास (*Ḍiṅg. K.*, ii, 62), f. " A sword ", 84.
बारठ, n. of a tribe of Cāraṇas, 82, 84, 86.
बि, num. " Two "; **बि बि**, distributive, 204, 225, 231, 233.
बिजड़ौ (cfr. **बिजड़**, *Ḍiṅg. K.*, ii, 63), m. " A sword ", 11, 204.
बिन्हे, num. " Two, both ", 48, 125, 126, 230, 245 ; **बिन्हाँ**, obl., 24.
बिरद, m. " An illustrious epithet, a title ", 172.
बिरदाल़, adj. " A hero who has won himself some illustrious epithet or title (*birada*)", 31.
बिरदैत, m. " Ditto ", 150, 170.
बिरुद, the same as **बिरद** q. v., 2, 59.
बिहुँ, obl. of **बे** q. v. " Both ", 16, 32, 68, 89, 167, 174.
बीबौ, m. " A Muhammadan " 116.
बूड़ौ, f. " The shaft of a spear ", 157.
बे, num. " Two ", 31, 34, 38, 54, 58, 63, 88, 102, 103, 181 ; **बेबे**, " Both ", 13 ; **बेहु**, " Ditto ", 244
बोह, m. " A gash (of sword)", 84, 147.
बौह, adj. " Much, many ", 133.
ब्रिद, contr. from **बिरद** q. v., 78.
भगवान (abbr. for **भगवानदास**), m., pr. n., 82, 84, 185.
भगवानिओ (dimin. from the following), m., pr. n., 186.
भगवानौ (infl. form of **भगवान** q. v.), m., pr. n., 183, 187, 222
भल़णौ, v. " To undertake, to take upon oneself ", 144.
भल़ल़ाट, m. " Glittering, twinkling ", 133, 244.
भवखि, m. " An enemy, a Muhammadan ", 169.
भाज, pr. n., 210.
भाखणौ, v. " To say, speak ", 132 (?).
भाटौ, n. of a Rajput tribe, 60, 206, 212.
भालणौ, v. " To look at, observe, see ", 104, 169.

भाह्नि, f. (?) "Fire" (?). 176.
भिड़ज (*Ḍiṅg. K.*, ii. 81), m. "A horse". 102, 131.
भिड़णौ, v. "To rush against, attack, meet". 114, 173, 183, 185, 211.
भीम, m., pr. n. (1) "Bhīma of the Mahābhārata". 79, 114, 117, 173, 227; (2) 173, 203.
भीर, f. "Help, assistance". 30
भुजागळ, adj. "Having long or powerful arms". 61.
भुथाण, m. "A quiver". 125.
भूरिस्रौ, m., pr. n., 222.
मङ्गळ, m. "Fire", 254
मछर, m. "Mettle, excitement, eagerness to fight". 87, 156
मछरौक, m. An epithet of the Cāhavānas, 84.
मझि, loc. used as a postpos. "In the middle of..", 145
मण्डोवर, n. of a town, 61.
मथुरै, m., pr. n., 219.
मधि, loc. used as a postpos. "In". 73, 142, 234.
मधुकर, m., pr. n. (1) (poet. for **महेसदास**), 52, 63, 70, 81, 86; (2) (poet. for **मधोदास**), 177
मधौ (abbr. for **मधोदास**), m., pr. n., 175, 176.
मनमोट, adj. "Magnanimous". 214
मलराज (poet. for **माल्हदे**), m., pr. n., 8
मलेछ, m. "A Muhammadan". 225
मल्हपणौ, v. "To bounce (from joy)". 148, 183, 194, 219, 256.
महण, m. "Ocean, sea", 33.
महिराण (poet. for **महेसदास**), m., pr. n., 3.
महिलाइत, f. "Palaces, range of palaces". 244
महेस, m., pr. n. (1) "The god Śiva". 244, 260; (2) (Abbr. for **महेसदास**), 5, 8; **महेसदास**, 82.
महोलौ, adj. "Middle, staying inside". 244
मॉगळिऔ, n. of a Rajput tribe. 214.
मातौ, adj. "Huge, great". 168, 191.
माथै, loc. used as a postpos. "On, upon". 24, 133, 165, 216, 218.
माधौ (abbr. for **माधोदास**), m., pr. n., 59
मान (abbr. for **मानसिङ्घ**), m., pr. n., 15
मारकौ, m. "A slaughterer (of enemies)". 83, 191, 208.
मारवणि, f., pr. n., 86.
मारहथौ, m. "A slaughterer (of enemies), hand-powerful". 166.

मारू, m. (1) n. of a country. "Marwar". 70, 86, 158; (2) "A Marwari. a native of Marwar", 132.

माल (abbr. for मालदे), m.. pr. n., 3. 82 (?).

माहरौ, poss. adj. "My"; **माहरै,** loc. sing., 84.

माहि, postpos. "In, inside", 97, 143, 152. 217, 229.

माहै, ditto, 62, 84, 86, 244.

माहेस, for म° q. v.. 52. 53. 64.

मिलैगिर (Skt. **मलयगिरि,** poet. for **महेसदास**), m.. pr. n., 72.

मीँढ, f. "Comparison, similarity", 251.

मीरम्मर, m. "An emir", 243.

मीसण, n. of a tribe of Cāraṇas, 203.

मुकुन्दसिङ्घ, m., pr. n.. 244.

मुगल, m. "A Muhammadan". 132. 133. 170. 243

मुगलाण, m. "Ditto", 218.

मुञ्ज, m., pr. n., 86.

मुर, num. "Three", 45.

मुरधरा, f., n. of a country, "Marwar", 84.

मुराद, m., pr. n. "Murad, a brother of Orangzeb". 11. 31, 49, 130.

मुँहतौ, n. of a particular tribe of Banias, 208.

मुहर, the same as **मोहर** q. v., 217.

मूझ, 1st pers. pron. sing., gen.-obl.. 65, 66

मेछ, m. "A Muhammadan". 118 143. 148, 235

मेछाण, ditto, 205.

मैं°, postpos. "In", 109.

मैंगल (Skt. **मदकल**), m. "An (intoxicated) elephant. 206.

मैमन्त (Skt. **मदमत्त**), m. "Ditto". 82.

मो, 1st pers. pron. sing, gen.-obl.. 51 (?), 66 67, 71. 244.

मोहर (*Ḍiṅg. K.*. ii, 430), m. "The vanguard or front of an arrayed army", 55.

म्रितमिन्दर, m. "A funeral pyre", 256.

म्हारौ, poss. adj. "My", 69.

यॉं (for **इयॉं**), dem. pron., obl. plur., 129.

यूँ, ind. "Thus. so", 14. 53. 63.

रड़वड़, ind. onom. "Dispersing in all directions. in a scattering way". 232.

रढरांण, adj. comp. "Obstinate like Rāvaṇa", 4.

रुहिराळ, m. " Blood ", 225.

रूक, f. " A sword ", 84, 133, 154, 162, 174, 216.

रैण, contr. from **रयण,** q. v.; **रैणसाहि** (poet. for **रतनसिङ्घ**), m., pr. n., 244, 260.

रैणाइर (< **रतनागिर** q. v.). m., pr. n., 151, 223, 263

रोळ, adj. " Destroyer ", 98.

रोहड़, n. of a tribe of Cāraṇas, 200.

रौद्र, m. " A Muhammadan " 194, 227

रौद्राइण, m. " Ditto ", 42.

रौद्राळ, m. " Ditto ", 36.

रौस (Pers. روش). f. " Style, manner ", 244.

लखमण (Skt **लक्ष्मण**), m., pr. n., 27

लगै postpos. " Till, as far as, . ", 49, 112 (**मदाई लगै**), 248.

लङ्का, f., n., of a town, 84.

लङ्कापति, m., an epithet of Rāvaṇa, 146.

लाखीक, adj. " Worth a *lakh* of rupees ", subst m. " A valuable horse ", 132, 244.

लिधै, v. 3rd sing. " To take ", 121, 240.

वदण्ड (*Ḍiṅg. K.*, ii, 75), m. " An elephant ", 92

वगड़ी, f., n. of a place, 86, 196.

वडाळी, adj. " Great, eminent ", 109; " Grand (n. of a *rāga*)", 87.

वड़फर, f. " A shield ", 238.

वरिश्राम, adj. and subst. m. " A man favoured by the gods ", 161, 187, 220, 223, 230.

वळे, ind., 19, 53, 152.

वहरहणौ, v. onom. " To flow ", 33.

वाँ (for **उणाँ**), dem. pron. obl. plur. m., 129.

वाकौ, m. " Strife, contest ", 266 (°**का**).

वागणौ, v. " To sound (intr.)", 144, 160; " To fall upon and beat, to strike ", 161; " To fall in battle ", 197.

वाघ, m., pr. n., 55.

वाघा (for °**घौ**), ditto, 3.

वाजि, वाज, m. " A horse ", 40, 179, 200, 215, 229, 237, 238, 243.

वान, f. " Lustre, celebrity ", 153.

वानैत, m. " A distinguished (warrior)", 52, 170.

वानौ, m., used in the plur. **वाना,** " Insignia ", 170.

वाल्मीक, m., pr. n., 84.

विचाळै, postpos. " Between ", 42.

विचि, ditto. 86, 131. 147, 196, 219.
विचित्र, m. " An enemy, a Muhammadan ". 186. 199. 214.
विचै, postpos. " Between ". 62. 107.
विजाइ, m. " A nephew ". 82.
विडङ्ग, m. " A horse ", 104. 105.
विधूँसणौ, v. " To destroy ". 82. 186.
विनाणि, instr. used as a postpos. " After the manner of... like ". 162, 233
विभाड़णौ, v. " To crush destroy " 82.
विरोल, adj. " Destroyer "; **विरोलदल** " Destroyer of the (enemy) army ". 90
विवाण (Skt. **विमान**), m. " A chariot of the gods ". 244.
विसन (Skt. **विष्णु**), m., pr. n., 2. 244. 260.
विहण्डणौ, v " To split. cut in two " 84 ; " To cut to pieces ". 214. 215.
वीकमसी, m., pr n., 86.
वीठल (abbr. for **वीठलदास**), m., pr. n., 56. 169, 191.
वीठलिओ (dimin of the following), m. pr. n. 152.
वीठलौ (infl. form of **वीठल**), m., pr. n., 171.
वीर, m. " A brother, consanguineous ". 30.
वीरचाल, f. (?) " Battle " (?), 128
वीरम (abbr. for **वीरमदे**), m. pr. n., 3.
वे, dem. pron. dir. plur., 31, 130.
वेगड़ौ साँड धवल, m., pr. n., 86.
वेदव्यास, m., pr. n , 84
वेदा (Skt. **वेधस**), m. " The Creator ". 101.
वैणीदास, m., pr n. 207.
वैणौ (a dimin. of the foregoing), m., pr. n., 213.
व्रजाग्नि, f. " Thunderbolt-fire ". 133.
व्रह्म (Skt. **ब्रह्मा**), m., pr. n., 159. 244, 260.
सको, gener. pron. " All, everybody ", 87. 149, 185
सगतीपुरा, adj., an epithet of the Cāhuvāṇas. 187.
सचाल्यौ, adj. " Awakened "(?). 87.
समहर (*Ding. K.*, ii, 465 ; for **समर**), m. " Battle ". 54. 168. 193.
सम्प, ind. (?) " Together. in one mass (?)". 20.
सरजीत (Skt. **सञ्जीवित**), adj. " Revived ". 244.
सरस (**सरिस**), adj. " Distinguished ". 133 ; " Excellent ". 262 ; used as a postpos. " Better than, more than.. ". 61, 68.

सलख (for °खौ), m., pr. n., 3, 55; **सलखा,** m. plur. patron.. an epithet of the Rāṭhòṛas, 60.

सलसलणौ, v. " To reel ", 132.

सव्हि, gener. pron. " All ", dir., 150, 213. 227, 250. 252 ; obl., 53. **सव्हि कौ,** " ditto ", 158.

साकाबन्ध, adj. " Epoch-making ". 84.

साकौ, m. " Battle ", 266 (°का) .

साचौरौ, adj.. n. of a branch of the Cāhuvāṇas, 84. 152.

साबल (*Ḍiṅg. K*.. ii, 459, 461), f. " A spear ". 157, 198.

सार (*Ḍiṅg. K*.. ii. 63). f. (?) " A sword ". 69, 125. 194. 221.

सारणौ, v. " To make. accomplish. perform ", 115.

सारवङ्ग (for **सारङ्ग,** *Ḍiṅg. K*., ii. 81). m. " A horse ". 108.

सारू, postpos. " For. to ", 24, 70.

साल्हुलणौ, v. " To march, to advance with an army ", 35. 134.

साँवल, m., pr. n.. 208.

साविनी, f., pr. n., 261.

साहणी, m. " A master of the stables ". 215.

साहणौ, v. " To catch, grasp, hold ". 114, 122. 171.

साहिजहाँ, m., pr. n., " The emperor Šāh Jahān ". 12. 144.

साहिजहान, ditto, 8.

साहिजहाँ, ditto, 9.

साहिब (abbr. for **साहिबखाँ**), m.. pr. n . 159.

साहिबखान, m., pr. n., 82, 153.

साहिबौ (infl. form of **साहिब**), m , pr. n., 84, 194.

सिङ्घजसौ (poet. for **जसवन्तसिङ्घ** q. v.), m.. pr. n., 13.

सिर, postpos. (?) " Of (?), for (?)", 77.

सिरताज, adj. " Best, excellent ". 238.

सिरहर (Skt. **शिखर**) m. " Top, crest, crown ". 53.

सिव (Skt. **शि**°), m., pr. n., 2.

सीसोदिओ, n. of a Rajput tribe, 18, 149, 244.

सीह (for **सीहौ**), m., pr. n., 3.

सु, correl. pron., 84, 86.

सुजाणसिङ्घ, m., pr. n , 244.

सुन्दर, m., pr. n., 212.

सुरमुख, m. " Fire ", 256.

सुराति, f. " Heroism, prowess ", 79.

सूँ, postpos. of the abl., 25, 46, 52, 54, 84. 86. 99, 122. 133. 144, 157, 188, 244, 255.

सूजा (for °**जो**), m., pr. n., 3.

सूजावत, patron., 63.

सूजो, m., pr. n. (1) (abbr. for **सूरजसिङ्घ** or °**मल्ल**), 56 : (2) n. of one of the sons of Śāh Jahān, 12, 15

सूझणो, v. "To devise, to arrange (a battle)". 56.

सूरमो, m "A champion, warrior". 141.

सूरिजमल्ल, m., pr. n., 55.

सेखावत, n. of a branch of the Kachavāhās, 244.

सेन, m. (*sic*) "An army", 35, 45.

सेलणो, v. "To jump over or against". 107.

सोनागिरेा, n. of a branch of the Cāhuvāṇas, 60.

सोभो, m., pr. n., 86.

सोह ? "Desire" (?), 147.

सो, qual. adj , 82, 133.

स्त्रिया (for **स्त्री**), f., pr. n., 261.

हड़वड़, ind. onom. used as a subst. (?) "A confused noise", 32.

हड़ाहड़, ind. onom. "Laughing loudly". 239.

हणमन्त, m., pr. n., 153

हणमान, ditto, 113.

हथाळो, adj. "Hand-powerful". 3.

हद, ind "In great or infinite number", 74.

हमस्स, m. (?) "The confused noise of a multitude of horses, men, etc. marching on". 235.

हमीर, m., pr. n., 81.

हर (for **हरो,** q. v.). m. "A grand-son, descendant". 57, 130, 241.

हरि, m., pr. n., 129.

हरवल (*Ḍiṅg K.*, ii. 430), f "Vanguard". 144.

हरो, m. "A grand-son, descendant". 57, 58, 62, 153, 173, 174, 175, 192, 195, 207.

हलोळां, see *Notes*, 20.

हाकोटणो, v. "To shout (in battle)". 209.

हाँजी, ind. "Yes". 244.

हाडो, n. of a Rajput tribe, 19, 149, 244.

हाथूके, ind. (?) "Hand to hand, with his own hand (?)". 144.

हाम, f. "Purport, desire". 102, 187.

हाँस, f. "Eagerness desire". 207 : "Eagerness (of battle)", 198.

हिन्दुआण, adj. "Hindū". 131.

हिलणौ, v. " To go, to march on ", 116 ; " To tremble ", 132.
हिलोळणौ, v. " To unsettle, to put into confusion ", 229.
हीक, m. " The heart, breast ", 229.
हीँजरणौ, v. " To neigh (?)", 40.
हुइ, v. 3rd sing. " Becomes, is ", 32, 256. 257 ; conj. part., 9, 11, 84, 86.
हुवै, v. " ditto " 10. 40, 43, 86, 104, 229, 231, 235, 238. 239, 244.
हूँ, 1st pers. pron. sing. 68, 244.
हूकळकळळ, onom. m. (?) " A confused noise, bristle and clamor ", 89.
हूँता, partic. adj. used as a postpos. of the abl., 10. 122.
हूँति, ditto. 18.
हेक (for **अेक**), see **किसड़ौ हेक,** 255.
हेड़वणौ, v. " To drive or push before one's self ", 59.
है, m. " A horse ", 127.
हैँवर (Skt. **हयवर**), m. " Ditto ", 14, 32, 36. 84, 133, 157.
हैवै (Skt. **हयपति**), m. " Emperor, whence : a Muhammadan ", 31, 59, 155. 201, 209.
हो, ind. " Oho ! ". 133, 244.
होमणौ, v. " To sacrifice, immolate ", 258, 259.

BIBLIOTHECA INDICA:

A

COLLECTION OF ORIENTAL WORKS

PUBLISHED BY THE

ASIATIC SOCIETY OF BENGAL

NEW SERIES, No. 1413.

BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A

DESCRIPTIVE CATALOGUE

OF

BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION II:

Bardic Poetry.

PART I:

Bikaner State

BY

DR. L. P. TESSITORI.

FASCICULUS I.

CALCUTTA:

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1918.

The i Part of the ii Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*, whereof the present is the i fasciculus, deals with the manuscripts of *Bardic Poetry* extant in the Bikaner State. Though Bikaner is not one of the richest States in respect of bardic productions, yet the account of the manuscripts found in it will suffice to give an approximate idea of the vastness and importance of this peculiar literature, which once flourished all over Rajputana and Gujarat, wherever the Rajput was lavish of his blood to the soil of his conquest, and of villages to the Cāraṇas. It is a literature that is almost altogether dead to-day, but all the more precious are the relics of its exuberant growth in the past. Of the different kinds of poetical composition which form the subject of this Section, there is one particularly noteworthy for its originality, I mean the "commemorative song". Collections of commemorative songs, or, as the bards would say, *sākha rī kavitā*, are common enough in Rajputana, and it is not rare to find, even to this day, Cāraṇas who know dozens and dozens of such songs by heart. In the collections, of course, they are numbered by hundreds and thousands. Apart from their literary value, which is often considerable, these commemorative songs have a great importance for the light they throw on the Rajput life in the Middle Ages, and also—when they are really contemporary with the events commemorated—for the help they give to the historian. The difficulties of classifying commemorative songs in rich collections by means of a descriptive catalogue, are obvious, but I have tried to overcome them by grouping the songs according to subjects, and according to authors, whenever the name of the author was known. For evident reasons, I have always described at more length works composed in or referring to Bikaner, than others.

All the manuscripts of Bardic Poetry described in the i fasciculus are found in the Darbar Library in the Fort of Bikaner.

L. P. T

Bikaner, 18*th March* 1917.

MS. 1 :—गाडण पसाइत री नै औराँ री फुटकर कविता.

A MS. in the form of a book, $7\frac{3}{4}'' \times 8\frac{1}{4}''$ in size, originally consisting of 232 leaves, but now reduced to only 140, 92 of the external leaves having gone lost. The leaves that remain at present are numerated from 47 to 186. Each page contains 12-14 lines of writing, of 18-25 *akṣaras* each. Beautiful and accurate Marwari devanāgarī hand-writing. The MS. is undated, but appears to have been written during the Saṃvat Century 1700.

The MS. contains :—

(*a*) **फुटकर गीत ११८**, pp. 48*a*-93*a*. A collection of 118 miscellaneous *gītas*, mostly celebrating Rāṭhòṛa chiefs and rulers of Bikaner and Jodhpur. A great number of the *gītas* are anonymous. The authors of the others are the Cāraṇas following :—ĀḌHÒ Kisanò 88, Durasò 31, 101 ; ĀSIYÒ Karama Sī, 22, 55, 61, 64, 70, Dalò 63, Dūdo, 74, Mānò 66, Mālò 23 ; KAVIYÒ Bhānī Dāsa 60 ; KHIṚIYÒ Jaga Māla 89, Devāṇanda 48 ; GĀḌAṆA Kesava Dāsa 7, 79, Sadū 56 ; DHADHAVĀṚIYÒ Mokò 5 ; DHĪRAṆA Mālò 85, NĀRŪ Hara Sūra 67 ; BĀRAṬHA Akhò Bhāṇāvata 58, Thākura Sī Devāvata 28, Dūgara Sī 30, Teja Sī 24, Sākara 29 ; RATANŪ Dharama Dāsa 4 ; VĪṬHŪ Mehò 19, 71, 72, 73 ; SĀDŪ Mālò 6, 75.[1] The two *gītas* 44 and 69 are by RĀṬHÒṚA Prithī-Rāja, a son of rāva Kalyāṇa Mala of Bikaner.

(*b*) **जोधपुर रै महाराजा गजसिङ्घजी री कविता**, pp. 94*a*-100*a*. A series of 13 *gītas* and 1 *jhamāla* in honour of mahārājā Gaja Siṅgha of Jodhpur, mostly by Cāraṇa KHIṚIYÒ (?) Harī Dāsa Bāṇāvata. The names of the other poets are : ĀSIYÒ Ratana Sī ; DHADHAVĀṚIYÒ Khīva Rāja ; BĀRAṬHA Rāja Sī ; and MAHIYÒ Devò.

(*c*) **फुटकर गीत ४३**, pp. 100*b*-116*b*. A collection of 43 miscellaneous *gītas*, on the same subjects as (*a*) above, partly anonymous, and partly by the Cāraṇas following :—ĀḌHÒ Kisanò

[1] In the above list of Cāraṇas the individual names have been grouped under the name designating the particular *sākhā* or *khāpa* to which the persons in question belonged. The names of the *sākhās* have been printed in capital letters and arranged alphabetically. The figures given after the names, indicate the place of the songs in the collection.

21, Ḍūgara Sī 24. 43. Durasò 6; KHIṚIYÒ Jaga Māla 23; DHĪRAṆA Mālò 9; BĀRAṬHA Kalyāṇa Dāsa Pīthāvata 13, Teja Sī 3; LĀḶASA Kheta Sī 20; SĀḌŪ Mālò 4. Rāmò 16.

(*d*) <u>राव रिणमल रौ रूपक गाडण पसाइत रौ कहियौ,</u> pp. 117*a*-123*b*. A poem in *chandas*, *dūhās*, *kavittas*, and *gāthās* on Rāṭhòṛa Riṇa Mala, the rāva of Maṇḍora, and the treacherous death he met in the palace of rāṇò Kũbhò of Cītoṛa. By GĀḌAṆA Pasāita. Beginning :—

॥ दूहौ ॥ वध वाणी ब्रह्माणी
कोमारी सरसत्ति ।
कीरत रिणमल नूं करूं
देवी देहि सुमत्ति ॥ १ ॥
पौर दिखावे प्राण
गढ भेलै भेलै गिरै ।
सांमह्रौयौ सुरताण
गुहिलोतां चड़ीयौ गलै ॥ २ ॥ ... , etc.

(*e*) <u>कवित्त राव रिणमल नागोर रै धणी पेरोज नै मारियौ तै समै रा गाडण पसाइत रा कहिया,</u> pp. 123*b*-125*a*. A series of 7 *chappaya kavittas* by GĀḌAṆA Pasāita, in commemoration of the battle of Jotrāī, where rāva Riṇa Mala fought against Peroj of Nāgòra, to help rāṇò Mokala of Cītoṛa. Beginning :—

अंब कोप पूरीयै
असि आंहूं उर चाड़े ।
तरंग वेल विकसीयै
नींय थाट निघाड़े । ... , etc.

(*f*) <u>कवित्त राव रिणमल राणै मोकल रै वैर मै चाचै नै मारियौ तै समै रा गाडण पसाइत रा कहिया,</u> pp 125*a*-126*a*. A series of 5 *chappaya kavittas* by GĀḌAṆA Pasāita, recording the murder of rāṇò Mokala of Cītoṛa at the hands of Cācò, and the revenge wreaked on the latter by rāva Riṇa Mala. Beginning :—

डाबिलां मालवौ
सुयण सुनौ हथ सूनां ।
निरधारां आधार
करण तीरथां मुगतां । ... . etc.

(*g*) कवित्त राव रिणमल चूंडै रै वैर मै भाटियाँ नै मारिया तै समै रा, गाडण पसाइत रा कहिया, pp. 126*b*-127*a*. A series of 5 *chappaya kavittas* by GĀḌAṆA Pasāita, commemorating the punitive expedition which rāva Riṇa Mala undertook against the Bhāṭīs, to revenge the death of Cūṇḍò, his father. Beginning :—

लहै ग्रास वरहास
वेम (*sic*) भीचै विलहीजै ।
जरद काट काढियै
सार ससमाहं कीजै । ..., etc.

(*h*) गुणजोधायण गाडण पसाइत री कही, pp. 128*a*-137*b*. The "Guṇa Jodhāyaṇa", a poem in *kavittas*, *dūhās*, and *chandas*, in honour of rāva Jodhò, the founder of Jodhpur, by GĀḌAṆA Pasāita. Shorter than the ordinary later recensions. Beginning :—

॥ कवित्त ॥ खैरवै मारीयै (*sic.*)
कटक अनि वाहर चड़ीया ।
हिंदू अनै हमीर
आप सांम्हा आपड़ीया । ..., etc.

(*i*) नीसाणियाँ ६ ढाढियाँ री कही, pp. 139*a*-141*b*. A collection of 6 *nīsāṇīs* on Rāṭhòṛa rāva Cūṇḍò, Rāṭhòṛa Jèta Sī Khīṁvò Ūdāvata, rāvaḷa Mālò, Rāṭhòṛa Jèta Māla Saḷakhāvata, and Rāṭhòṛa Teja Sī Dūṅgarasīòta. The two last-mentioned *nīsāṇīs* are stated to have been composed by the DHĀḌHĪS Māṅgarò and Bhaḷū.

(*j*) महाराजा गजसिङ्घजी रा गीत ६, pp 143*b*-145*a*. A collection of 6 *gītas* in honour of mahārājā Gaja Siṅgha of Jodhpur, of which the 2nd and 4th are stated to have been composed by BĀRAṬHA Rāja Sī Akhāvata, and the others are anonymous.

(*k*) रा° राव अमरसिङ्घजी रा गीत १७, pp. 150*b*-156*b*. A collection of 17 *gītas* by different poets, in honour of rāva Amara Siṅgha, the elder brother of mahārājā Jasavanta Siṅgha of Jodhpur. The names of the poets given are the following :— ĀḌHÒ Kisanò 2, Dūṅgara Sī 17 ; ĀSIYÒ Ratana Sī 16 ; GĀḌAṆA Keso Dāsa 4, 15 Mādho Dāsa 1 ; BĀRAṬHA Narahara Dāsa 14, Ratana Sī Dedāvata 11, Ravò 3 ; SĀDŪ Nāthò 13.

(*l*) फुटकर गीत २७, pp. 160*b*-175*b*. A collection of 27 miscellaneous *gītas*, partly anonymous and partly by the Cāraṇas following :—ĀḌHŌ Kisanò 3, 4, 9, 10, Dūgara Sī 24, Durasò 11 : KHIṚIYÒ Jasò 19, Harī Dāsa Bāṇāvata 1, 17, 23, 26 : GĀḌAṆA Keso Dāsa 15 ; DHĪRAṆA Mālò 2 : BĀRAṬHA Jasò 20, Ratana Sī 8, 21 ; LĀḶASA Kheta Sī 22 : VĪṬHŪ Dhòḷū 25 ; VAṆASŪRA Duragò 27.

(*m*) राव गाँगै रा छन्द किनियै खेमै रा कह्यिा, p. 177*a-b*. A small poem in *chandas*, in honour of rāva Gāgò of Jodhpur, by KINIYÒ Khemò Beginning :—

॥ गाहा ॥ कमधज्ज जोध कलोधं
करिमर गंग नरींद सक्रागे । ... , etc.

(*n*) राणै उदैसिङ्घजी रा राइरूपक छन्द, pp. 177*b*-179*b*. A small poem in *chandas* on rāṇò Udè Siṅgha of Mevāṛa. Anonymous. Beginning :—

॥ दोहा ॥ जे उडीयण अति जोतिवंत
पूरित गयण प्रमाण ।
उडीयण उडीयण अंतरहि
भाण वखाण सभाण ॥ ... , etc.

(*o*) जबदल मलिक रा छन्द देसन्तरी, pp. 179*b*-181*a*. A small poem in *chandas* in honour of Jabdal Malik, the Vihārī Paṭhāṇa ruler of Jāḷora. Anonymous. Beginning :—

॥ दोहा ॥ पनि जिण पार न पामहीं
अनि अनि थाइ अलंब ।
प्रिथमी तुं हुवौ प्रगट
पौह जेथि आंण प्रलंब ॥ १ ॥ ... , etc.

(*p*) राणै उदैसिङ्घजी री वेलि साँदू रामै री कही, pp. 181*a*-182*a*. A small poem in *veliyā gītas* in honour of rāṇò Udè Siṅgha of Mevāṛa, by SĀḌŪ Rāmò Beginning :—

ऊजम अंग अगाहि अड्प जिम आसति
पौहवि न कोइ अवड् पहि । ... , etc.

(*q*) रा° देईदास जैतावत री वेलि बारठ अखै भाणौत री कही, pp. 182*b*-184*b*. A small poem in *veliyā gītas* in honour of

Rīṭhòṛa Deī Dāsa Jètāvata, by Bāraṭha Akhò Bhāṇòta Beginning :—

ब्रह्मांणी मात मया करि वैगी

भल आखर मागंतां भेद । .... etc.

(*r*) सोढै भाखरसी रा छन्द, pp. 184*b*-185*b*. A small poem in *chandas* in honour of Soḍhò Bhākhara Sī Vèraüta. Anonymous. Beginning :—

। भाखर भाजे जांत

काल झर आयै कटक । ...., etc

The MS. is in the Darbar Library in the Fort of Bikaner

MS. 2 :—जैतसी रा नै पाबूजी रा छन्द.

A MS. in the form of a *guṭakò* consisting of 93 leaves. $5\frac{3}{4}'' \times 6\frac{3}{4}''$ in size. From 15 to 19 lines of writing per page, and from 20 to 30 *akṣaras* per line. Jaina. Written by different hands and at different periods. The former half of the MS. is in devanāgarī, and was caused to be copied by Koṭhārī Thira Pāḷa, the son of Karama Sī, at Pīpāsara in the year Saṃvat 1672. This is the only really interesting part of the MS. the latter half being more recent in time and very inaccurately written, partly in Marwari-devanāgarī, and partly in mahājanī, and containing nothing of any particular interest.

Leaving aside extraneous and unimportant matters, the bardic works of interest contained in the MS. are the two following :—

(*a*) राइ जइतसीह रउ पाघड़ी छन्द [1], pp. 7*a*-35*b*. A poem in honour of rāva Jèta Sī of Bikaner, in 485 *pāghaṛī chandas*, by an author unknown. Different from the homonymous work by Sūjò contained in MS. 15 (*i*), though composed during the same time and on the same lines as the latter. The object of the poem is to celebrate the momentous victory obtained by rāva Jèta Sī over Kamran, the son of Babar, who after taking Bhaṭanera had marched over Bikaner with large forces. The date of the aforesaid event is Saṃvat 1591 and the poem seems to have been

[1] I have retained here the archaic spelling which is found in the MS.

composed immediately or shortly afterwards, certainly before Jèta Sī fell on the field of honour in Saṃvat 1598. As usual with all bardic poems of some bulk and importance, the subject is preceded by a lengthy introduction, containing a genealogical account of the predecessors of rāva Jèta Sī, from rāva Saḷakhò down to rāva Lūṇa Karaṇa, Jèta Sī's father. Here the lengthiest accounts are those of rāva Vīkò and rāva Lūṇa Karaṇa, and they are particularly important insomuch as, with the exception of a few scattered songs, they constitute the oldest documents we have of the history of the two aforesaid rāvas. The account of Jèta Sī begins only from stanza 224, and continues to the end, the subject being treated very prolixly, especially the part referring to the battle mentioned above, where a minute description is given of the Rajput chiefs who fought with Jèta Sī and the particular horses they mounted.

The poem begins :—

पय प्रथम गुणेसर पय प्रणाम

तइं बुद्धि ततच्छण फुरइ तांम ।

अगिवांण सुरां सह ऐकदंत

निज वचन समप्पइ मनि न भ्रंति ॥ १ ॥

The copy is fairly correct and very accurately written. A peculiarity worth mentioning is the writing of the vocalic groups *ai, au* as अइ, अउ. The colophon, which I cite below, records the date and the name of the man who caused the copy to be made :—

संवत् १६७२ वर्षे शाके १५-- माहमासे । शुक्लपक्षे । त्रितीयायां तिथौ गुरुवासरे । चोपड़ागोत्रे । कोठारी विरद सोभमाने । सा० रतनसी तत्पुत्र करमसीह पुत्र थिरपाल लिषावतं ॥ आत्मार्थे ॥

॥ पं० श्रीवरजांग लिषतं ॥ पीपासरमध्ये ॥ शुः ॥

(*b*) <u>छन्द त्रोटक पाबू जीं दराउ रउ</u> <u>वीठू मेहा रउ कहियउ</u>, pp. 36*a*-39*a*. A poem in 46 verses (3 *gāhās*, 42 *troṭaka chandas*, and 1 *kaḷasa*) celebrating Pābū Dhāṁdhalòta, the well-known Rāṭhòṛa deified hero, and the glorious death he met at the hands of Khīcī Jīda Rāva, while trying to rescue some kine stolen by the latter. Composed by Vīṭhū Mehò. Beginning :—

वंसि कामधज्ज पाल्ह वरदाई ।

वेगड़ विरद वांहण वरदाई ।

वयर हरे वांकाउ वरदाई ।

वांकां पाधोरग्रा वरदाई ॥ १ ॥ ... , etc.

Written by the same hand as (*a*).

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 3:—ढोलै मारू रा दूहा.

A MS. in the form of a book, bound but uncovered, consisting of 95 leaves covered with writing, besides 20 blank leaves unnumbered, distributed partly at the beginning and partly at the end. Size of the leaves $9\frac{1}{2}'' \times 5\frac{1}{2}''$. Each page contains 25-28 lines of writing, and each line about 20 *akṣaras*. The writing is by two different hands, in clear devanāgarī. The latter half of the MS. was written by paṇḍit Kesò Dāsa at Srī Sagara (*sic!*), in the year Saṃvat 1752.

The MS. contains three works, of which one only, the third, is of bardic interest:

(*a*) कविप्रिया केसवदास क्रत, pp 1*a*-67*b*. The *Kavipriyā* by Kesava Dāsa, a well-known work on rhetoric. Beginning:—

गजमुख सनमुख होत ही

विघ्न विमुख व्हे जात ; ... , etc.

(*b*) रसमञ्जरी हरिवंस क्रत, pp. 68*a*-83*a*. A Bhāṣā vulgarisation of some Sanskrit *Rasamañjarī*, by Harivaṃsa. Beginning:—

कल कपोल मद लोभ रस

कल गुञ्जत रोलंब ।

कवि कदंब आनंद कहि

लंबोदर अवलंब ॥ १ ॥ ... , etc.

(*c*) ढोलै मारू रा दूहा, pp. 83*b*-95*b*. The very popular story of the amours of Dholò, the son of Naḷa, rājā of Naḷavara, and Mārū or Māravaṇī, the daughter of rāva Piṅgala of Pūgaḷa, in 395 *dūhās*. Beginning:—

गा[हा] । पूगल पिंगल राउ
नल राजा नरवरे नयरे ।
अदिठा दिठ दूरे
सगाई देव संजोगे ॥ १ ॥

[दूहा] । पूगल देश दुकाल थयौ
किन ही काल विशेष ।
पिंगल ऊचालौ कियौ
नरवर वर चै देस ॥ २ ॥

Ending :—
आणंद अति उछाह अति
नरवर माहे ढोल ।
ससनेही सयणां तणां
कलि मैं रहीया बोल ॥ ६५ ॥

The MS is in the Darbar Library in the Fort of Bikaner.

MS. 4 :—फुटकर गीत.

A MS. in the form of a paper-roll, 212″ long by 6⅛″-6¼″ broad. About 20-25 *akṣaras* per line. Fragmentary in the beginning. Written on both the faces of the paper. Devanāgarī script. About 150-200 years old.

The roll contains a small collection of *phuṭakara gīta*, or miscellaneous bardic songs, part of which refer to the Rāṭhòṛa rulers of Bikaner. The most interesting songs in the collection are the following : —

गीत राजा सूरसिङ्घजी रौ, anonymous

(Beginning : शिवा सोह शिव भौम खग नाग पावक सघण ...)

गीत राणै साँगेजी रौ, by MAHIYĀRIYÒ Hara Dāsa

(Beginning : महमंद मुदाफर बेवे मंजे ....)

गीत जमै जाड़ेचै रौ, anonymous.

(Beginning : तिल तिल तन ऊवो तणो जद तूटे ...)

गीत २ मुकुन्दसिङ्घ हाडै रा, by KAVIYĀ Tiloka Dāsa and Lūṇa Karaṇa.

(Beginning : आगे हो हतो तिसो ऊपमै ..., and : पहचे नह खड़ो अकर पछितावे .. , respectively.)

गीत राउ सत्रसालजी रो, by KAVIYŌ Tiloka Dāsa.

(Beginning : दूणो बल दाखि दुआ दल देखे ...)

गीत रतन महेसदासोत रो, by KAVIYŌ Syāma.

(Beginning : आयो जदि काम जु तू अतुलीबल ...)

गीत राजा करणसिङ्घजी रो, by KHIṚIYŌ Rāi Siṅgha.

(Beginning : चढोयो नह चिखे कमल चालेवा ...)

गीत महाराजा अनूपसिङ्घजी रो, by KHIṚIYŌ Rāi Siṅgha.

(Beginning : करन सुरड़ोयो कहै पतिसाह कासुं करो ...)

गीत सेखे सूजावत रो, by KHIṚIYŌ Dedō.

(Beginning : बापांणो भोम बराबर बहसे ..)

गीत अखैराज सोनिगरै रो, by KHIṚIYŌ Dedō.

(Beginning : साबासै सूर संपेखे सूरिज . .)

गीत मानसिङ्घ सोनिगरै रो, by KHIṚIYŌ Mālō.

(Beginning : दुजड़ वाहता मांन जंमदाढ संम्हा डसण ...)

गीत [राणै] कूँभै रो, by BĀRAṬHA (?) Harasūra.

(Beginning : जण जोवण जावतै मोटी जोखिम ...)

गीत राउ जोधै रो, by ĀSIYŌ Puna Rāva.

(Beginning : वहो राव रांण वाद विवरजित ...)

गीत राजा रायसिङ्घजी रो, by ĀSIYŌ Dūdō.

(Beginning : वसधा राउ जोध तणो कजि वीको ...)

गीत कल्याणदास राइमलौत रौ, by RĀṬHÒṚA Prithī Rāja.

(Beginning : आप –व कोपीये अकब्बर ...)

गीत राउ वीकैजी रौ, by BĀRAṬHA Còhatha.

(Beginning : संमेले सघण सेहर नर साहण ...)

गीत कल्याणदास राइमलौत रौ, by ĀSIYÒ Dūdò.

(Beginning : समीयाण कल्याण तणे म्रत सीधो ...)

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 5 :—सोढी नाथी री कविता नै सोढै राणै राइमल्ल रा गुणगीत.

A MS. in the form of an ordinary book, cloth-bound, numbering 310 leaves, of which the first two are lost. Spoilt in places by water stains and by sticking of the leaves to one another. Containing 13-15 lines per page and 14-15 *akṣaras* per line. Written almost all in devanāgarī by vrāhmaṇa Vihārī, the son of Śrīdhara, at Derāvara, in Saṃvat 1730-31.

The MS. seems to have belonged to Nāthī, a Soḍhī of Derāvara. It was caused to be written by her, and contains almost only works composed by her. Nothing is said concerning her personality, except that she was the daughter of Bhoja, but if we are correct in identifying the latter with *rāṇò* Bhoja Rāja of Ūmarakoṭa, her personality becomes at once definite and important. Rāṇò Bhoja Rāja, the son of Candra Sena, must have been ruling between the end of the Saṃvat-Century 1600, and the beginning of the Saṃvat-Century 1700. According to Mūhaṇòta Nèṇa Sī (*Pārārā̃ rī Khyāta*), Bhoja Rāja's son and successor Isara Dāsa was removed from the *gaddī* by rāvaḷa Sabaḷa Siṅgha in Saṃvat 1710. Therefore Nāthī, who wrote in Saṃvat 1730-31, might well be his sister. Possibly, she had been married at Derāvara, and had subsequently become a fervent proselyte of Viṣnuism and taken to compose religious works.

The contents of the MS. may be divided as follows :—

(*a*) सोढी नाथी री कविता, pp. 3*a*-178*b* A series of six religious poems by Soḍhī Nāthī, composed in Saṃvat 1730-31, at Derāvara, during the reign of rāvaḷa Sundara Dāsa of (Jesal-

mer ?), and rājā Daḷapati Singha (of Bikaner). These are the names of the works :—

भगतभाव रा चन्द्रायणा, pp. 3*a*-36*b*. In 210 verses.

गुढारथ, pp. 37*a*-50*b*. In 77 verses.

साख्याँ, pp. 51*a*-80*b*. In 338 verses.

हरिलीला, pp. 81*a*-104*b*.

नामलीला, pp. 105*b*-161*b*. In 532 verses.

बालचरित, pp. 164*b*-169*b*. In 62 verses.

कंसलीला, pp. 170*a*-178*b*. In 109 verses

(*b*) सोढै राणै राइमल रा गुणगीत, pp. 179*a*-186*a*. A small poem in 63 verses, celebrating rāṇò Rāi Mala, a Soḍhò, and the gallantry displayed by him on the battle-field of Kāgiṇī. Rāi Mala was a son of Siva Rāja, and grandson of Kūbhò (cfr. Mu. Nèṇa Sī, *loc. cit.*). The name of the author is not given. The poem begins :—

॥ आरज्या ॥ सोढा रांण समथो
हिरणो दलिद्र रूप सुह राय हर।
वाघांणं वडहथो।
रायांमाल हींदुओ रांण ॥ १ ॥ ...., etc

The work was copied at Derāvara, in Saṃvat 1731, by the same vrā° Vihārī Chāgāṇī.

(*c*) फुटकर कविता, pp. 186*b*-207*b*, and 261*b*-271*b*. Miscellaneous verses of a religious nature, some of which by the same Nāthī mentioned above.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 6 :—फुटकर कविता.

A MS. in the form of a book, cloth-bound, numbering 254 leaves, $6\frac{1}{8}'' \times 8\frac{1}{2}''$ in size. Divisible into two parts : (*a*) a central body, consisting of 180 leaves (from leaf 41 to leaf 219), very accurately written, and containing only bardic songs ; and (*b*)

an external supplement of 74 leaves, distributed half at the beginning and half at the end, written hurriedly and by different hands, and containing genealogies and other miscellaneous information. The leaves forming the central body are all written by one and the same hand, and contain 15 lines per page, and 22-27 *akṣaras* per line. The MS. seems to be some 150 years old, and in a few places seems to be a copy of MS. 8, *q.v.* infra.

The contents of the MS. may be classified as follows :—

(*a*) **पीढियाँ नै दूजी फुटकर वाताँ,** pp. 1*a*-40*b*, and 220*a*-253*b*. Miscellaneous notes, principally consisting of genealogies of the Rāṭhòṛas of Bikaner, Jodhpur, and other Rajput States, besides a few commemorative songs all referring to the history of Bikaner, and other extraneous matter. This part contains nothing so important as to deserve particular mention.

(*b*) **दातार सूर रौ संवाद बारठ साँकर रौ कहियौ,** pp. 41*a*-42*b*. A small poem in 23 stanzas in the form of a dispute between a liberal man (*dātāra*) and a hero (*sūra*), as to which of the two is superior to the other. The dispute is resolved in favour of the liberal man by rājā Rāya Singha of Bikaner. The work was composed by Bāraṭha Sā̃kara during the reign of the last-mentioned monarch. Beginning :—

बलि आगलि त्रिहु भुवणि
राइ हर हथ पसारे ... , etc.

Followed by 4 commemorative songs in honour of the same Rāya Singha, by *pātra* Mohana, Āsiyò Mānò, [Gāḍaṇa] Coḷò, and Gāḍaṇa Kesava Dāsa (pp. 42*b*-44*a*).

(*c*) **राव जोधा नूँ गुण जोधायण गाडण पसाइत रौ कहियौ,** pp. 44*a*-50*a*. The same work as MS. 1(*h*), but enlarged in the beginning by the addition of 16 *dūhās*, which are not found in MS. 1(*h*), and left incomplete at the end, the text being abruptly interrupted in the middle of the *kavitta* beginning *koṭhārī bhariyā* . . . Beginning :—

नारायण न विरोध
रांणो वच साधे रयण ।
जुधता सुत्रौ जोध
वैरां ऊभौ वाहरू ॥ १ ॥ .. , etc.

(*d*) **राजा रायसिङ्घजी रा गीत,** pp. 50*a*-81*a*. A collection of 115 songs, almost all *gītas*, by different poets in honour of rājā

Rāya Siṅgha of Bikaner. Many of the songs are anonymous, the others are referable to the Cāraṇas following:—

ĀḌHÒ Durasò 81 ; ĀSIYÒ Dalò 93, 99, Dūdò 79 ; KAḶAHAṬA Mādhò 35 ; KAVIYÒ Kisanò 23 ; KURAḌHIYÒ C̃ādò 20 ; GĀḌAṆA Jhā̃jhaṇa 25, Netò 26, 27 45, 108, Sadū 95 : DHAḌHAVĀṚIYÒ Cū̃ḍò 2 ; DHÒḶŪ Rāmò 97 ; BĀRAṬHA Jogò 6, Ḍū̃gara Sī 15, Nārāyaṇa Dāsa 11, 98, Bhī̃va Rāja 71, Mahesa 13, 103, Vèṇī Dāsa 19, Sā̃kara 28, 29, 70, Sā̃vaḷa 106, 107 ; MAHARŪ Kisanò 113 : RATANŪ Tejò 16, 109 ; ROHAṚA Patò Dānāuta 36 ; VĪṬHŪ Tohò 17 ; SĀḌŪ Mālò 102 : SĀVARA Cā̃pò 84 ; SIṆḌHĀYACA Ṅarū or Narò 7, 22.

(*e*) किसनावती कछवाही रा नै केसरीसिङ्घ आँबझरै रा गीत, pp. 81*a*-82*a*. Two songs in honour of Kisanāvatī, a daughter of mahārājā Jè Siṅgha of Ābera, and two in honour of Kesarī Siṅgha of Ābajharò. By BOGASÒ Govaradhana. The two songs of Kisanāvatī begin :—

दव दाधौ अेक अेक दुष दाधौ ... and :

भारथ मभि मिलै दूसरौ भारथ ... respectively.

(*f*) महाराजा अनूपसिङ्घजी रा गीत, pp. 82*a*-84*a*. Six songs in honour of mahārājā Anūpa Siṅgha of Bikaner, by KAVIYÒ Mohaṇa ; LĀLASA Devī Dāna ; VĪṬHŪ Khaṅgāra ; and SĀḌŪ Vijò.

(*g*) मण्डलाँ भारमलोताँ रूपावताँ राणावताँ राठौड़ाँ रा गीत, pp. 84*a*-91*b*. A collection of 28 *gītas* referring to Maṇḍaḷa, Bhāramalòta, Rūpāvata, and Rāṇāvata Rāṭhòras. The names of the Cāraṇas recorded are the following :—

DHAḌHAVĀṚIYÒ Rāma Dāsa 18 ; MAHARŪ Cāgò 26, 28 ; MĪSAṆA Gopāḷa 2 ; RATANŪ Dharama Dāsa 19 ; VĪṬHŪ Khaṅgāra 4, 5 6 ; SĀḌŪ Jaganātha 12 Mālò 16, 23.

(*h*) विसहर, pp. 91*b*-95*b*. A collection of 21 *visaharas* or satyrical songs, all anonymous, and referring to Kū̃pāvata Mā̃daṇa, Sīsodiyò Vīrama De, Hāḍò Bhagavanta Siṅgha, Rāṭhòṛa (mahārājā) Jasavanta Siṅgha, Hāḍò (rāva) Surajana, Kachavāhò Hara Rāma, etc

(*i*) भाटियाँ रा गीत, pp. 95*b*-101*b*. A collection of 25 *gītas* in honour of Bhāṭī rāvaḷas and smaller chiefs, mostly anonymous. Three *gītas* are by the poets following : RATANŪ Asarāva 14, Hara Dāsa 3 ; SĀḌŪ Mālò 22

(*j*) राठौड़ रामसिङ्घजी रा गीत, pp. 101*b*-103*b*. Six *gītas* in honour of Rāṭhòṛa Rāma Siṅgha, a brother of rājā Rāya Siṅgha

of Bikaner, of which three composed by Rāṭhòṛa Prithī Rāja, another brother of Rāya Siṅgha.

(*k*) <u>महाराजा सूरसिङ्घजी री कविता</u>, pp. 103*b*-117*b*. A collection of 51 *gītas, kavittas*, and *dūhās* in honour of mahārājā Sūra Siṅgha of Bikaner by the poets following :—Rāṭhòṛa Prithī Rāja 43 ; Āsiyò Dāsa 11. Bhīmò 48 ; Gāḍaṇa Kesava Dāsa 4, 6, 26, 33. Coḷò 12, 27, 28, 34, 35, 36, 37 ; Dhadhavāṛiyò Mādhava Dāsa 17 ; Bāraṭha Sā̃kara 42, Harakhò 5 ; Mahaṛū Netò 25 ; Ratanū Jīvò 10 : Lāḷasa Rūpa Sī 14, 45, 47 ; Vīṭhū Ghaṛa Sī 8, Jodha 7, Ḍāhò Jhā̃jhaṇòta 16, Bhagatò 24, Suratāṇa 13, Sūrò 3.

(*l*) <u>महाराजा करणसिङ्घजी री कविता</u>, pp. 117*b*-143*a*. A collection of 85 *gītas, kavittas*, and *dūhās* in honour of mahārājā Karaṇa Siṅgha of Bikaner, partly anonymous and partly by the Cāraṇas following :—Āḍhò Kesava Dāsa 56 : Kiniyò Goinda 65 ; Khiṛiyò Jaga Māla 22, 69, Pharasa Rāma 57, Rūpa Sī 76 ; Gāḍaṇa Kesava Dāsa 40, Ṭhākura Sī 45, 58, Lakhò 30 ; Bāraṭha Caturò 36 37, 38, 39 : Sabaḷò 41 80 ; Bhādò Vāghò 17 ; Lāḷasa Devī Dāna 9, 12, 77, Hathāḷa 13 ; Vīṭhū Dedò Suratāṇòta 1, 24, 31, 79 : Sāḍū Jaganātha 35, Rāma Siṅgha 20, 21 ; Sinḍhāyaca Giradhara 15, 83, Jaganātha 54 ; and by Gòṛa Vijè Rāma 34 ; and by Bhojiga Manohara 84.

(*m*) <u>महाराजा अनूपसिङ्घजी री कविता</u>, pp. 143*a*-149*b*. A collection of 24 *gītas kavittas*, and *dūhās* in honour of mahārājā Anūpa Siṅgha of Bikaner, some anonymous and some by the Cāraṇas following .—Khiṛiyò Rāi Siṅgha 15 ; (Gāḍaṇa ?) Jhā̃jhaṇa 7, 19 ; Pūvāṛiyò Jogī Dāsa 14 ; Sāḍū Kū̃bhò 13, Goinda Dāsa 1, Jagò 2, Vijò 3, Bhopata 10 ; Sinḍhāyaca Jaganātha 18.

(*n*) <u>फुटकर कविता</u>, pp. 149*b*-161*a*. A collection of 45 miscellaneous songs, mostly *gītas*, in honour of Sīsodiyā, Rāṭhòṛa, Kachavāhā, Hula, and other chiefs. Names of poets :—Ratanasiyò 23 ; Khiṛiyò Jaga Māla 25, Devī Dāna 16, Narahara Dāsa 24, Bhèrū Dāsa 40 ; Bāraṭha Devī Dāsa 12, Harasūra 9 ; Vīṭhū Khaṅgāra 17, Jesò 42, Jhā̃jhaṇa 32, Mehò 5 ; Sāḍū Jagò 11 Mālò 27.

(*o*) <u>कछवाहाँ रा गीत</u>, pp. 161*a*-172*a*. A collection of 45 miscellaneous *gītas* in honour of Kachavāhā chiefs. Names of poets :—(Āḍhò) Durasò 33, 44 ; Kaviyò Jasò 30 ; Kiniyò Dū̃dò 3, 15, 20 (?), 25 (?) : Gāḍaṇa Kheta Sī 6, 14, Devī Dāsa 22 ; Mīsaṇa Goinda Dāsa 4 ; Ratanū Jaga Māla 19, Deva Rāja 32 ;

VĪṬHŪ Jesò 23, Parabata 34, Hamīra 26; SĀDŪ Mālò 10, 12; SĀMORA Akhaī 24; RĀṬHÒṚA Prithī Rāja 7, 8.

(*p*) **झालाँ रा गीत**, pp. 172*a*-178*a*. A collection of 25 *gītas* celebrating Jhālā chiefs, all anonymous, except the 16th which is by Cāraṇa BĀṬĪ Rāma, the 20th, which is by Cāraṇa Harī Dāsa Bāṇāvata, and the 23rd and 24th, which are by Cāraṇa BĀRAṬHA Īsara.

(*q*) **फुटकर कविता**, pp. 178*a*-186*a*. A collection of 25 miscellaneous songs in honour of gods and mythological heroes, and Kachavāhā, Mohila, Khīcī, and Rāṭhòṛa chiefs. The names of the poets are :—Harasūra 1, Bharamasūra 2; ĀSIYÒ Karama Sī 25; KHIṚIYÒ Narabada 2; DHADHAVÁṚIYÒ Gopāḷa Dāsa 19; BĀRAṬHA Īsara 10; VĪṬHŪ Khaṅgāra 11; RĀṬHÒṚA Prithī Rāja 13, 14; and VĀṆIYÒ Acaḷa 20.

(*r*) **महाराजा अनूपसिङ्घजी रा गीत ५ साँदू विजै रा कहिया**, pp. 186*a*-187*a*. Five *gītas* in honour of mahārājā Anūpa Siṅgha of Bikaner, by Cāraṇa SĀDŪ Vijò [cfr. (*s*)].

(*s*) **राठौड़ाँ रै पीढियाँ री कविता**, pp. 187*a*-202*a*. A collection of 70 songs celebrating the ancestors of the RĀṬHÒṚAS from Ajè Pāḷa and Jè Canda of Kanauja down to the sons of rāva Cūḍò of Maṇḍora. Songs 11-19 are in honour of mahārājā Anūpa Siṅgha of Bikaner. Most of the songs are anonymous. The only names of poets recorded are the following :—Harasūra 53, 65; GĀḌAṆA Āī Dāna 19; BĀRAṬHA Dūdò 60; MĪSAṆA Āṇanda 35, Pūnò 42, 47; LĀḶASA Devī Dāna 15; ḌŪMA Sabaḷò; and BHĀṬA Canda.

(*t*) **फुटकर कविता**, pp. 202*a*-209*a*. A collection of 26 songs referring to chiefs belonging to the tribes following :—Saravahiyā, Gohila, Parihāriyā, Rāṭhòṛa, Cāvaṛā, Cāraṇa, and Pirohita. The names of poets recorded are :—Kisanò 23; ĀḌHÒ Mahesa 22; ĀSIYÒ Dūdò 5; (BĀRAṬHA) Īsara 9, Bhācò 26, Harasūra 10; SĀDŪ Jaganātha 24; and RĀṬHÒṚA Akhè Rāja Sāmantasiṅghòta 25, and Prithī Rāja 20.

(*u*) **मेड़तिया राठौड़ाँ रा गीत**, pp. 209*a*-213*b*. A collection of 18 *gītas* referring to Meṛatiyā Rāṭhòṛas. Names of poets :—Īsara Hīgolāvata 12, Caturò 16, Nèta Sī Kesāuta 1, Hamīra Nagarājòta 8; JAGAṬA Soḍhò 3; DHADHAVĀṚIYÒ Cūḍò 13; MAHAṚŪ Jāḍò 9, Dānò 2; LĀḶASA Jāḷapa 6.

(*v*) जाड़ेचाँ रा गीत, pp. 213*b*-217*a*. A collection of 16 *gītas* referring to Jāreca chiefs and *Jāmas*. Name of poets: DĀḌHĀḶÒ Khīdò 10; BĀRAṬHA Īsara 11. 12. 16; SĀḌŪ Mālò 9; SŪDHA-KAVI Sā̃vaḷa 2.

(*w*) पड़िहाराँ रा गीत ४, pp. 217*b*-218*a*. Four *gītas* referring to Paṛihārā chiefs. The 2nd by Ṭhākura Sī, and the 3rd by Harasūra.

(*x*) सोलङ्कियाँ रा गीत ६, pp. 218*a*-219*b*. Six *gītas* referring to Soḷaṅkī chiefs. The 1st and the 5th by (ĀḌHÒ) Durasò.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 7:—राठोड़ रतनसिङ्घजी री महेसदासोत री वचनिका.

A MS. in the form of a *guṭakò*, consisting of 72 leaves, besides 10 additional leaves at the end, which are disconnected and fragmentary. Size of the leaves $4\frac{1}{2}'' \times 6\frac{1}{4}''$. Each page contains 11-14 lines of writing, and each line consists of about 25-30 *akṣaras*. The MS. is all written by one and the same hand, in Marwari-devanāgarī. It is undated, but appears to have been written towards the end of the Saṃvat Century 1700.

The MS. contains :—

(*a*) वचनिका राठोड़ रतनसिङ्घजी री महेसदासोत री खिड़िये जगै री कही, pp. 4*a*-27*a*. The well-known poem by Khiṛiyò Jagò, on the battle fought at Ujain in Saṃvat 1715 by mahārājā Jasavanta Siṅgha of Jodhpur on one side, and Orangzeb and Murād, the two rebel sons of Śāh Jahān, on the other. The work takes its name from rājā Ratana Siṅgha of Ratlam, in Malwa, who particularly distinguished himself in the combat, and was killed on the field.

The work begins :—

॥ गाहा ॥ गणपति गणे (*sic*) गहीर
गुण ग्राहीग दान गुण देयण ।
सिधि रिधि सुबुधि सधीर
संडाल देव सुप्रसनं ॥ १ ॥ . . . , etc.

(*b*) **फुटकर कवित्त,** pp 28*a* to the end. Incomplete towards the end, owing to missing leaves. A collection of over 379 miscellaneous *kavittas*, by Kāsī Rāma. Ālam. Balabhadra and others, of no historical interest.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 8 :—फुटकर कविता ·

A MS. in the form of a book, cloth-bound, consisting of 222 leaves, $10\frac{1}{4}'' \times 6\frac{1}{8}''$ in size. Leaves 32-48 and 95 are missing. From 25 to 30 lines of writing per page, and from 18 to 23 *akṣaras* per line. All written by one hand in devanāgarī script. Fairly accurate. Undated. Apparently over 200 years old.

The MS. contains a collection of miscellaneous commemorative songs, which, for the sake of simplification, I shall group under the heads following :—

(*a*) **वीकानेर रै राजा करण नै सूरसिङ्घजी री तथा राव कल्याणमलजी री कविता,** pp. 5*a*-11*a*. Sixteen *gītas*, eight *kavittas*, and one *chanda* referring to rājās Karaṇa and Sūra Singha, and rāva Kalyāṇa Mala of Bikaner. The names of the poets recorded are : (Āḍhò) Durasò 16 ; Khiṛiyò Vīthala 13 ; Gāḍaṇa Keso Dāsa 15 ; Cāraṇa Hamīra 18 ; and Lāḷasa Kheta Sī 14.

The songs are followed by a *gīta* in honour of Rāma Singha Ratanòta of Ratlam, by Mahiyāriyò Udè Karaṇa.

(*b*) **चाहवाणाँ रा गीत ४३,** pp. 11*b*-20*a*. A collection of 43 *gītas* in honour of Cāhavāṇa chiefs, partly anonymous, and partly by the poets following :—Āsiyò Dūdò 12 ; Kaviyò Jasò 11 ; Khiṛiyò Tīkama Dāsa 33, Dhana Rāja 19, 20, 23, 30 ; Dhadhavāṛiyò Garathò 38 ; Bogasò Devī Dāsa 7,18, Sūjò 6 ; Ratanū Māḍaṇa 1 ; Sāmora Patò 2 ; Sinḍhāyaca Caturò 14, 43 ; and Vyāsa Cintāmaṇi 3, 8, 10, 29, and Likhamī Dāsa 31, 34.

(*c*) **फुटकर कविता,** pp. 20*b*-121*a*. A collection of about 500 miscellaneous commemorative songs, of which only 416 are now extant, owing to the loss of leaves 32-48 and 95 in the MS. Almost the generality of the songs are *gītas*. The greatest part of them refer to Rāṭhòṛa chiefs, but intermixed with these are songs referring also to Cāhavāṇas, Kachavāhās, Bhāṭīs, Hāḍās,

Cāvaṛās, Jādamas, Guhilòtas, and a few other less important Rajput tribes. With a few exceptions, all the songs are composed by Cāraṇas, whereof the following names are recorded : ĀḌHÒ Khīdò 181. 330, Jaga Māla Durasāvata 215, Durasò 53, 66, 105, 106, 135, 143, 149, 161, 182, 210, 242, 256, 357, 371, Bhara Mala Durasāuta 179, Mukunda Dāsa 192 ; ĀSIYÒ Karama Sī 155, Tejò 367, Dalò 52, Dūdò 115, 268, 362, Mānò 103, 363 ; KAVIYÒ Alū 57, 372 (?) Bhīmò 170, Mukunda Dāsa 396, Rāja Sī 174 ; KINIYÒ Khīmò 211, 278, 412, Dūdò 251 ; KUVĀRIYÒ Jogī Dāsa 23 ; KHIṚIYÒ Kisanò 28, Kheta Sī 196, 197, 203, Jaga Māla 168, 175, 195, Jagò 24, 25, 27, Dalò 177, 194, Devò 45, Mālò 99, 104, 221, 222, Rāya Mala 296 ; KHOṚÒ Cā̃pò 235 ; GAḌHAVĪ Dedò 208 ; GĀḌAṆA Ūgò 188, 204, 206, 390, 404, Keso Dāsa 280, 411, Tiloka Sī 213 ; JAGAṬA Tejò 379, Nādò 111, 169, 231, 393, Soḍhò 391, Sujāṇa 6 ; JHŪLÒ Sāiyò 118 ; THEHARA Rūpò 132 ; DHADHAVĀṚIYÒ Khema Rāja 173 ; Cūḍò 376, Mokò 339, Rāma Dāsa 227 ; DHĪRAṆA Mālò 21 ; BĀRAṬHA Akhò 51, 290, 305, 308, Ghaṛa Sī 232, Nara Siṅgha 9, Narahara 8, Mahesa Dāsa 48, 354, 366, Ratana Sī 184, Rāja Siṅgha 12, Rāja Sī 353, Likhamī Dāsa 41, Sabaḷò 394, 395, Harasūra (?) 158, 244, 245, 253, 258, 263, 266, 273 ; BOGASÒ Ṭhākura Sī 333 ; MAIYÒ Soharò 3 ; MAHAṚŪ Cā̃gò 238, 239, Coḷò 214, Dānò 386, Lūṇa Pāḷa 128, 131, Sahasò 14 ; MAHIYĀRIYÒ Bhoja Rāja 39 ; MĪSAṆA Āṇanda 303, Gopāḷa 76, Devāṇanda 288, Motila 212 ; MŪHAṚA Mahi Rāja 189, 190, 406, 407 ; RATANŪ Gaṅgā Dāsa 201, Jaga Māla 279, Dūgara Sī 259, Deva Rāja 361, Dharama Dāsa 102, 228, Bharamò 62, Rūpa Sī 30, Sā̃kara 163, Hari Dāsa 348 ; LĀḶASA Arijaṇa 18, Kheta Sī 5, Gopāḷa Pūjāvata 112, 261, 262, Narò 114, 345, 397 ; VAṆASŪRA Duragò 282 ; VARASAṚÒ Udè Sī 207, 281, Goinda 347, Mālhaṇa 241 ; VIṬHŪ Bhojò 187, 234, Mehò 180, 275, 276, Rāya Mala 250, 255, Sūrò 233 ; SĀḌŪ Kamò 329, 331, 364, 410, Nāthò 415, Bhopata 416, Mālò 109, 183, 225, 236, 283, 365, 402, 405, Rāghò Dāsa 336, 349, Rāmò 54, 298, 299, 374 (?), Harī Dāsa 152 ; SĀMORA Ṭhākura Sī Jagamālòta 123, 124 (?), 125 (?), 153 ; SIṆḌHĀYACA Āsò 220, Kalò 265 ,Khīvasūra 340, Cutarò 1, 7, Motila 133.

The other authors, who are not Cāraṇas, are the following :—POHAKARAṆÒ Jasavanta 34, 119, 277 ; BHĀṬA Mohaṇa Dāsa 26 ; BHOJIGA Mā̃ḍaṇa 193 ; RĀṬHÒṚA Dūgara Sī 91, Prithī Rāja 78, 79, 113 249, 278, 332 ; VAHIYĀVAṬA Rāya Mala 300.

(*d*) हाडाँ री कविता, pp. 121*a*-123*b*. A collection of 13 *gītas* and 1 *kavitta* in honour of Hāḍā chiefs. Before the first *gīta*, there is the title *Hāḍā rò guṇa*, which probably refers to the whole collection. Names of poets :—[ĀḌHÒ] Durasò 7, 8 ; [KAVIYÒ] Kisanò Alūòta 10, 11 ; DHADHAVĀṚIYÒ Mokò 12 ; RATANŪ Dedò 5 ; SĀḌŪ Mālò 6.

(*e*) <u>जादम झाला सरवहियाँ री कविता,</u> pp. 123*b*-131*b*. Forty-six songs, mostly *gītas*, in honour of Jādama (Jāṛecā), Jhālā, and Saravahiyā chiefs. A great part of the songs are by BĀRAṬHA Īsara (2, 4, 6, 9, 10, 12, 16, 27, 28, 29, 30, 41, 43), the others are partly anonymous and partly by the Cāraṇas following:—ĀSIYÒ Mālò 34, 36; KHIṚIYÒ Kū̃pò 17; DĀḌHĀḶÒ Khī̃dò 19; BĀRAṬHA Āsò 1, 14; LĀḶASA Saravaṇa 7; VīṬHŪ Mehò 5; and SĀ̃DŪ Mālò 18.

(*f*) <u>मेड़तिया राठौड़ाँ री कविता,</u> pp. 131*b*-147*b*. A collection of 87 songs (*gītas* and *kavittas*) in honour of chiefs of the Meṛatiyā branch of the Rāṭhòṛas. The names of the Cāraṇas recorded are the following:—ĀḌHÒ Kisanò Durasāuta 67, Durasò 51, 78, Mukunda Dāsa 49; KAVIYÒ Pañcāiṇa 69; KHIṚIYÒ Jaga Māla 62, Sādūḷa 71; JAGATA Dīvò 16, Nādò 56; DHADHAVĀṚIYÒ Mòkò 4, 59; BĀRAṬHA Nārāyaṇa Dāsa 84; MAHAṚŪ Jāḍò 28, 54; MŪHAṚA Mahi Rāja 85; RATANŪ Īsara 22, 30, 45; LĀḶASA Gopāḷa 29, 46, Jāḷapa 74; SĀ̃DŪ Kamò 87, Mālò 52. Besides, there are the following names of Cāraṇas, the tribe of whom is not recorded: Īsara Hī̃golāvata 42, 64, Caturò Bhojāuta 55, Devī Dāna 53, and Narū 31. The 31st song is by DHĀḌHĪ Isākha, the 57th by Rāvata Kalyāṇa Dāsa, and the 75th by Padamā, a Cāraṇī.

(*g*) <u>कछवाहाँ री कविता,</u> pp. 147*b*-165*b*. A collection of 88 songs in honour of Kachavāhā chiefs, amongst which a poem: *Jhūlaṇā rājā Māna Siṅghajī rā* by ĀḌHÒ Durasò (pp. 148*b*-150*a*). Names of Cāraṇas: ĀḌHÒ Kesò 66, Durasò 5, 34, 54, 72, 76; KAVIYÒ Jesò 33; KINIYÒ Teja Sī 38, Dūdò 12, 22 (?), 24 (?), 58; KHIṚIYÒ Kheta Sī 6; GĀḌAṆA Kheta Sī 11, 84, 85, Devī Dāsa 21, 41; MĪSAṆA Goinda Dāsa 59, Gopāḷa 10, Siraṅga 45, 60, 67; MOTESARA Cutarò 80; RATANŪ Īsara 16, Jaga Māla 20, Deva Rāja 32; VīṬHŪ Jesò 26, Parabata 37, Hamīra 25; SĀMORA Akhaï 27; SĀ̃DŪ Mālò 7, 9 (?), 73, 88. Song 81st is by [Rāṭhòṛa] Prithī Rāja.

(*h*) <u>सीँधलाँ रा गीत,</u> pp 166*a*-*b*. Five *gītas* in honour of the Sī̃dhalas Vīsaḷa De, Khaṅgāra, Sīhò, and Sūrija Mala, whereof the 3rd one is by Sūdana, and the 4th by ROHAṚIYÒ Bahaguṇò.

(*i*) <u>पँवाराँ रा गीत,</u> pp. 167*a*-169*b*. Twelve *gītas* in honour of Pãvāra chiefs, all anonymous, except the 3rd which is by Hī̃gola Dāsa Bharamāuta, and the 7th which is by BĀRAṬHA Īsara.

(*j*) सोढाँ री कविता, pp. 169*b*-175*a*. Ten songs in honour of Sodhā chiefs, amongst which a *Candrāyaṇā Acala Dāsa Sabaḷa Bhadòta rā* (4), beginning :—

अचलेसूँ तिरलोक इसो कथ उचरै ।,

and a *Rāya Sala Sūjāuta rò guṇa* (5), beginning :—

चंद्र चंदन अरक अंबनिध ईसर ।

All anonymous, except the last *gīta*, which is ascribed to ROHAṚIYÒ Harisūra.

(*k*) फुटकर कविता, pp. 175*a*-186*b*. A collection of 60 miscellaneous commemorative songs, in honour of Rajputs of various tribes, to wit: Devaṛās, Solaṅkīs, Bahelās, Sūḍās, and Sākhalās. Names of poets :—ĀḌHÒ Durasò 19, 25, 60 ; ĀSIYÒ Karama Sī 27, 56, Dalò 14, 17 : KAVIYÒ Kisanò Alūòta 13, Mādaṇa 44 ; KHIṚIYÒ Mālò 43 ; GĀḌAṆA Kheta Sī 40 ; DHADHAVĀṚIYÒ Mòkò 18 ; [ROHAṚIYÒ] Bahuguṇò 28 ; VĪṬHŪ Mehò 32 ; SĀDŪ Mālò 20, 46, 48 ; SIṆḌHĀYACA Sāvaḷa Gopāuta 22 ; besides : Jhīmī (a Cāraṇī ?) 31 ; JOGĪ Lākhò 29 : MĀGAṆAHĀRA Nārāyaṇa 51, and [RĀṬHÒṚA] Prithī Rāja 24.

(*l*) भाटियाँ री कविता, pp. 186*b*-192*b*. A collection of 32 songs in honour of Bhāṭī chiefs. Names of poets :—KHIṚIYÒ Mālò 32 : RATANŪ Hara Dāsa 6 ; SĀDŪ Mālò 26 ; besides : Bharama Sūra 7, Rāma Dāsa Akhāuta 9 ; Josī Mādhò 30 ; and BHOJIGA Sohila 28.

(*m*) फुटकर गीत, pp. 192*b*-198*a*. Twenty-five miscellaneous *gītas* referring to Rāṭhòṛa, Parihāra, Bhāṭī, and Īdā chiefs. The last four ones are in honour of the Rāṭhòṛas of Ratlam. Names of poets :—[ĀḌHÒ] Durasò 1, 25 : ĀSIYÒ Dūdò 16 ; KHIṚIYÒ Jagò 23 ; GĀḌAṆA Ūgò 5 ; BĀRAṬHA Īsara 13, 14 ; RATANŪ Rūpò 24 ; VARASAṚÒ Dhanò 2, Bhāra Mala 4 ; SĀDŪ Hari Dāsa 6 ; SIṆḌHĀYACA Gaṇesa 21 ; besides : Harasūra 10, 23, and DHÒḶÒ Rāmò 20.

(*n*) राठोड़ाँ री वंसावळी री कविता, pp. 198*a*-208*a*. A collection of 55 songs, mostly *gītas*, celebrating the ancestors of the Rāṭhòṛas of Marwar from *rāva* Sīhò down to *rāva* Sūjò Jodhāvata. Names of poets :—BĀRAṬHA Còhatha 47, Harisūra 50 ; MĪSAṆA Karamāṇanda 7, Gehana (*sic* !) 3, Pātū 14, Pūnò 8, 11 ; RATANŪ Bharama Sūra 45 ; VĪṬHŪ Sūrò 31, 43 ; SIṆḌHĀYACA Còbhuja 22 ; besides :—Dharamò 30, 37 ; Harisūra 18, 29, 44 ; and Jasò Sikotarò 32.

(*o*) फुटकर कविता, pp. 208*a*-219*a*. Thirty-two miscellaneous commemorative songs referring to various chiefs, mostly Rāṭhòṛas. Names of poets :—ĀḌHÒ Durasò 18 ; KINIYÒ Goinda Dāsa 16; KHIṚIYÒ Jaga Māla 10, Narahara Dāsa 7, Mahesa Dāsa 11, Sujāṇa 5: GĀḌAṆA Thākura Sī 17 ; BĀRAṬHA Nara Siṅgha 3, Nāthò 13 ; MAHIYĀRIYÒ Pūraṇa Dāsa 12 ; MOTESARA Goinda 14 ; VĪṬHŪ Sūrò 25 ; SĀṆDŪ Rāgho Dāsa 9 ; besides : Pīra Dalāuta 26, Ratana Sī 6, and [Rāṭhòṛa] Prithī Rāja 19.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 9:—ढोलै मारू रा दूहा आदि.

A MS. in the form of a book, stitched but uncovered, consisting of 94 leaves, 8½″ × 5¾″ in size. Two leaves at the beginning, and four at the end are missing, but the MS. is not mutilated, as apparently these external leaves were either blank, or only filled with extraneous and unimportant matter. From 16 to 25 lines of writing per page, and from 15 to 20 *akṣaras* per line. Devanāgarī script. Written in the year Saṃvat 1818

The MS. contains :—

(*a*) ढोलै मारू रा दूहा, pp. 1*a*-21*b*. The same work as contained in MS. 3 (*c*), but very different in the readings. In 399 *dūhās*. Beginning :—

पूगलि पिंगल राउ
नल राजा नरवरे ।
अदिठा दुरिठा
सगाई दइय संयोगे ॥ १ ॥
दूहा ॥ पिंगल उचालौ कीयौ
नल नरवर वै देस ।
पूगल देस दुकाल थयौ
किया ही काल विशेष ॥ २ ॥ . . . , etc.

(*b*) पञ्चाख्यान वारता, pp. 22*a*-59*b*. A vulgarization of the *Pañcākhyāna* in Marwari prose with Sanskrit *ślokas* interspersed. Containing 48 tales. Beginning :—

दक्षीणदेस तठै महिलाख्य नामै नगर छै। तिहाँ राजा जितसत्रु राज्य करै। तिण नगरै वरधमान इसै नामै विवहारीयौ विणजारो ...,

(*c*) सतसई विहारी क्रत, pp. 60*a*-91*b*. The *Satasaī* of Vihārī Dāsa. Incomplete the text being interrupted after *dūhò* 601.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 10 :—क्रिसन रुकमणी री वेल राज प्रिथीराज री कही.

A MS. in the form of a book, without cover, numbering 90 leaves, $8\frac{7}{8}'' \times 5\frac{3}{4}''$ in size. The first six leaves have been eaten up by mice near the inner corners, and consequently several *akṣaras* in the text are now lost. The MS. is rather accurately written on 19 lines per page, in devanāgarī Each line comprises about 15 *akṣaras*. The date is given at page 81*a*, and is Saṃvat 1826.

The MS. contains the famous *Vela* of Kṛṣṇa and Rukmiṇī, composed by Rāṭhòṛa rāja Prithī Rāja—a brother of rājā Rāya Siṅgha of Bikaner—, who lived under Akbar. The subject of the poem is the story of Rukmiṇī, the daughter of Bhīṣmaka, who secretly fell in love with Kṛṣṇa, and was against her will betrothed to Siśupāla, but managed to send word to Kṛṣṇa, who came with his brother Balarāma and carried her off, in spite of armed opposition. The narrative is followed by a description of the wedded bliss of the two lovers, and the different seasons of the year, and is finally concluded with the birth of Pradyumna The text, in 301 *veliyā gītas* and 1 *kalasa*, is accompanied by a prose *ṭīkā* identical with that in MS. 28 and described below. Beginning :—

पर[मेसर प्रण]मि प्रणमि सरसति पिण
सदगुर [– – – – –]न्दे ततसार ।
मंगलरूप गाईयै माहव
[चा]र स एहिज मंगलचार ॥ १ ॥

॥ अथ टीका ॥ प्रथमही परमेश्वर कौं नमस्कार करै छै। पाछैं सरस्वती कौं नमस्कार करै छै। पाछैं सदगुरु कौं नमस्कार करै छै।

ए तीने ततसार छै। मंगलरूप माधव छै। तै की गुणानुवाद कीजै छै। या उपरांत मंगलाचार को नहीं छै॥ छ॥ . . . , etc.

The copy was made in the Fort of Bikaner, by pirohita šrī Kṛṣṇa, at the order of khavāsa šrī Āsòjī.

The MS. is in the Darbar Library in the Fort of Bikaner

MS. 11 :— जसरत्नाकर तथा पाण्डवयशेन्दुचन्द्रिका.

A MS. in the form of a book, cloth-bound, but with most of the leaves detached. Size 9″ × 6½″. Number of the leaves 188, besides 10 blank leaves at the beginning, which are not reckoned in the numeration. The MS. is divisible into two halves, each written by a different hand. The former half contains 16-18 lines per page, and 15-19 *akṣaras* per line, whereas the latter contains an average of 23 lines per page, and 20-25 *akṣaras* per line. In the last page, the MS. bears the date: *Saṃvat* 1917 *mitī, šrāvaṇa vada* 14. *vāra maṅgalavāra*.

The MS. contains —

(*a*) जसरत्नाकर, pp. 1*a*-82*a*. A poem in honour of mahārājā Ratana Siṅgha of Bikaner, by an author unknown. Incomplete at the end, but probably only a small portion of the text is missing. The part extant comprises 290 verses—mostly *kavittas, dūhās*, and *chandas*—, but this number includes also several old commemorative songs, which the Poet has incorporated into the work. The poem begins with the *kavitta* following :—

आद विश्व अखलेस
अलख अविनासी अव्यय।
भयेव नाभ अंभोज
जगत कर्त्ता सु ब्रह्मजय।
जिंह मरिंच भये जांन
भयव कश्यप प्रजेस भुव।
तेजपुंज सुत्त तिनह
सुगुन सुत आधदेव सुव।

ईक्ष्वाक न्टपत ताकै भयव
विकुस क्रीत जग विस्तरिय ।
जिन वंस कमंध रतनेस जग
अवनि सुजस बङ्ग अनुसरिय ॥ १ ॥

From the above it is seen that, like most bardic poems, the work begins *a principio* from the Creation, and traces the origin of the Rāṭhòṛas to Viṣṇu himself. Then the narrative continues, prolix and wearisome, and goes through the entire list of the mythical ancestors of the Rāṭhòṛas, *paurāṇika* and others, as far as Jè Canda, the last king of Kanauja. This mythical part, which has no interest of any kind, continues as far as p. 37*a*, where the historical part proper begins with Seta Rāma and Siṅgha Sena (= rāva Sīhò). The account of rāva Vīkò begins p. 40*b*, with a summary enumeration of his conquests, after which the Poet proceeds to relate how Vīkò marched on Jodhpur to contest the right of succession to Sūjò, his step-brother, and how he was afterwards persuaded by his step-mother, the Hāḍī rāṇī, to renounce his right in favour of Sūjò and content himself with the heirlooms of the family. These are recorded in the *kavitta* following :—

लीध पाट निज देव
तुरी जीपण रिण भमर ।
मेघाडंबर तखत
ग्रभ कंचन लखमीवर ।
वरदाय कनग विचत्र
अवर केतला संभारे ।
पाटपती छत्रपती
वले थलवट पाधारे । ...

The accounts of the reigns of the successors of Vīkò (Lūṇa Karaṇa, Jèta Sī, Kalyāṇa Mala, Rāya Siṅgha, Sūra Siṅgha, Karaṇa Siṅgha, Anopa Siṅgha, Sujāṇa Siṅgha, Jorāvara Siṅgha, Gaja Siṅgha, and Sūrata Siṅgha) though succinct, are not without any interest. It is obvious that the Author consulted several sources, before composing his work. How far the composition is by his own pen, and how far he has borrowed from other pre-existing bardic poems, it is difficult to say without a closer examination of the text. But the songs mentioned below, which are found interspersed in the text, are certainly

older, and some very much older than the author of the *Jasaratnākara* :—

RĀVA JĒTA SĪ: 1 *gīta* (pp. 43*b*-44*a*). Beginning :—

खरै खेत खुरसांग रा पिसण झ्य पांझ्या ...

1 *gīta* (p. 46*a*). Beginning :—

उबेलग गंग वैर आंपाणौ असमर ...

RĀVA KALYĀṆA MALA : 1 *gīta* by Hamī[ra] Sūjāvata (pp. 46*b*-47*a*). Beginning :—

पड़े तेण पिड़ हाय भूपाल अन हैकंपे ...

RĀJĀ RĀYA SIṄGHA : 1 *gīta* by Āḍhò Sadūḷa Durasāvata (pp. 49*b*-50*a*). Beginning :—

अहमंदपुर जीप जोधपुर आबू ..

1 *gīta* by Āḍhò Durasò (pp. 50*a*-*b*). Beginning :—

जोधपुर तखत रायसंघ जोवतां ...

1 *gīta* (pp. 50*b*-51*a*). Beginning :—

धुबे अमत नौसांण हैकंप मातौ धरा .

1 *gīta* by Vīṭhū Parabata (p. 51*b*). Beginning :—

अई भाग रासा न्रपत ताह रो ईखतां . .

1 *gīta* (pp. 52*a*-*b*). Beginning :—

सहर लूटतो सदा तूं देस करतो सरद ...

RĀJĀ SŪRA SIṄGHA : 1 *gīta* by Gāḍaṇa Kesava (pp. 53*a*-*b*). Beginning :—

समथ तूझ संगरांम विपरौ तगत सूरसंघ ..

RĀJĀ KARAṆA SIṄGHA : 1 *gīta* by Dedò (pp. 55*a*-*b*). Beginning :—

करण प्रथी ईक राह पतसाह आरंभ करे ...

MAHĀRĀJĀ ANOPA SIṄGHA : 1 *gīta* by Gāḍaṇa Āī Dāna (pp. 57*a*-*b*). Beginning :—

अनड़ नड़ण ओनाड़ ओझाड़ घड़ असपतौ

1 *nīsāṇī* by Gāḍaṇa Goradhana (pp. 58*b*-59*b*). Beginning :—

ईल साका अवरंग तखत ईम हुवा उचारे...

1 *gīta* (p. 60*a*). Beginning :—

समंद फाल कूदै हुय जहर जारै संकर ...

MAHĀRĀJĀ SUJĀṆA SIṄGHA : 1 *gīta* by Bāraṭha Jaganātha (p. 61*a*). Beginning :—

हुवो ताव जोधां ईसो राव वीकां हथां ...

MAHĀRĀJĀ JORĀVARA SIṄGHA : 1 *gīta* by Bāraṭha Jaganātha (pp. 62*a*-*b*). Beginning :—

दव सिलगी जंगल जोधपुर दगधे ...

MAHĀRĀJĀ GAJA SIṄGHA : 1 *gīta* (pp. 63*b*-64*a*). Beginning :—

कहै रम जोधांण री प्रजा उमराव कथ ...

1 *gīta* (pp. 64*a*-65*a*). Beginning :—

धरे धंख अभमाल वाली गजण छत्र धरण ...

It is only on page 68*b* that the reader is introduced into the proper subject of the work : the reign of mahārājā Ratana Siṅgha. Here the narrative becomes as diffuse as it can be, and particulars become very abundant Unfortunately, it is only the beginning of the reign of Ratana Siṅgha that is described, namely his installation on the *gaddi* in the year Saṃvat 1885, the *ṭīkò*, or gifts of congratulation on the occasion of the succession, which he received from the East India Company, the gifts which he received from the Emperor of Delhi in Saṃvat 1888, and lastly the pilgrimage he made to Gayā (in Saṃvat 1893), and the gifts and alms he gave on the occasion.

(*b*) फुटकर कविता, pp. 83*a*-85*a*. 88*b*-89*b*. Three different poems, to wit : twelve stanzas, partly *kavitta*s and partly *savāiyā*s, on religious subjects by Sūrata, Rasa Khā̃, and other poets ; a *gīta* of invocation to the Āī (Mātā) ; and five *kavittas* exalting the *satī* practice. The first of the last-mentioned *kavitta*s begins :—

देवत खितल दिसा

जात देवां काज जातां । .... etc.

(c) पाण्डवयशेन्दुचन्द्रिका सामी सरूपदास क्रत, pp. 90*a*-188*a*. The well-known vulgarization of the Mahābhārata in Piṅgaḷa, by *sāmī* Sarūpa Dāsa. Composed in Saṃvat 1892.[1] Beginning :—

[श्लोक] ॥ गुणालंकारिणो वीरो धनुर्त्तोत्रविधारिणौ ।
भूभारहारिणौ वंदे नरनारायणाविभौ ॥ १ ॥

दोहा ॥ ध्यांन कीरत वंदना
त्रिविध मंगलाचर्न ।
प्रथम अनुष्टुप वीच सोइ
भए त्रिधा सुन कर्म ॥ २ ॥ . . . , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 12 :—ढोलै मारू रा नै बीजा दूहा सङ्ग्रह.

A MS. in the form of a book, 11″ × 7″ in size. Number of leaves 515. From 21 to 25 lines of writing per page, and from 18 to 24 *akṣaras* per line. The MS. is apparently all written by one and the same hand, in beautiful Devanāgarī, but the first 173 leaves are written more carefully than the rest. The colophons bear neither date nor name of the copyist, but the MS. seems to be some 200 years old, at the most

The MS. contains :—

a) ढोलै मारू रा दूहा, pp. 1*a*-13*b*. The *dūhās* of Ḍholò and Mārū in the same recension of MS. 9 (*a*) above, but with different readings. 395 *dūhās* in all. Beginning :—

॥ [गाहा] ॥ पूगल पिंगल राओ
नरराजा नयवरे नयरे ।
अदिट्ठा दूरिट्ठ
सगाई दईय संजोगे ॥ १ ॥

॥ दोहा ॥ पूगलदेस दुकाल थियं
किणही काल विसेषि ।

[1] The work was published at Indore in Saṃvat 1909, and again in Bombay in Saṃvat 1954.

पिंगल उचालौ कीयौ
नर नरवर चै देखि ॥ २ ॥ .... etc.

(*b*) माधवकामकन्दलाचरित्र, pp. 14*a*-36*a*. A Marwari rifacimento of the well-known love story of Madhavānala and Kāmakandalā, composed by *vācaka* Kusaḷalābha at Jesalmer, in the year Saṃvat 1616 (? *sambata sola*[*so*]*lotarai*, st. 548), under the reign of rāvaḷa Māla De, for the amusement of kumāra Hari Rāja (st. 552). In 553 verses, including *caupaīs*, *dūhās*, and Prakrit *gāhās*. Beginning :—

देव सरसति २ सुमति दातार
कासमीर मुख मंडणी ब्रह्म पुत्र कर वीणा सोहइ ।
मोहण तरवर मंजरी
मुख मयंक त्रिहुं भवन मोहइ । ... ॥ १ ॥

... ...

॥ चउपई ॥ पहिलौ नागलोक पाताल ।
बीजौ मृत्युलोक सुविसाल ।
देव असंख कोडि जिहां रहइ ।
स्वर्गलोक ते त्रीजौ कहइ ॥ ४ ॥ . . . etc.

(*c*) मधावनल भाषाबन्ध कवि आलम कृत, pp. 36*a*-60*a*. Another metrical rifacimento of the same story, in Hindī, by Ālam, a Muhammadan poet. Composed in the (Hijra) year 991 (*sana navasè ikānavè*, p. 36*b*) during the reign of Akbar (A.D. 1583). In *caupaīs* and *dūhās*. Beginning :—

प्रथमै पार ब्रह्म जस पर्णों ।
फुनि कछु जगत रीति कों वर्णों ।
पार ब्रह्म परपूरन स्वामी
घट घट रहै सु अंतरजामी । .... etc.

(*d*) माधवानलप्रबन्ध दोग्धबन्ध कवि गणपति कृत, pp. 61*a*-139*b*. A third, and lengthier, rifacimento of the same story, in Marwari *dūhās*, by Gaṇapati, the son of Nara Sā (see p. 139*a*). Composed at Āmrapadra, on the Narmadā, in the year Saṃvat 1584 (*veda bhujaṅgama bāṇa śaśi* | *Vikrama varasa vicāra*, p. 139*a*), under the reign of rāṇò Nāga (? *Ugrasena kuli Ugrabala rāṇaü Nāga nareśa*, ibid.). Beginning :—

कुंयर कमलारति रमण
मयण मद्दा भड़ नांम ।
पंकजि पूजीय पय कमल
प्रथमजि करूं प्रणाम ॥ १ ॥
सुर नर पन्नग पखि वली
लच्च चउरासी जोय । ...., etc.

(*e*) फुटकार दूहा, pp. 141*a*-150*b*. Three small poems in *dūhās*, to wit: (1) *Rāmacandrajī rā dūhā*, (2) *Thākurajī rā dūhā* (3) *Jāhnavī rā dūhā*

(*f*) सिंहसुभाषित ज्ञानप्रतक राजा देवीसिंह कृत, pp. 153*a*-173*a*. A work in 617 *dūhās*, in Hindī, in the form of a collection of *subhāṣitas*, composed by a rājā Devī Siṅgha, the son of Bhāratha, during the reign of Aurangzeb (see p. 153*a*). Beginning :—

श्रीपति श्री की प्रीति लहि
उर बैठ न कौं दीन । .... etc.

(*g*) दूहा रत्नाकर, pp. 174*a*-501*b*. A very rich collection of *dūhās* from different and numerous sources, compiled by order of mahārājā Anopa Siṅgha of Bikaner. The collection is introduced by a series of 37 *dūhās*, the subject of which is an invocation to Gaṇeśa, etc., a review of the ancestors of the Rāṭhòras, and a mention of mahārājā Anopa Siṅgha, who caused the collection to be made. The *dūhās* are for the greatest part erotic, and are grouped under different subjects, e.g. *navoḍhā sneha*, *navoḍhā rò surata*, *navoḍhā ko suratānta*, etc.

(*h*) कुँवरसी साँखलै री नै भरमल री वात, pp. 503*a-b*. The same work as MS. 18 (*f*). Fragmentary: only the first leaf left. Beginning :—

खीवसीह सांखलौ जांगलू राज्य करै बेटौ कवलसीह (।) अेकदा प्रस्ताव सोतरौ (*sic*) धरतौ दुकाल हुवौ ताहरां खरल बोलीया कठै हेकै हालौ तौ मास च्यार द्राव चारां (।) ताहरां केईक बोलीया धरतौ आज खीचीयां री भली छै (।) ... , etc.

(*i*) जेहै जाम री वात, pp. 506*a*-509*a*. A tale referring to Jehò, the *jāma* of Thaṭò, in prose intermixed with *dūhās*. The subject is a mere episode of zenana life. Beginning :—

नगर घटै जेहौ जांम रहै तिग्रा रै नव सै ६०० स्त्री सगां की बेटी साथेतां बापेकां की । . . ., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 13 :—फुटकर कविता रौ सङ्ग्रह.

A MS. in the form of a book, cloth-bound, 6″ × 8½″-10″ in size. The present number of leaves is 349, of which about 40 are blank, and about a dozen detached. The MS. in origin contained some more leaves, which are now lost. From 14 to 17 lines per page, and about 30 *akṣaras* per line. Devanāgarī script. The MS. seems to be all written by one hand. The name of the copyist is Pema Rāja, a pupil of Mathena Paṇḍit Āṇandajī, and he wrote the MS. in Bikaner, between Saṃvat 1724 (p. 119*b*) and 1727 (p. 128*b*).

Leaving aside small and unimportant matters, the chief contents of the MS. are the following :—

(*a*) <u>हियालियाँ</u>, pp. 1*b*-2*b*. A small collection of riddles, in verses.

(*b*) <u>ऊमादे भटियाणी रा कवित्त</u>, pp. 3*a*-4*b*. A poem in 14 *chappaya kavittas* in commemoration of Ūmā De, the Bhatiyāṇī rāṇī of Jodhpur, who after having been irreconcilable with her husband, rāva Māla De, for years, sacrificed herself on his pyre when he died. Cfr. *Descr. Cat.*, Sect. i, pt. ii, MS. 22 (xxiv). In MS. *C*. 50 (see *Progress Report* for 1915, p. 71), the poem is attributed to Bāratha Āsò, a Cāraṇa who lived at the court of Māla De. Beginning :—

गोरहरे राजगिरे
चिहूं दिस रूपक चाडे ।
मेदपाट चीत्रोड़
भलौ जोधपुर भमाड़े । . . ., etc.

(*c*) <u>दातार सूर रौ संवादौ</u>, pp. 4*b*-5*b*. The same work as already met with in MS. 6 (*b*) above, but containing many different readings. In 25 stanzas. Anonymous. Beginning :—

बलि आगै त्रय भवण

राय हरि हथ पसारै । .... etc.

(*d*) मैनासत, pp. 10*a*-17*a*. A moral tale in *caüpaīs* and *dūhās*, in which the chastity (*sata*) of a queen, Mènā, is put to test by a *mālana* Ratanā. Composed by a poet Sādhana. In Hindī. Beginning :—

प्रथम हूँ गाउं सिरजनहारू

अलख अगोचर मया भंडारू । .... etc.

(*e*) राज पदमसिङ्घजी री गीत, p. 17*a*. A *gīta* commemorating the part which Padama Singha, the son of *rājā* Karana Singha of Bikaner, took in the famous quarrel between his brother Mohana Singha and the Imperial kotwal, over the pet deer of Mohana Singha. Beginning :—

मौहरि आखेट म्रग पाकड़े मूगलां .... etc.

(*f*) फुटकर सवाइया कवित्त, pp. 20*b* 36*b*. A collection of miscellaneous *savāiyās* and *kavittas*.

(*g*) जेठवा रा दूहा, pp 50*a*-51*a*. The *dūhās* of Jeṭhavò Mehauta, 36 in all, inspired to the *viraha* emotion. Beginning :—

घण विण घाट थयाह

अहरण आभड़ीया नही ।

सीप समुदां माहि

महिल ज मोती मंगीयाह ॥ १ ॥ .... etc.

(*h*) मोहमदियै रा दूहा, pp. 51*b*-52*a*. The moral *dūhās* of Mohamadiyò, 17 in all. Beginning :—

मुहमं राया अथाह

मोती कीयो होडोलीयो ।

परज पराई मांहि

न बोलजै सु बोलीयो ॥ १ ॥ ......, etc.

(*i*) फुटकर दूहा, pp. 52*a*-53*a*. A collection of about 30 miscellaneous *dūhās*.

(*j*) ढोलै मारू रा दूहा, pp. 57*a*-77*a*. The story of Dholò and Mārū in 434 *dūhās*, being the same work as already met with in MS. 3 (*c*), and MS. 9 (*a*) above, but differing in the readings as well as in that it contains an introduction which is not found in the two latter MSS. The *gāhā* : पूगल पिंगल राम्रो ..., with which these two MSS. begin, is the 30th verse in the present MS. The work begins :—

सकल सुरासुर सांमिनी
सुणि माता सरसत्ति ।
विनय करी नै वीनवुं
मुझ द्यौ अविरल मत्ति ॥ १ ॥
जोतां नव रस ओणि जुगि
सविडं धुरि सिणगार । .... etc.

(*k*) मदनसतक, pp. 77*b*-84*b*. A moral tale in 113 *dūhās*, intermixed with prose (*vārttā*), by Dāma (? see *dūhò* 113). In Jaipuri-Marwari. Beginning :—

विश्वानंदी पाय नमि
मूत वात चित धारि ।
मदन कुमर सुत मइ लिख्यउ
जिउं कीनउ करतार ॥ १ ॥

वार्त्ता ॥ श्रीपुर नगर कइ विषइ । जनानंद वन ता महि । कामदेव कउ प्रासाद । ..., etc.

(*l*) माधवकामकन्दला चउपई, pp. 96*a*-119*b*. The same work as MS. 12 (*b*) q.v., copied in the year Saṃvat 1724.

(*m*) रुकमणीहरण, pp. 120*b*-128*b*. A poem in 206 verses on the rape of Rukmiṇī by Kṛṣṇa, composed by Vīthala Dāsa (see st. 206). In *dūhās*, *kavittas*, *gāhās*, and *chandas*. Beginning :—

सकल सरूप सारदा साची
नारायणी कवि कइ नाची ।
जगत जणेता जोगिण जाची
वर दातार श्राद लग वाची ॥ १ ॥ ..., etc.

(*n*) सुन्दर सिणगार, pp. 129*a*-169*a*. The famous treatise on erotics by Sundara, a brahman of Gwalior, who lived under the reign of Šāh Jahān and was honoured by him with the titles of *kavirāi* and *mahākavirāi* (see st. 11). In *dūhās*, *savāiyās*, and *chandas*. The introduction is interesting inasmuch as it contains a eulogy of Šāh Jahān and his predecessors, and also the name of the poet and the particulars concerning the composition of the work in Saṃvat 1688. In Piṅgaḷa. Beginning :—

[दूहा] ॥ देवी पूजि सरस्वती
पूजों हरि के पाइ ।
नमस्कार कर जोरि कै
कहै महाकविराइ ॥ १ ॥
नगर आगरौ वसतु है
जमुना तट सुभस्थानु ।
तहां पातिसाही करै
बैठवौ साहिजहानु ॥ २ ॥
... ...
जिनि पुरुषनि के वंस मैं
उपज्यौ साहिजहांन ।
तिनि साहिन के नाम कौ
अब कवि करै वषांन ॥ ४ ॥

छप्पै ॥ प्रथम मीर तैमूर
लियौ साहिब किरान पद ।
ता कौ मीरां साहिब
बहुरि सुलितान महमद ।
अबू सेद पुनि उमर
सेष बाबर सु हमाऊं ।
साहि अकब्बर साहि
जहांगीर हिं जुग नांऊं ।

तिहि बंस अंस कविराज भनि
साहि जहां वहिम बषत ।
धरि छतु बइठ्यौ अटल भुव
पातिसाहि दिल्ली तषत ॥ ५ ॥ . . . etc.

(*o*) बारहमासा सुन्दर क्रत, pp. 169*a*-172*a*. A small poem in 24 *savāiyās*, describing the twelve months of the year, by the same Sundara mentioned above. Beginning :—

भोर अन्हान उठैं नर नारि सवारति गेह लिखैं लिखनाए । .. , etc.

(*p*) वेतालपचीसी री कथा, pp. 173*a*-192*b*. The same translation of the *Vetāla*-tales as found in MS. 15 (*z*) of *Descr. Cat.*, Sect. i, pt. ii, but incomplete, the pages containing the first ten *kathās* and part of the eleventh having gone lost. The last stanza of the work records that the translation was made for *rājakumāra* Anūpa Siṅgha of Bikaner.

कौतुक कंवर अनूपसिंघ
केरै लिषी वणाइ ।
वात पचीस वेताल री
भाषा कहि बऊ भाइ ॥

(*q*) कविप्रिया केसोदास क्रत, pp. 193*a*-247*a*. The well-known treatise on *alaṃkāra* by Keso Dāsa (composed Saṃvat 1658). Beginning from the 3rd *adhyāya*. (Cfr MS. 3 (*a*) above).

(*r*) राव रिणमल खावड़ियै री वात, pp. 287*b*-293*b*. The story of the amours of Rina Mala Khābariyò with the Sodhī wife of his brother Bhāra Mala. In prose mixed with *dūhās*. Incomplete in the beginning, the first two three lines being broken away In the colophon, the work is called भावना, not वात Beginning :—

... राव रिणमल री अणुहार ॥ १ ॥ खुरासांण सों । सौदागर सेर मोंहोंमंद । घोड़ां री सोवति ले चाल्यौ । ... , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

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MS. 14 :—ग्रन्थराज गाडण गोपीनाथ रौ कहियौ.

A MS. originally consisting of 178 leaves. but now reduced to only 140. the remaining leaves having gone lost. Cloth-bound, but with all the leaves detached : in fact the present cover does not seem to be the original cover of the MS. Size of the leaves about 9″ × 6″. The last 46 leaves of the MS. are blank. The leaves covered with writing contain from 14 to 18 lines per page. and from 11 to 21 *akṣaras* per line. Most of the writing is in large and beautiful devanāgarī. Page 120*b* gives the name of the copyist as Prohita śrī Kṛṣṇa. and the date of the MS. as Saṃvat 1810.

The MS. contains only one work. to wit :—

<u>ग्रन्थराज अथवा महाराजा गजसिङ्घजी रौ रूपक गाडण गोपीनाथ रौ कहियौ,</u> pp. 3*a*-120*b*. A poem in various metres in honour of mahārājā Gaja Siṅgha of Bikaner. who reigned from Saṃvat 1802 to Saṃvat 1844. By Cāraṇa Gāḍaṇa Gopīnātha. Fragmentary owing to the loss of 27 leaves (2. 19. 20. 22. 37-8. 42-3. 53-4. 61. 72-4. 86-93. 105-7. 118). After the customary introductory stanzas. the poem opens with a *kavistrīsaṃvāda*. or a dialogue between the Poet and his wife in praise of mahārājā Gaja Siṅgha. Then comes the genealogical account of the predecessors of Gaja Siṅgha. at first very concise. then by and by more ample. The account of rāva Vīkò is found at pages 11*a*-14*b* of the MS. Then follow the accounts of Narò (pp. 14*b* 15*a*), Lūṇa Karaṇa (pp. 15*a*-*b*). Jèta Sī (pp. 15*b*-16*a*). Kalyāṇa Mala (pp. 16*a*-*b*). Rāya Siṅgha (pp. 16*b*— ?). Dalapata Siṅgha and Sūra Siṅgha (pp. ?—27*b*). Karaṇa Siṅgha (pp. 28*a*-*b*). Anūpa Siṅgha (pp 28*b*-35*b*). and Sarūpa Siṅgha (pp. 35*b*—?). Of these. the most diffuse are those of Rāya Siṅgha and Anūpa Siṅgha. which contain not only a summary exposition of the events happened during their reign. but also descriptive passages of some length. Soon after the accession of Sujāṇa Siṅgha (Saṃvat 1757). the thread of the narrative is interrupted by a very detailed account of the birth of Gaja Siṅgha (Saṃvat 1780) (pp. 40*a* ff.). his horoscope. the festivities and ceremonies following upon his birth. his boyhood. his education. etc. Pp. 44*a*-46*b* contain an enumeration of the different Sanskrit books and the different arts and sciences which Gaja Siṅgha mastered under his preceptors. Then. after a description of the beauty and prosperity of Bikaner at the time. the thread of the narrative is resumed with an account of the wars with Jodhpur. which constitute the most important feature of the reigns of Sujāṇa

Siṅgha. Jorāvara Siṅgha. and lastly of Gaja Siṅgha himself. As might be expected, lengthy descriptions of battles in the usual Diṅgaḷa style, form the largest bulk of this part of the work, which goes as far as the final defeat of Rāma Siṅgha of Jodhpur in Saṃvat 1807. The work ends with an enumeration of the places reduced to obedience by Mahatò Bhaktāvara.

The poem is on the whole a valuable work, especially comparatively with the period of decadence, in which it was composed. Its author, Gāḍaṇa Gopīnātha, reveals himself as a bard of good talents, and his knowledge of Diṅgaḷa and his mastery of the different metres are uncommon for the time in which he wrote. From the *Khyāta* of Bikaner, by Dayāḷa Dāsa (p. 287*a*), we learn that Gopīnātha presented the *Grantha Rāja* to mahārājā Gaja Siṅgha at Riṇī, (in Saṃvat 1810 ?), and the Mahārājā was so pleased that he rewarded the bard with a *lākhapasāva*.[1] Strange enough, the name of the author is not recorded in the work, but only that of the copyist which in the last *dūhò* at the end is given as *prohita* Kehara, and in the colophon as *prohita* Srī Kṛṣṇa

The MS. begins with the *gāhā* :

विवरे कवि कंठि वसणी

पुसतक [क ˘]रि वेग रथ ड्रीरठो ।

वेहराव तात विमलो

वागेश्वरी जै जयो वसधा ॥ २ ॥

As a specimen of the composition I give the following *pāgharī chandas* which summarily record the chief exploits of the predecessors of Gaja Siṅgha from rāva Vīkò to Karaṇa Siṅgha. They are taken from the account of the reign of Anūpa Siṅgha :—

वहलोल सरसि विक्रम दुबाह ।

राया राव विलगौ जांगि राह ॥ ७ ॥

क्रन राव वहे मुहमंद कंठीर ।

नरनाह चड़ावे वंस नीर ॥ ८ ॥

[1] As usual, the *lākhapasāva* was not given in cash entirely, but only for a small part in cash, and for the rest in kind. Here is the passage in the *Khyāta*, in which the particulars are related :—

पीके रिणी विराजतां गाडण गोपीनाथ ग्रंथ १ श्रीजी रौ वणायौ नांम ग्रथराज । पीके मालम कीयो । तिण पर इतरो निवाजस ऊई । रुपीया २००० रोक । हाथी १ । हथणी १ । घोड़ा २ । सिरपाव । मोतीयां रो कंठो १ । इण रीत लाखपसाव दीयौ .

जैतसी भंजि कांमरौ जड़ागि ।
धूंधहर राइ लागे धियागि ॥ ६ ॥
मालदे तंणौ भंजीयौ मांण ।
कलियाण पांण झले केवाण ॥ १० ॥
बांधीयौ उलक रासैं दुबाह ।
मारुवैं राव गुजरात माह ॥ ११ ॥
पाटणौ सूर खिड़की प्रजालि ।
केवाण पांण संभम लंकाल ॥ १२ ॥
क्रन राव लीध ज्वारी कंठीर ।
वेदरां गंमे दहवाट वीर ॥ १३ ॥ (pp. 31*a-b*).

The work ends with a *kavitta* followed by a *dūhò*, the former recording the date of composition of the poem and the reason of the title of *Grantha Rāja* given to it, and the latter recording the name of the copyist, which, as mentioned above, is *prohita* Kehara :—

[कवित्त ॥] अठार सै चिये
ग्रंथ पूरब आरंभै ।
चिरत गजण चित्रीया
सुणे जंण तेण अचंभे ।
वरषे दाहोतरै
रित वरषा घण वदल ।
तेरसि पुष्या अरक
मास भाद्रपद क्रषण दल ।
मझ नयर रिणी सिध जोग मझि
वदैं क्रत चऊवै वले ।
सिरताज राज ग्रंथां सिरे
हुवौ कलस महि मंडले ॥ ५ ॥

दोहा ॥ प्रसिद्ध ऊई प्रोहित प्रिथी
सारी विधि सिरताज ।
केहर लिषे गुणेस कल
रूपक ग्रंथां राज ॥ १ ॥

P. 121*a* contains an index of the different metres occurring in the poem.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 15:—राव जैतसी रौ छन्द अचलदास खीची री वचनिका नै फुटकर कविता.

A MS. in the form of a *gotakò*, cloth-bound, $5\frac{5}{8}'' \times 6'' - 5\frac{3}{4}''$ in size. No. of leaves 315. Written by different hands at different times, hence the number of the lines in each page and that of the *akṣaras* in each line varies considerably. The average number of lines seems to be about 18. The MS. now consists of 315 leaves, but a few leaves at the beginning and possibly also at the end have gone lost. The MS. contains a large collection of disparate works, in Sanskrit, Prakrit, and Bhāsā. The works in Sanskrit are the most numerous. The collection was caused to be made by Sā̃vaḷa Dāsa Sā̃gāvata, a Vīdāvata Rāthòra, under the reign of *mahārāya* Kalyāṇa Mala and his son Rāya Siṅgha of Bikaner, between Saṃvat 1615 (p. 173*b*) and 1634 (p. 2*b*. and 258*a*). A good part of the works especially those of bardic composition, were copied by Sā̃vaḷa Dāsa himself. The *gotakò* was evidently property of Sā̃vaḷa Dāsa. Page 311*b* has a particular interest in that it was written by the hand of *mahārāja kumāra* Sūraja Siṅgha—the son of Rāya Siṅgha—at Lāhòra (Lābhapura), in Saṃvat 1664. Cfr. also p. 98*b*. Pages 277*b*-280*a* give a summary index of the contents of the *gotakò*.

Leaving out of consideration the Sanskrit and Prakrit works, which are of no particular interest for us here, the bardic works contained in the MS. are the following :—

(*a*) महाराय रायसिङ्घजी रा श्लोक २, p 2*b*. Two Sanskrit stanzas in honour of *mahārāya* Rāya Siṅgha of Bikaner, composed by Vaṇārisa Kṣamāratna in Saṃvat 1634, at Nāḍūḷa.

(*b*) राड लूँगकरण रौ कवित्त प्रवाड़ाँ रौ, p. 7*b*. An anonymous *kavitta* summarily commemorating the exploits of rāva Lūṇa Karaṇa of Bikaner. Beginning :—

चड़िय सेन चतुरंग । ...

(*c*) <u>अचलदास खीची री वचनिका सिवदास री कही</u>, pp. 27*a*-37*b*. The *Vacanikā* of Acaḷa Dāsa Bhojauta, the Khīcī ruler of Gāguraṇa, by Siva Dāsa, a Cāraṇa. In rhymed prose intermixed with verses. The work celebrates the stubborn resistance offered by Acaḷa Dāsa to the *Pātisāha* of Māḍava—who had invested the stronghold of Gāguraṇa—and the heroic death met by Acaḷa Dāsa and his garrison, sword in hand after sacrificing their women in the fire, when the place was at last expugned. The *Vacanikā* is apparently contemporary with the events mentioned above, and its author, Siva Dāsa, represents himself as a witness, who sustained the long siege in Gāguraṇa till the very last moment, when he put himself in safety to survive and be able to immortalize the heroic death of the Khīcī, his master. The style of the composition is uncouth and archaic enough to corroborate the above statement, but the correctness of the account is much distorted by poetical exaggerations and fiction, like when the Poet describes the army of the Pātisāha of Māḍava as being assisted by an army led by the Emperor of Dillī in person—his name Ālim Ghcri (?)—and engrossed by contingents from many Rajput States.

The work is introduced by the *dūhò*:—

तउं वीसहथि विरोलि
तैं वीसहथि विरोलियै ।
भावठि भांमे तू तणइ
हिज्यौं सु कांइ हौंगोलि ॥ १ ॥

The copy is by Sā̃vaḷa Dāsa's own hand, who in the colophon has recorded the date, as well as his name and pedigree, in the terms following :—

संबत १६३१ वर्षे आंवण सुदि ८ सोमदिने घटी १६ पल ३५ विशाषा नक्षत्र घटी ३१ । ४४ ब्रह्म नांमा योग घटी ५४ ॥ १० अचलदास खीची री वचनिका ॥ महाराजाधिराय महाराय श्रीराइसींघजी विजैराज्ये ॥ जांगियांणा गांव मध्ये ॥ महाराजाधिराय महाराइ श्रीजोधाः तत्पुत्रः राजश्रीवीदाः तत्पुत्र राजश्रीसंसारचंद तत्पुत्र राजश्रीसांगाः तत्पुत्र राजश्रीसांवलदास लिषितं आत्मपठनार्थं.

A peculiar orthographical feature of the text is that the vocal compounds *ai*, *au* are sometimes represented in hiatus: अइ, अउ, and sometimes contracted into: अै, अौ. The copy, as compared with the other more recent copies which are

extant of the *Vacanikā*, is very important on account of the old readings which it has preserved. It is also much shorter in the text, i.e., less corrupt by later additions, than the ordinary copies. The text ends with the *kavitta* following :—

सातल सोम हमीर
कंन्ह जिम जौहर जालिय ।
चढिय षेति चहवांण
आदि कुलवट उजालिय ।
मुगत चिहुर सिरि मंडि
वपि कंठि तुलसी वास्सौ ।
भोजाउति भुज बलहिं
करिहिं करिमर कालासी ।
गढि खंडि पडंतौ गागुरणि
दिढ दाषे सुरिताण दल ।
संसारि नांव आतम सरगि
अचलि बेवि कीधा अचल ॥ १२१ ॥

(*d*) **कुतबसतक,** pp 62*b*-70*a*. The story of the amours of prince Kutab Dī, a son of Fīroz, the Emperor of Dillī, and Sahibā, a Muhammadan girl, terminating with their marriage. In the plot of the story, a Dhaḍhiṇī Devara plays the part of a procuress. The work is in rhymed prose—*vacanikā*—intermixed with *dūhās* The name of the author is unknown. Beginning :—

ढढिणि दाणस बंदरी
अछी देवर नाम ।
साहिब सो सूरतियां
वर बोलिया वडाम ॥ १ ॥

[वचनिका ।] दिल्ली सहर सुरताण पेरोजसाहि थाना साहिजादा कुतबदी जुआणा । . . . . etc.

Ending :—

वज्जे वज्जत वज्जीया
हूआ हूअंदे काइ ।

जीमौ जीवइ कुतबदी

मूआ वहंदा साहि ॥

The text is in Hindī corrupted by Pañjābī peculiarities. The copy was made in Saṃvat 1633.

(*e*) राव जैतसो रा कवित्त ३ गोरा रा कहिया, pp. 71*b*-72*a*. Three *chappaya kavittas* by Gorò, a Cārana (?), commemorating the bravery of rāva Jèta Sī of Bikaner, with special reference to the defeat inflicted to the army of Kāmrān in Saṃvat 1591. Beginning :—

अहि मिसि फनु फुंकारइ

पवन मिसि सत्रु संघारइ

सिंह जेम उडवै । ..., etc.

(*f*) राव लूणकरण रा कवित्त ३ काम आया तै समै रा, pp. 72*a-b*. Three *chappaya kavittas* by an author unknown, commemorating the glorious death met by rāva Lūṇa Karaṇa of Bikaner and his brother Rāja Dhara, on the battlefield of Dhosī (Saṃvat 1583). Beginning :

जाइ सकइ सोई जाऊ

रहइ सोइ मेरा साथी ।

जब लग घट मंहि सासु

देउं ता लगइ न हाथी । ..., etc.

(*g*) अणहिलवाडा पाटण दिल्ली नै गुजरात रै धणियाँ रा वरस, pp. 74*a*-75*a*. A prospectus giving the years, months, and days of the reign of the sovereigns of Aṇahalavārā Pāṭaṇa, Dillī, and Gujarat. In corrupt Sanskrit. Beginning :—

संवत् ८०२ वर्षे वैशाख शुदि २ रवौ रोहिणी तत्काल मृगशिरनक्षत्रे

वृषस्थे चंद्रे ... अणहिल्लपुरस्य शिलानिवेशम् ......, etc.

(*h*) राजावाँ नै सिरदाराँ री जनमकुण्डलियाँ, pp. 97*b*, 99*a*, 99*b*, 155*b*, 173*b*, 174*a*, 176*a*, 218*a*. Eight horoscopic diagrams of the birth of eminent personages contemporary with Sāvaḷa Dāsa, amongst whom : rāva Māla De of Jodhpur [1] (Saṃvat 1568), Akbar (Saṃvat 1599), rāva Vīrama De Dūdāuta (Saṃvat 1544),

[1] His birth-name was Kesava.

rāva Māna Siṅgha of Sīrohī (Saṃvat 1599). The last-mentioned horoscope contains a note, in which Māna Siṅgha is styled *mahāpāpiṣṭa*, and is charged with having murdered his aunt and also the pregnant wife of his brother Udè Siṅgha :—

... काकी मारी नै भाई राव उदयसिंघ री बायर रउ पेट फाड़ि नै दीकरौ पेट मह्या काढाड़ि नै आप मोजड़ी रा खसता नीचौ दे मारियौ।

(*i*) राइ जइतसीह रउ पाघड़ी छन्द चारणि वीठू सूजइ नगराजउति कियउ, pp. 218*b*-241*b*. A poem in honour of rāva Jèta Sī of Bikaner in 401 verses mostly *pāgharī chandas*, by Cārana Vīṭhū Sūjò, the son of Naga Rāja. The work is contemporary with the homonymous work described above (MS. 2 (*a*)), and like this celebrates the victory obtained by Jèta Sī over Kāmrān in Saṃvat 1591, but pays also attention to the exploits of the ancestors of Jèta Sī from rāva Cūḍò down to Lūṇa Karaṇa, Jèta Sī's father. The style of the composition is about the same as the other poem mentioned above, only the narrative is a bit more concise and less particulars are given. The poem begins :—

ओवंकार अनाहत अघर
सिधि बुधि दे सारद गणेसर।
मंडलीकां मोटां कुलि मवड़ां
रखणि सुवांणि कीति राठवड़ां ॥ १ ॥
राठवड़ उदयौ चौंड राव
... ... etc.

The colophon at the end contains the name of Sāvala Dāsa, who made the copy himself in Saṃvat 1629 under the reign of Kalyāṇa Mala and also a note on the term *pāgharī* (*chanda*), which is described as corresponding to the *paddharī* (*chanda*) of Piṅgala poetry :—

संवत् १६२९ वर्षे जेष्ठ सुदि ६ आदीतवारे घटी १३। ५२ ... महाराय श्रीजइतसीह रौ पाघड़ी छन्द चारणि कीयौ पींगल मांहीः पद्धड़ी छन्द कहीजइ चारणिः सूजइः नगराज़उति कीयौः जाति वीठूः राजश्री सांवलदास सांगाउत लिषितं आतमपठनारथेः पड़िहार मध्ये महाराय श्रीकल्याणमल विजइराज्ये (p. 241*b*).

(*j*) सोनै नै लोह रौ झगड़ौ, pp. 248*b*-250*b*. A curious little poem in 12 stanzas, in the form of a dispute between the gold and the iron. Said to be by Bhagavāna Mahāpāta (!) In Piṅgala. Beginning :—

इक्क समय मन मुदित उदित दुइ पुरिष बुद्धिवर ।
इक कंचनु अरु लोह रम्य रिज्झति अंमर नर । .... etc.

(*k*) वीदा जोधाउत रौ गीत वीठू सूरै रौ कहियौ, pp. 250*b*-251*a*. A *gīta* celebrating the liberality of Vīdò, a son of rāva Jodhò, by Cāraṇa Vīṭhū Sūrò. Beginning :—

वावरतउ विभव पयंपै वीदौ ...

(*l*) क्रिसनजी री वेलि साँखुला करमसी रूणेचा री कही, pp. 257*a*-258*a*. A small poem in 22 verses, styled as *Krisanajī rī veli*, but in fact containing only a description of the body of Rukmiṇī, by Sā̃khulò Rūṇecò Karama Sī. Beginning :—

अंनोपम रूप सिंगार अंनोपम अबल अंनोपम लषम्म अंगि ...

In the index of the contents of the *goṭakò* (p. 279*b*), however, the work is attributed to the Sā̃khalī rāṇī of rāva Jodhò (the mother of rāva Vīkò ?) The copy was made by Sā̃vala Dāsa himself in the year Saṃvat 1634, vaiśākha sudi 3, at Būsī, in the camp of *mahārāi* Rāi Siṅgha.

(*m*) वीदा जोधाउत रौ गीत रोहड़ियै ठाकुरसी रौ कहियौ, p 258*b*. A *gīta* in honour of Vīdò Jodhāuta, by Cāraṇa Rohaṛiyò Thākura Sī. Beginning :—

सरवर नदि सघण कोड़ि बऊ करिसण ...

(*n*) राव रिणमल रौ गीत सिंढायच चौभुजा रौ कहियौ, p. 259*a*. A *gīta* in honour of rāva Riṇa Mala of Maṇḍora, by Cāraṇa Sinḍhāyaca Còbhujò. The *gīta* celebrates the heroic manner in which Riṇa Mala defended himself with a *kaṭārī* when treacherously assailed during his sleep in the palace of Cītoṛa. Beginning :—

अपूरब वात संभली अेहा ...

(*o*) साँगा संसारचन्दौत रौ गीत, p. 260*b*. An anonymous *gīta* in honour of Sā̃gò Saṃsāracandòta, a Vīdāvata, the father of Sā̃vala Dāsa. Beginning :—

करिमाल तणै वखि जोध कलोधर ...

(*p*) राठौड रावाँ रै टीकाँ रा नाम, p. 262*a*. A note giving the names of the Rāṭhòṛa rāvas of Māravāṛa from Salakhò to Jodhò.

(*q*) राव बीका री गीत बारठ चोहथ री कहियौ, p. 303*a*. A *gīta* in honour of rāva Vīkò, by Cāraṇa Bāraṭha Còhatha. Beginning :—

बीकौ बाघांणि जेणि वड रायां ...

(*r*) बीदा जोधाउत रौ गीत बीठू सूरै रौ कहियौ, p. 303*a*. A *gīta* in honour of Vīdò Jodhāuta, by Vīṭhū Sūrò. Beginning :—

वावरतौ विभौ पयंपै बीदौ ...

Identical with (*k*) above.

(*s*) राव जोधा रा गीत ८, pp. 304*b*-307*b*. A series of eight *gītas* in honour of rāva Jodhò, by an author unknown The first begins :—

नग मंडल मेवाड़ निरखतौ ...

Between the second and third, an anonymous *gīta* in honour of rāva Vīdò is inserted. This begins :—

बैठै विधि वियापै विकारि बीहिया ...

(*t*) राव जोधा तीरथाँ गया रा कवित्त, p. 313*a*. Two anonymous *chappaya kavittas* commemorating rāva Jodhò's pilgrimage to Prayāga, the Gaṅgā, and Gayā, and his meeting with the Emperor. Beginning :—

(1) धुरि पहिलौ हल्लयौ (?)

घसिय अजमेरहि लग्गौ । ... etc.

(2) ते आयौ हत्थिम्म

राइ रिणमल्लइंहि जायौ ; .... etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 16 :—क्रिसन रुकमणी री वेल राज प्रिथीराज री कही.

A MS. in the form of a book, cloth-bound, originally consisting of 96 leaves, but now incomplete in the beginning, owing to the loss of the first 8 leaves. Size $8\frac{3}{4}'' \times 5\frac{1}{2}''$. From 19 to 24 lines per page, and from 16 to 23 *akṣaras* per line. The MS. is adorned with 135 ordinary and worthless pictures, the last of which bears the signature of Mathena Akhè Rāja "चितरांम मथेन अखैराज कीया". The last page of the MS. bears the date : Bikaner, Saṃvat 1808.

The MS. contains the same *Vela* of Kṛṣṇa and Rukmiṇī already found in MS. 10, and described above. The *ṭīkā* is also the same. But the present MS. exhibits readings different from MS. 10, and appears to be quite independent from the latter. Owing to the loss of the first 8 leaves of the MS the text begins only in the middle of the commentary on stanza 31 :—

... तौ म नैं तो यह अकलि उपज छै। राजावीयां नैं ग्वालां किसी श्राति । .... etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17 :—महाराजा रतनसिङ्घजी री कविता वीठू भोमै री कही.

A MS. in the form of a book, cloth-bound, consisting of 180 leaves, $10\frac{1}{4}'' \times 7\frac{3}{4}''$ in size. Each page contains 13 lines of writing, and each line comprises from 12 to 15 *akṣaras* The writing is all by one and the same hand in bold and clear devanāgarī. The MS. was written at Desaṇoka, near Bikaner, by Cāraṇa Vīṭhū Cāvaḍò, in the year Saṃvat 1905 (see pp. 141*a*, and 180*a*).

The MS. contains :—

(*a*) कुंवर सिरदारसिङ्घजी री वीँदोटौ वीठू भोमै रामदास रै री कहियौ, pp. 1*a*-26*b*. A poem in honour of mahārājā Ratana Siṅgha of Bikaner and his son kāvara Sirdār Siṅgha, with spe-

cial reference to the latter's marriage at Devaḷiyò Pratāpagaḍha, by Vīṭhū Bhomò of Desaṇoka. It is on the whole a very disconnected work, couched in an empty and bombastic form and bearing no mark of originality. It is introduced by a *Gaṇeśāṣṭaka* by Śaṅkarācārya in Sanskrit (pp. 1*a*-*b*), and a series of *kavittas* in honour of the Rāṭhòṛas from the origin of the 13 *śākhās* down to Jè Canda of Kanauja and rāva Sīhò, and a series of *dūhās* recording the names of the sons of Sīhò and his successors of the Bikaner line as far as mahārājā Sūrata Siṅgha (pp. 1*b*-7*b*). Next follows a panegyric of mahārājā Ratana Siṅgha—the successor of Sūrata Siṅgha—(pp. 8*a*-13*a*); and lastly the description of kāvara Sirdār Siṅgha's, Ratana Siṅgha's son, marriage at Devaḷiyò Pratāpagaḍha (pp. 13*a*-26*b*). The last-mentioned part of the work is introduced by another enumeration of the ancestors of the Rāṭhòṛas from Vijè Canda and Jè Canda down to Ratana Siṅgha and Sirdār Siṅgha. The poem is partly in *dūhās*, and partly in *kavittas* and *chandas*. It closes with the *kavitta* following :—

राजै रतन नरंद
    दखै कीरत दस देसां ।
गुणां वेद रूपगां
    ऊवै हाजरै हमेसां ।
हवै रीझ वेदगां
    सुद्रब लाखां पोसाखां ।
खोपावां सासणां
    पसर पांगी चक्र पासां ।
सकवीयां पाल न्टप रतनसा
    धिन धिन कह अंजसै धरा ।
कीरत राचे करन री
    इल सारी रै उपरा ॥ (p. 26*a*).

From the above it is clear that the work was composed during the reign of mahārājā Sirdār Siṅgha.

(*b*) महाराजा सूरतसिङ्घजी रा मरम्या वीठ भोमै रा कहिया, pp. 27*a*-29*b*. An elegiacal poem commemorating the demise of mahārājā Sūrata Siṅgha of Bikaner (Saṃvat 1884). By the same Vīṭhū Bhomò. In 6 *kavittas*, 12 *paddharī chandas*, and 1 *dūhò*. Beginning :—

सत वरतण सुरतेस
ऊवौ सुरज हींदवांणां ।
भूपतीयां पत भूप
कारन दुसरौ कहांणां . . . , etc.

(*c*) <u>महाराजा रतनसिङ्घजी रौ रूपग वीठू भोमै रौ कहियौ</u>, pp. 29*b*-44*b*. Another poem on mahārājā Ratana Siṅgha of Bikaner, by the same Vīṭhū Bhomò, in *dūhās*, *kavittas*, and *chandas*. Beginning :—

सधर रतन इल सोहीयौ
कमंधां पत वीकाण ।
तै पाट प्रतपै रतनसा
भूप तीयां वंस भांण ॥ १ ॥ . . . , etc.

The subject of the poem is very limited : it is simply a description of the ceremonies and festivities connected with the accession of Ratana Siṅgha, his investiture, and the honours he received from the Emperor of Dillī.

(*d*) <u>महाराजकँवार सिरदारसिङ्घजी रा कवित्त वीठू भोमै रा कहिया</u>, pp. 45*a*-48*a*. A small poem in 8 *kavittas* and 7 *dūhās* in honour of mahārāja kumāra Sirdār Siṅgha, the son of Ratana Siṅgha, by the same Vīṭhū Bhomò. Beginning :—

ऐवासां नरपत अरस
रहत सलुणै रंग ।
त्रेता सतजुग नै कहै
विध किण आ विरंग ॥ १ ॥ . . . etc.

(*e*) <u>रतनविलास अथवा गयाप्रकास वीठू भोमै रौ कहियौ</u>, pp. 49*a*-70*a*. A poem in *dūhās*, *kavittas*, and *chandas* in commemoration of mahārājā Ratana Siṅgha's pilgrimage to Gayā (Saṃvat 1893) and the liberal elargitions made by him there, as well as the marriage of kāvāra Sirdār Siṅgha, which was celebrated on the same occasion. The work begins :—

मिसलत परचै मुसदीयां
सचव मंत्र सिरदार ।

रामचंद्र जिम रतनसा
साझ सिरै दरबार ॥ १ ॥

....

॥ श्री दरबार वाच ॥
नीतवंत आखै नरंद
इम्रत वचन उचार ।
प्रति फलग डंड परसस्यां
आरंभ रचो अपार ॥ २ ॥ ..., etc.

The author is the same Vīṭhū Bhomò found above, but the poem contains some fiction, which makes it perhaps less monotonous than the other similar works above mentioned.

(*f*) महाराजा रतनसिङ्गजी रौ गीत साणोर, pp. 70*b*-73*a*. A *gīta sāṇora* in 21 stanzas on the same subject as above. Anonymous, but probably composed by the same Vīṭhū Bhomò. Beginning :—

महपत रतन रषण सुभ मारग । ..., etc.

(*g*) करणीजी रा कवित्त, pp. 73*a*-74*b*. A small poem in 5 *kavittas* and 1 *dūhò* in honour of Karaṇījī, the Cāraṇī goddess who is worshipped as the protectress of Bikaner. The first 3 *kavittas* briefly summarize all the favours which Karaṇījī is believed to have bestowed on the Rāṭhòṛas of Bikaner, from the time of rāva Riṇa Mala of Maṇḍora down to mahārājā Sūrata Siṅgha. Anonymous. Beginning :—

ले आखा रिणमाल
आप निज पावां आया ।
कमधज नै करनल
धरा दे वांन वधाया । ...., etc.

(*h*) महाराज लिखमीसिङ्गजी रौ गीत तथा कवित्त, pp. 75*a*-77*a*. A *gīta sapaṅkharò* in four stanzas, and 4 *kavittas* followed by 1 *dūhò*, in honour of mahārāja Likhamī Siṅgha a brother of Sirdār Siṅgha. Anonymous. Beginning :—

ओपै विरदां अथाह तैं रौ न को दुजौ इडवारै । ...., etc.

(*i*) **महाराज गणपतिसिङ्गजी रा कवित्त वीठू भोमै रा कहिया,** pp. 77*b*-83*a*. Nine *kavittas* and 11 *dūhās* in honour of Ganapati Singha, a son of mahārāja Likhamī Singha, by the same Vīṭhū Bhomò. Beginning :—

> माहा क्रीत ऊय उगमणी
> यु बैठी अेकंत ।
> हतै सुजस ही आवीयौ
> मिलबा कारण मिंत ॥ १ ॥ ..... etc.

(*j*) **राठौड़ाँ रै पीढियाँ रा गीत,** pp. 83*b*-107*b*. A collection of *gītas* in honour of the early Rāṭhòra *rāvas* of Marwar, mixed with *gītas* in honour of the *rāvas*, *rājās*, and *mahārājās* of Bikaner. 34 in all. The *gītas* referring to the latter princes are the following :—8 (rāva Kā̃dhala) ; 9, 10, 11, 29, 30 (rājā Rāya Singha) ; 25, 26, 27, 28 (mahārājā Anopa Singha) ; 12, 31, 33 (mahārājā Gaja Singha) ; 32, 34 (mahārājā Ratana Singha) All the *gītas* are anonymous except the 12th (Pharasò), the 29th (Vīṭhū Dhòḷū), the 30th (Vīṭhū Kisanò), the 32nd (Gāḍaṇa Mangaḷa), the 33rd (Vīṭhū Bakhatò), and the 34th (Vīṭhū Bhomò).

(*k*) **रतनरूपग अथवा रतनजसप्रकास कवियै सागरदान करनीदानौत रौ कहियौ,** pp. 109*a*-141*a*. A poem in honour of mahārājā Ratana Singha of Bikaner, called *Ratna Rūpaga*, alias *Ratana Jasa Prakāsa*, by Kaviyò Sāgara Dāna, the son of Karanī Dāna (the author of the famous *Sūraja Prakāsa*) The poem begins with an invocation to Gaṇapati, Sarasvatī, Śakti, and Karaṇījī—the Cāraṇī goddess—, and then the customary genealogical account. The contents proper are formed by a description of the fort and city of Bikaner, the Darbar, the elephants, the horses, the camels, and lastly the Mahārāja himself, his son Sirdār Singha, and his brother Likhamī Singha. The poem is all in *dūhās* and *chandas*, only the last section, namely the description of the Mahārājā etc., is in *gītas*. Beginning :—

> श्रीगणपत सरस्वत सकत
> उकत समाप उदार ।
> वीक जोधसुत तप बली
> वरणु जस विसतार ॥ १ ॥ .... etc.

(*l*) **रतनविलास ग्रन्थ,** pp 142*a*-180*a*. A treatise on metrics and prosody, in which all the examples given of the different

verses have for their subject a description of mahārājā Ratana Singha of Bikaner, and his ancestors, both fabulous and historical. Anonymous. Beginning :—

> अेकरदन सिधुरवदन
> सदन माहा सुखकार ।
> सो गनपति सुप्रसन सदा
> विघन विडारनहार ॥ १ ॥ . . . etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 18 :—फुटकर दूहा .

A *goṭakò*, $6\frac{1}{4}'' \times 4''$ in size, cloth-bound, originally consisting of 92 leaves, but now reduced to 86, owing to the loss of 6 external leaves, 3 at the beginning and 3 at the end. Each page contains 13 lines of about 10 *akṣaras*. The MS. is all written by one and the same hand in devanāgarī, and appears to be about 150-200 years old.

The MS. contains :—

(*a*) दूहा महाराजा जसवन्तसिङ्घजी रा कहिया pp. 1*a*-23*b*. A series of 216 *dūhās*, on erotic subjects, composed by mahārājā Jasavanta Singha of Jodhpur. In Piṅgaḷa. Incomplete, owing to the loss of the first 2-3 leaves, which contained the first 26 *dūhās* and a part of the 27th. To give an idea of the excellence of the composition, I need only quote the first of the remaining *dūhās*, i.e. the 28th —

> सहित ऊतौ नहि पिय पुलक
> डरत ऊंतौ अप छांह ।
> निधरक ह्वै कारी निसा
> धसौ जात वन मांह ॥ २८ ॥

(*b*) फुटकर दूहा, pp. 14*a*-66*b*. A collection of 507 miscellaneous *dūhās* mostly on erotical subjects, amongst which the *Jamāla rā dūhā*, the *Sājana rā dūhā*, etc.

(*c*) पञ्चसहेली कवि छीहल री कही, pp. 67*a*-76*a* A small poem in 67 *dūhās*, the subject of which is a description of five

young women, a *mālaṇa*, a *tambolaṇa*. a *chīpaṇa*. a *kalālaṇa*. and a *sonārī*, who are met by the poet Chīhala at the tank, where they had gone to fetch water during the absence of their husbands, and relate to him the pains of their hearts, arising from the separation from their beloved ones. A peculiar feature of the poem is that each of the five women in describing the state of her mind, uses similes and terms borrowed from the particular art and profession of her husband. A few days later, the Poet meets the five women again, but this time they are in a cheerful mood, because, as they explain to him, their husbands have come back, and are with them. The poem begins :—

दिख्या नगर सुहांवणा
अधिक सुचंगां थांन ।
नांम चंदेरी परगटा
जनु सुरलोक समांन ॥ १ ॥ .... etc.

(*d*) फुटकर दूहा, pp. 77*b*-85*b*. Another collection of miscellaneous *dūhās*, on moral and erotic subjects, amongst which the *Sājaṇa rā dūhā* (pp. 82*a*-84*b*). and a few *cōpaīs* on the *bhāga* —intoxication (pp 80*b*-80*a*).

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 19 :—वरसलपुरगढविजय.

A MS. in the form of a small *guṭakò*. 3″ × 5″ in size. It consists of 46 leaves. of which only 15 are covered with writing. The page facing the first leaf is filled with a picture of Gaṇapati and flower ornaments. Several other pages are also decorated with flower ornaments and painted in different colours. The text is written very accurately on six lines for page, each line containing an average of 20 *akṣaras*. The MS. was written in Saṃvat 1769, Māgha sudi 5, probably by the hand of the author himself, who must have presented it to mahārājā Sujāṇa Siṅgha. This conjecture is supported by the fact of the accuracy and elegance of the MS.

The work contained in the MS. is styled as महाराज श्रीसुजाणसिंघजीवरसलपुरगढविजयं in the colophon at the end. In MS. 21 (*f*) below, the same work is designated with a still bigger name, to wit: महाराजा श्रीसुजाणसिंघजी री रासौ. In fact, it

is but a small poem of 68 verses, *dūhās kavittas*, and *chandas*, couched in the most magniloquent form, but deriving its subject from a quite ordinary event, the importance of which is greatly exaggerated. This is briefly the following. A caravan from Multan, while passing through the territory of Varasalapura, had been robbed by the Bhāṭīs of the place. Mahārājā Sujāṇa Siṅgha, on hearing of the aggression, immediately despatched a force to besiege Varasalapura, and shortly afterwards went himself in person and pitched his tents under the walls of the above-said fort. In the skirmish that ensued, a Fateh Siṅgha, one of the men of Sujāṇa Siṅgha, was killed. The siege, however, was raised shortly afterwards, as Lakha Dhīra, the Bhāṭī rāva of the place, came to terms and was pardoned. The subjects described at more length in the poem are: the consultations of mahārājā Sujāṇa Siṅgha with his chief officials, especially the eunuch Ānanda Rāma, the marching of the Bikaneri force, and the fight with the Bhāṭīs.

The poem begins :—

॥ दोहा ॥ सरसत माता सुमत दौ
मुझ दौ अक्षर माय ।
वीकां न्टप वीकानयर
गुणे रिझाउ गाय ॥ १ ॥

....

॥ कवित्त ॥ सुनहु कथा संबंध
भयौ इक आखिज भारी ।
हौंनहार जो जोग
टरै न न काहू टारी ।
मूलारंभ मुलतांण
भरे काफलो भारे ।
वलत वित्त वीकांण
माल गा भाटी मारे ।
वीकांण आंण दीवांण वर
भरन भीर सझ भर सुभर ।
आत नै साह दरबार मैं
कहीय वात सब विवह कर ॥ ३ ॥ . . . . etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 20 :—फुटकर दूहा सङ्ग्रह तथा महोवा कौ समौ ·

A MS. in the form of a book, cloth-bound, consisting of 156 leaves, $7\frac{3}{4}'' \times 7\frac{1}{2}''$ in size. From 14 to 17 lines per page, and about 22 *akṣaras* per line. The last 12 leaves are blank. The MS. is all written by one and the same hand in clear devanāgarī script. It was written between Saṃvat 1923 (p. 97*a*) and 1924 (p. 144*b*), at Bikaner. The name of the copyist is given p. 97*a* as Rāma Candra.

The MS. contains two different works, to wit :

(*a*) फुटकर दूहाँ रौ सङ्ग्रह, pp. 1*a*-97*a*. A very rich collection of miscellaneous bardic *dūhās* referring to famous Rajput chiefs, both legendary and historical. The collection includes poems of various size going from a single *dūhò* to 111 *dūhās*. All the *dūhās*, with a very few exceptions, are anonymous. In the list below, I have given, in an alphabetical order, all the names of the personages who form the subject of the different poems, excluding from the list only scattered and fragmentary *dūhās*, which it would have been too long to classify and even to mention :—

अखैराज सोनिगरै रा दूहा २२, pp. 24*b*-25*b*.

अमरसिङ्घ गजसिङ्घोत रा दूहा कुण्डलिया ८०, pp. 79*a*-85*a*.

ईन्है चावड़ै रा दूहा ११, pp. 21*b*-22*a*

ऊगै वालै रा दूहा २२, pp. 14*a*-15*a*.

ऊनड़ रा दूहा २०, pp. 20*b*-21*b*.

ओढै रा दूहा ६, p. 23*a*.

करण सगतसिङ्घोत रा दूहा ६, pp. 89*a*-*b*.

करण लाखाउत रा दूहा ८, pp. 50*b*-51*a*.

करमसी लूणकरणोत रा दूहा ३, p. 4*b*.

कलै रायमलोत रा दूहा १२, pp. 91*a*-92*a*.

काछवै रा दूहा ७, pp. 26*a*-*b*.

कान्ह सत्रसलौत रा दूहा २२, pp. 18b-19b.

कान्हड़दे सोनिगरै रा दूहा ४, p. 55b.

किसनसिङ्घ उदैसिङ्घौत रा दूहा १११, pp. 72b-79a.

केसरीसिङ्घ भगवानदासौत रा दूहा ६, p. 72a.

गङ्गाजी रा दूहा ३३ (प्रिथीराज रा कहिया), pp. 95b-97a.

गाँगै डुँगरसीओत रा दूहा १५, pp. 25b-26a.

गाँगै राव रा दूहा ६, pp. 28a-b.

गोपालदास सुरताणौत रा दूहा ६, pp. 92a-b.

गोयन्ददास ऊहड़ रा दूहा ६, pp. 72a-b.

चाचगदे वाँचाउत रा दूहा २०, pp. 16a-17a.

चाँप ओभऊत रा दूहा ४४, pp. 6b-8b.

जखरै रा दूहा १२, pp. 12a-b.

जगतसिङ्घ मानसिङ्घौत रा दूहा १०, pp. 59a-b.

जगतसिङ्घ मानसिङ्घौत रा दूहा ६, p. 66a.

जगतसिङ्घ मानसिङ्घौत रा दूहा ५, p. 66b.

जगतसिङ्घ राणै रा दूहा ४८, pp. 85b-88b.

जगमाल मालाउत रा दूहा ४, pp. 58a-b.

जसवन्त मानसिङ्घौत रा दूहा ३, p. 50b.

जसै हरिधवलौत रा दूहा ११, pp. 22b-23a.

जैसल् धवलौत रा दूहा १०, pp. 68b-69a.

जैसै कवाटौत रा दूहा २४, pp. 5b-6b.

जैसै चुगलौत रा दूहा ६, pp. 24a-b.

जोधै राव रा दूहा १६, pp. 64b-65b.

झाँझणसी रा दूहा ६, pp. 32a-b.

तमाइची पातिसाह रा दूहा १६, pp. 43b-44a.

दलै जाम रा दूहा २६, pp. 4a-5b.

दादुखै पठाण रा दूहा २६, pp. 1b-3a.

दुगाइचै रा दूहा ५, pp. 69*a-b*.

धाँधल आसथानौत रा दूहा ५, p. 51*b*.

धाल्ह आनलौत रा दूहा ८, pp. 20*a-b*.

धीरै तेजसीओत रा दूहा ४, pp. 93*b*-94*a*.

नागारजण सारङ्गौत रा दूहा २७, pp. 17*a*-18*b*.

पतै सूँडै रा दूहा ७, p. 32*a*.

पाल्हण कमारौत रा दूहा ५, p. 68*a*.

पीठवै रा दूहा १६, pp. 1*a-b*.

प्रताप राणै रा दूहा ११, pp. 29*b*-30*a*.

बाँधरै रा दूहा ६, pp. 23*a-b*.

भाखरसी सोढै रा दूहा ६, p. 13*a*.

भारमल प्रिथीराजौत रा दूहा ३, p. 58*b*.

भीम करणौत रा दूहा ४, p. 71*b*.

मण्डलीक सत्रसलौत रा दूहा ११, pp. 19*b*-20*a*.

मह्यणसी सूरजउत रा दूहा २४, pp. 15*a*-16*a*

मानसिङ्घ खखैराजौत रा दूहा ३, p. 50*b*.

मानसिङ्घ भगवन्तसिङ्घौत रा दूहा ८, pp. 58*b*-59*a*.

मूँजै वाढेल रा दूहा १५, pp. 3*b*-4*a*.

मूलवै रा दूहा १२, pp. 31*b*-32*a*.

मोकल राणै रा दूहा ३५, pp. 61*a*-63*a*.

राघोदास खीयावत रा दूहा ८, pp. 93*a-b*.

राणगदे सोलङ्खी रा दूहा ५, p. 22*a*.

राणुओ चऊवाण रा दूहा १०, pp. 40*a-b*.

रामदास जैमलौत रा दूहा २५, pp. 66*b*-67*b*.

रायसाल रा दूहा ८, p. 90*a*.

रायसिङ्घ रा दूहा ५, p. 92*b*.

रावल तेजसीओत रा दूहा ५, pp. 30*a-b*.

राह्न मह्रड़ौत रा दूहा ६, p. 12*b*.

रिणमल राव रा दूहा १४, pp. 69*b*-70*a*.

रैसाम रा दूहा १२, pp. 3*a*-*b*.

लाखै फुलाणी रा दूहा १३, pp. 60*b*-61*a*.

वणारौत रा दूहा ८, pp. 23*b*-24*a*.

वाघ ठाकुरसीश्रौत रा दूहा १२, pp. 70*b*-71*a*.

वाघै जैतसीश्रौत कोटड़िये रा दूहा २३, pp. 10*b*-12*a*.

विजै देवड़ै रा दूहा ६, pp. 41*a*-*b*.

विजैसी रा दूहा १०, pp. 30*b*-31*a*.

वीकमसी चऊवाण रा दूहा ८, pp. 29*a*-*b*.

वीदै भाटी पूगलिये रा दूहा १० pp. 27*b*-28*a*.

वैरसल खङ्गारौत रा दूहा ४, p. 91*a*.

समरसी चऊवाण रा दूहा ४, p. 56*a*.

साँग नगराजौत रा दूहा ८, p. 31*a*.

साँगै राणै रा दूहा ६, p. 29*b*.

सिवै काँधलौत रा दूहा १७, pp. 13*a*-14*a*.

सीँधलराउत रा दूहा १३, pp. 28*b*-29*a*.

सूरजमल खीँवाउत रा दूहा ४, p. 47*a*.

सूरसिङ्घ भगवानदासौत रा दूहा ७, p. 93*a*.

सूरै मेहाउत रा दूहा २७, pp. 26*b*-27*b*.

सोनिङ्ग सीहाउत रा दूहा १५, pp. 59*b*-60*b*.

सोनिङ्ग सीहाउत रा दूहा ६, pp. 66*a*-*b*.

हमीर गोहिल रा दूहा ४५, pp. 8*b*-10*b*.

हमीर राणै रा दूहा ३२, pp. 63*a*-64*b*.

(*b*) महोवा कौ समौ प्रिथीराजरासा मायलौ, pp. 98*a*-144*b*.
The *Mahovā kò samò*, a chapter of the *Prithī Rāja Rāsò* by Canda. Very incorrect. Beginning :—

काहत कूंद पन कूंद पट
क्रोध उदंगल सोय ।
चक्कवांन चंदेल कुल
कंदल उपज न होय ॥ १ ॥ .... etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 21 :—फुटकर कविता ·

A MS. in the form of a book, cloth-bound, consisting of 307 leaves, $11\frac{1}{4}'' \times 8''$ in size. The last 60 leaves are blank. About 30 lines of writing per page, and about 25 *akṣaras* per line. Written by two hands, very similar to one another (Mūdharò Rāja Rūpa, p. 130*a*, Mūdharò Kisora (?), p. 221*b*), at Desanoka, between Saṃvat 1797 (pp. 94*a*, 130*a*) and 1811 (p. 18*b*), in devanāgarī. Very inaccurate, but important on account of the rich mine of commemorative songs it contains.

The MS. contains :—

(*a*) राजा रायसिङ्घजी री वेल, pp. 1*a*-2*a*. A poem in 43 *veliyā gītas*, in honour of rājā Rāya Siṅgha of Bikaner, by an author unknown. It contains an account of the military exploits of Rāya Siṅgha from the victories in Gujarat to the contest he had with Akbar, owing to his refusal to surrender Teja Sī, the man who had offended a father-in-law of the Emperor, his name Nasīr Khān. Beginning :—

पित भगत रायसंघ भगत परम गुरु
आंगा वरतांवण अदल ।
तै बांधीया तिके बिरुद पांने
कागडोरा ऊपरे कांगल ॥ १ ॥ .... etc.

(*b*) राजा सूरसिङ्घजी री वेल गाडण चोलै री कही, pp. 2*a*-3*a*. A poem in the same metre as above, 31 stanzas in all, in honour of rājā Sūra Siṅgha of Bikaner, composed by Cāraṇa Gāḍaṇa Colò. This is the poem which, according to the tradition, won its author a *lākhapasāva* from rājā Sūra Siṅgha. The work falls into two parts : an enumeration of the most distinguished men in the different branches of the Rāṭhòṛa tribe, to each of whom

Sūra Siṅgha is compared. in turn; and a description of the virtues, prowess, liberality. learning. etc.. of Sūra Siṅgha, without any direct allusion to any historical event. Beginning :—

सुरपति ह्रं प्रसन संमप मति सरसति
दे मति गुणपति वयण द्दति ।
पति भुयपति सूर उचता पति
पह वाघांणां खेड़पति ॥ १ ॥ . . ., etc.

(*c*) राजा सूरसिङ्घजी रौ त्राटकौ बारठ राजसिङ्घ प्रतापमलौत रौ कहियौ, pp. 3*a*-4*b*. A poem in 41 *trāṭakā gītas*. 7 *dūhās*, and 1 *gāhā* in honour of the same rājā Sūra Siṅgha. composed by Cāraṇa Bāraṭha Rāja Siṅgha. The subject is for the greatest part derived from Sūra Siṅgha's war with his brother Daḷapata Siṅgha. for the succession to the *gaddi* of Bikaner. Beginning :—

करण सदिन गंगेव कक्ष[1]
भारथ पथि सुभल ।
सिध संकर रायसंघ सुत
माल्ह सूरजमल ॥ १ ॥ . . ., etc.

(*d*) राजकुमार अनोपसिङ्घजी रौ वेल गाडण वीरभाण ठाकुरसौ-सौत रौ कह्यौ, pp. 4*b*-5*b*. A poem in 41 *veliyā gītas* in honour of rājakumāra Anopa Siṅgha. the son of rājā Karaṇa Siṅgha of Bikaner, by Cāraṇa Gāḍaṇa Vīra Bhāṇa.

(*e*) वीदावत करमसेण हिमतसिङ्घौत रौ झमाल गाडण गोवरधन लिखमीदासौत रौ कह्यौ, pp. 6*a*-7*b*. A poem in 32 *jhamāḷa gītas*. celebrating the victory obtained by Vīdāvata Karama Seṇa Himat Siṅghòta over Ūmar Khān at Fatehpur during the reign of mahārājā Anopa Siṅgha of Bikaner. By Cāraṇa Gāḍaṇa Govardhana. Beginning :—

गुणपति देवौ द्यो गुण
जस वर दायक जौह ।
कंमो वखांण मुगत कर
सौह तणौ यह सौंह । . . . . etc.

[1] *Sic*, for कक्ष?

(*f*) <u>महाराजा सुजाणसिङ्घजी रौ रासौ महात्मा जोगीदास रौ कहियौ</u>, pp. 7*b*-10*a*. The same work as contained in MS. 19 described above, only under a different title.

(*g*) <u>राठौड़ अजबसिङ्घ गङ्गासिङ्घौत रौ नीसाणी पेखणै सामै रौ कही</u>, pp. 10*a*-13*b*. A poem in 48 *nīsāṇī* verses, in honour of Ajab Singha, ṭhākura of Mahājana, who was killed in a fight with the Bhāṭīs and the Joiyās, during the reign of mahārājā Anopa Singha of Bikaner. The poem starts from the rebellion of the Bhāṭīs of Khārabārò and their alliance with the Joiyās. Previously to his death in battle, the ṭhākura of Mahājana had obtained from mahārājā Anopa Singha the grant of Khārabārò. The name of the author of the *nīsāṇī* is given as Pekhaṇò Sāmò (?) in the MS., and the title of the work is given as follows: *śrī vāra Rāṭhòṛa Ajab Singhaj[ī] Gangā Sanghòta Vīko Ratana Sīhòta nu Pekhaṇè Sāmè rī kahī.* The poem begins :—

करणहार कुजरत करीम : जै सिसट उपाई :
साढ तिह थी मेदनी मोह धंधेलाई :
समरू देवी सारदा : मुझ अषर दे माई :
आधा सूर राठोड़ पर : अधा सब लुकाई :
कनवज ऊ उठीये कंमध : वांके वरदाई :
कोट महेवा माणीया : कर आंपंण राई :
जोधैजी कीया जोधपुर : रस नीवटि काई :
जोधै घर विकमायत ऊवा : जिण परज ठंभाई :
वीकानेर करावीया : ठावौ ठकराई :
ऊतां आगै पेषंणा : सच अषै लाई :
अंनमी राजा अनोपसिंघ चोकुट निवाई ॥ १ ॥ . . . . etc.

(*h*) <u>फुटकर कविता</u>, pp. 14*a*-56*a*. A collection of 280 miscellaneous commemorative songs, almost all *gītas*, except for a few *kavittas* and two small poems: the *Rūpaka Savaïyā rāva Amara Singhajī Gajasinghòta rā* (pp. 15*b*-18*b*), and the *Mayaṇa Kotūhala* (pp. 18*b*-21*a*). The former of the two poems has been classed separately below. The songs are very much mixed, and are given without any order, so that it would be too long to give any particular account of their subjects or of their authors. Besides, the text is so incorrect that it does hardly deserve so

much study. It may suffice to record that the greatest part of the songs are the same as found in other collections. The following songs referring to the early Rāṭhòra rulers of Bikaner, however, deserve particular mention :—

12th : गीत रावत कांधल रौ (खनाग्रै खंडे...),

13th : गीत राव लूणकरण रौ (खल भोम...) (by Mahaṛū Lolò).

14th : कवित्त राव जैतसी रौ (गुजारव गैमरां...), (by the same).

154th : गीत राव कल्याणमल रौ (माझां मद्दरांण...) (by Bāraṭha Āsò),

155th : गीत राव कल्याणमल रौ (खरहंड मेल...) (by Mahaṛū Cā̃gò),

157th : गीत दलपत रायसिङ्घौत रौ (भागौ मै वात...)

(i) राव अमरसिङ्घ गजसिङ्घौत रा रूपक सवइया हरिदास रा कहिया, pp. 15b-18b. A poem by Hari Dāsa, a Bhāṭa, in honour of rāva Amara Siṅgha, the eldest son of rājā Gaja Siṅgha of Jodhpur, who was excluded from the succession to the *gaddi* of his father, and met a violent death at the Imperial Court where he was serving. In 39 *savaïyās* and 1 *vacanikā*. Beginning :—

प्रथंम मनाऊ देवी सारद कौ सेव करूं

दूसरै गणेस देव यायना उसी सजू । ... etc.

(j) अचलदास खीचौ रौ वचनिका, pp. 56a-62a. The same work as found in MS. 15 (c) and described above (pp. 41-2) but with different readings. Beginning :—

वीसहथि विरोल

तै वीसहथि विरोलिजै । .... etc.

(k) फुटकर कविता, pp. 62a-231a. A collection of miscellaneous commemorative songs in different metres : *gītas, kavittas dūhās, chandas, nīsāṇīs*, etc. Mixed like section (h) above. Interspersed with the minor songs, there are several poems of a certain bulk, and these have been classed under separate heads below. The songs which refer to the Rāṭhòras of Bikaner have been arranged in chronological order in the synopsis following :—

राव वीकैजी रा गीत ५ :

1. Beginning : विढतै अंग..., p. 63*b*.
2. ,, : वैरायां लाइ विसम..., p. 66*b*.
3. ,, : छोसार वहं मगल (*sic*)...; p. 66*b*.
4. ,, : बभीषण जोय..., p. 100*b*.
5. ,, : दिन पांच तके..., p. 100*b*.

राव जैतसीजी रौ गीत १ :

Beginning : सभे सुर असुरांग..., p. 222*b*

राव कल्याणमलजी रौ गीत १ :

Beginning : पड़े तेग पड़टाव..., p. 120*a* (Sūjò Na[ga]rājòta)

राजा रायसिङ्घजी रा गीत ६ :

1. Beginning : रिम सेन सुगह..., p. 100*a*.
2. ,, : चेभुयण तखत..., *ibid*.
3. ,, : पाताल तठै..., *ibid*.
4. ,, : पूके नद पांच..., *ibid*. (Gāḍaṇa Netò).
5. ,, : सिर दातारां..., p. 100*b* (Bāraṭha Sãkara).
6. ,, : वडौ सूर..., p. 101*a* (Āḍhò Durasò)
7. ,, : घर हरे पाखरे..., *ibid*.
8. ,, : नमो सिंघ जणियार..., *ibid*. (Bāraṭha Keso Dāsa).
9. ,, : वसधा राव जोध. , p. 101*b* (Āsiyò Dūdò).

राज रामसिङ्घजी रा गीत ३ कवित्त १ :

1. Beginning : ध्रुवे नीसाण..., p. 63*b*.
2. ,, : रच फोजां पाधर .., p. 147*a* (Bāraṭha Keso Dāsa).
3. ,, : सरणाई चरण..., *ibid*. (Rāṭhòṛa Prithī Rāja).
4. ,, : अेक फरस..., p. 153*a* (ditto).

राजा दलपतसिङ्घजी रा गीत २ :

1. Beginning : दला दियतो ओलभा..., p. 134*b* (Rāṭhòṛa Prīthī Rāja).

2. Beginning : दल साह दुरत..., p. 135a

राजा सूरसिङ्गजी रा गीत २ :

1. Beginning : अखा पाल काधाल..., p. 67b.
2. ,, : वहै ताहि आकाहि..., ibid.

राज किसनसिङ्गजी रौ गीत १ :

Beginning : पड़ी लग मेर..., p. 113b.

राजा करणसिङ्गजी रौ गीत १ :

Beginning : नरां नाह पातसाह..., p. 135a.

महाराजा अनोपसिङ्गजी रा गीत १० :

1. Beginning : धीरज धरे..., p. 121a (Vīṭhū Jhā̃jhaṇa).
2. ,, : सता सीधरां सह्पी..., p. 121b (Bāraṭha Goindāsa).
3. ,, : धरा धृतारी..., ibid. (Āsiyò Rāmò).
4. ,, : घट उलटे..., ibid. (Bāraṭha Amara Dāsa).
5. ,, : अंन कारी धरा..., p. 122a.
6. ,, : करे पांण सुरतांण..., ibid. (Āsiyò Bhopata).
7. ,, : सुबे दखण सोहीयो..., pp. 122a-b.
8. ,, : दले पांगलो..., p. 122b.
9. ,, : अकल वीर..., p. 125a (Gāḍaṇa Āī Dāna).
10. ,, : दलां साहरां वाह..., p. 231a (Bhojaga Sakaramaṇa).

राज पदमसिङ्गजी रा गीत ६ कवित्त २ नीसाणी २ :

1. Beginning : पग लागा साप..., p. 125b.
2. ,, : भाई सुज भला..., ibid.
3. ,, : करां जोड़ीयां..., p. 126a (Sā̃dū Vījò).
4. ,, : सूरां वागलां..., p. 126b (Sū̃ghò Kānhò).
5. ,, : ऊबे वीच अंवघास..., p. 127a.
6. ,, : लख पाखर सूर..., ibid. (Ratanū̃ Sūra Dāsa).

1–2. Beginning : गज अगार..., p. 126*a* (Sādū Kūbhò).
1 ,, : इल साका..., pp. 126*a-b*.
2. ,, : सेवा कर श्रीराम..., pp. 65*a-b*.

राज केसर सिङ्घजी रौ गीत २ नैसाणी १ :

1. Beginning : उरां करां कसरां..., pp. 127*a-b*.
1 ,, : चगथां जग चाला चल..., pp. 65*b*-66*b*.

महाराजा सुजाणसिङ्घजी रौ गीत १ :

Beginning : घड़ी वात दोय..., p. 70*b* (Sādū Mallò).

महाराजा गजसिङ्घजी रा गीत ७ :

1. Beginning : पलम जेम लोध.... p. 190*b* (Bāraṭha Satī Dāna).
2. ,, : कड़े तंबालां..., *ibid.* (Bāraṭha Mehò).
3. ,, : मिले मेन जिम..., *ibid.* (Bāraṭha Satī Dāna).
4. ,, : सबल दाखीयौ..., p. 191*a*
5. ,, : गंमर धारीयां चोगुण..., *ibid.*
6. ,, : हारे पिंड रतन..., *ibid.* (Bāraṭha Jaga-Nātha).
7. ,, : कहे श्रेम जोधाण..., p. 191*b*.

(*l*) दातार सूर रौ संवादौ बारठ साँकर रौ कहियौ pp. 64*a-b*. The same work as contained in MSS. 6(*b*). and 13(*c*) above. Beginning :—

> बल आगै त्रिङ्ग भवण
> रायहरि हथ पसारौ ; .... etc.

(*m*) [झालै] जसै धवलौत रा कुण्डलिया बारठ ईसरदास रा कहिया, pp. 77*a*-79*a*. A poem in honour of Jasò Dhavaḷòta, a Jhālò chief, by Bāraṭha Īsara Dāsa. In 37 *kuṇḍaḷiyā* stanzas and a *kaḷasa rò gīta*. Beginning :—

> हालां झालां होवसी
> सीघ लथोबथ ।
> धर पेलो अपणावसी
> का आपंणाड़ी परहट । .... etc.

(*n*) कारनीजी रा कवित्त, pp. 84*a*-87*a*. A series of 44 *chappaya kavittas* in honour of Mātā Karaṇījī, the well-known Cāraṇī goddess protectress of Bikaner, by Còhatha, a Cāraṇa who apparently lived under the reign of mahārājā Sujāṇa Siṅgha. The *kavittas* particularly mention all the occasions on which Karaṇījī came to the help of the Rāṭhòṛas of Bikaner from the time of rāva Vīkò down to the time of mahārājā Sujāṇa Siṅgha, but mostly insist on events happened during the times of rāva Vīkò and rāva Jèta Sī. The first *kavitta* runs as follows :—

> आज हुया आणंद
> आज वधत दन वलीया ।
> आज हुया आणंद
> सुजस पाजा सांभलीया ।
> आज हुया आणंद
> आज अंन धंन अपारां ।
> आज हुया आणंद
> निजक खुला को गरां (?) ।
> आणंद हुया मंन चाहतां
> सुख फल पायो सेवरो ।
> परलीयो थांन प[illegible]ाह गो
> दरसंण करनादेव रो ॥ १ ॥...

(*o*) राजा गजसिङ्घजी रा झूलणा बारठ राजसी प्रतापमलोत रा कहिया, pp. 91*a*-94*a*. A poem in 17 *jhūlaṇās* describing the exploits of rājā Gaja Siṅgha of Jodhpur, by Cāraṇa Bāratha Rāja Sī, the son of Pratāpa Mala. Beginning :—

> आरज्या ॥ सुंडाडंड प्रसंनो
> उमया मात तात सिव अंमर ।
> अगेवांण सुरांणो
> पै लगे मांग गुंणपति ॥ १ ॥
> झूलणा ॥ पै लगे गुणप ह तण अगेवांण । . . . , etc.

(*p*) राव सुरताण देवड़े रा झूलणा आढे दुरसै रा कहिया, pp. 130*a*-132*a*. A poem in 27 *jhūlaṇās* in honour of rāva Sūratāṇa of Sīrohī, by Ādhò Durasò. Beginning :—

सांम गुणै सुपसंन ऊं सुर अगेवाणां
मुंडाडंड प्रचंड मे सीध बुध धराणां
मेक डसण पै लंबोवर फरसा धर पाणां .... etc.

(*q*) राठौड़ कले रायमलोत रा कुण्डलिया आ यै दूदै रा कहिया, pp 165*b*-167*b*. A poem in 17 *kuṇḍaliyās* i nour of Rāṭhòra Kalò Rāyamalòta. lord of Sīvāṇò, by Āsiyò Dūdò. Beginning :—

द्यो देवी सचा वयंण
वाधांण कलीयांण ।
तेरह साथ संमधरंण
रूप नवे गढ राण । ..., etc

(*r*) राणै हमीर रिणथम्भोर रै रा कवित्त, pp. 171*b*-173*a*. A series of 21 *chappaya kavittas* commemorating the stubborn resistance offered by rāṇò Hamira of Riṇathambhora to the Muhammadan invaders, and his heroic death. Anonymous. The first *kavitta* begins :—

कीधा गुनह अपार
छोड दिली तै आऔ ।
मै कीना नवलाख
साह मारण फुरमाऔ । ..., etc.

(*s*) बाणवेधकथा प्रिथीराजरासा माहली, pp. 178*b*-189*a*. The *Bāṇavedhakathā*, being a *khaṇḍa* or chapter of the *Prithī Rāja Rāsò* by Bhāṭa Canda.

(*t*) राव जैतसी रा छन्द पथडौ बारठ सूजै नगराजोत रा कहिया, pp 196*b*-208*a*. The same work as MS. 15 (*i*) described above and apparently also copied from it.

(*u*) पाबूजी रा छन्द वीठू पदमै पातावत रा कहिया, pp. 208*a*-210*b*. A poem in 95 *chandas* in honour of Pābūjī, the well-known Rāṭhòra deified hero, by Cāraṇa Vīṭhū Padamò Pātāvata. Beginning :—

आरज्या ॥ सुरसती सुप्रसनो
दुज सुत हंस वाहंणी देवी ।
देवयणां वर दनो
अवरल वाण भेद तत अख्यर ॥ .... etc.

(*v*) महाराजा अनोपसिङ्घजी रै सतियाँ रा कवित्त, pp. 231*a*-*b*. A series of 11 *kavittas* celebrating the *satīs* who mounted the funeral pyre of mahārājā Anopa Singha of Bikaner, in Saṃvat 1755. By Bāraṭha (?) Sākara. The first *kavitta* begins :—

> प्रणमि देव गणपति
>
> सुरां सरसति सुर रांणी ।
>
> वाखाणु राठवड़
>
> विमल रे अवरल वांणी ।..., etc.

(*w*) ऊमादे भटियाणी रा कवित्त बारठ आसै रा कहिया, pp 231*b*-233*a*. The same work as MS. 13 (*b*) above.

The last 15 pages of the MS (pp. 233*a*-247*a*) do not contain any work of bardic interest.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—राठौड़ रतनसी री वेल पँवार ऋखैराज रा कवित्त वगैरा फुटकर .

A MS. in the form of a *guṭakò*, cloth-bound, $4\frac{1}{4}'' \times 5\frac{1}{4}'' - 5\frac{1}{2}''$ in size. The present number of leaves is 68, but several leaves appear to have broken away and gone lost both at the beginning and the end. From 10 to 15 lines of writing per page, and from 15 to 28 *akṣaras* per line. The MS. was apparently all written by one hand, about the year Saṃvat 1698 (see p. 23*a*).

The *guṭakò* contains a number of uninteresting mystic-erotical songs in different *rāgas*, which are not worth mentioning, and amongst them also the bardic works following :—

(*a*) फुटकर कवित्त, pp. 5*b*, 62*a*, 63*b* Four *chappaya kavittas* in honour of Ahamad, Jahāngīr, and rāṇò Bhīma.

(*b*) नव भाखा, pp. 17*b*-19*b*. The same contents as MS. 26 (*f*), q.v. below.

(*c*) पाड़िगल pp. 25*a*-*b*, and again pp. 30*b*-31*b*. A curious little poem, or rather song, by a paṇḍit Sūra Dāsa, in honour

of rāva Kalyāṇa Mala of Bikaner, imitative of the different sounds of horses, elephants, men, etc., in the Bikaner army. Beginning :—

मेघ हरव गुंजइ जिम गयवर

हय हींसत पायक षग्ग करि

सूरदास पंडित असुवर गखि

पाडिगत किल्यांखराय भखि ॥ १ ॥

हों हों हों हों हां हां हों हों हय हींसत हक्कार वरं । .... etc.

(*d*) अकबर रा मवाइया चीतोड़ लियौ नै मभै रा, pp. 25*b*-26*a*. A small poem in 3 *savāiya* stanzas, commemorating Akbar's capture of Cītoṛa. In Piṅgaḷa. Beginning :—

ग्रीधन बाज पाठस (?) लेषनि खग थ (?) इंद सजोगन त्युं

सो रसरंग द्रषांसु की अंगन कोहंडतइ पर रुंडन स्युं । .... etc.

(*e*) पँवार अखैराज राठौड़ रतनसी रा कवित्त, pp. 35*a*-41*a*. A poem in 18 *chappaya kavittas* by an author unknown, commemorating a fight which took place between Akhè Rāja, the Pāvāra chief of Pīsāgaṇa and Ratana Sī, the Rāṭhòṛa chief of the neighbouring village of Kūṛakī. In the fight, Akhè Rāja, who had invaded his neighbour's territory, was killed, his men ignominiously taking to their heels. The poem begins :—

कांठलीया धर काज

हुआ आगइं अखहेसां ।

अेका अेक अभंग

रोस सांसह नरेस ।

अजइपुर मेड़तइ

आद वकवाद न छंडइ ।

करमचंद वीर गुरु

खाभ थांभा बे उडइं ।

कमधज्ज पमार कड़ंखया

वदइ करारे वचने ।

संतोष सांध मेटइ सयल

मांनइ नह कारण मने ॥ १ ॥..., etc.

(*f*) राठौड़ रतनसी खींवावत री वेलि, pp. 49*b*-59*a*. A small but valuable poem in 66 *veliyā gītas*, by an author unknown, in honour of Ratana Sī, the Ūdāvata Rāṭhòṛa chief of Jètāraṇa. The poem commemorates Ratana Sī's courage in facing an Imperial force which had been despatched against him, and the glorious death he met in the battle. Throughout the poem the author has developed the simile of the hero who like a bridegroom goes to spouse the enemy army, a simile common in bardic poetry. The poem begins :—

सुप्रसन ऊ सुरराये (*sic*) सारदा

विमल सर आघर वयण ।

कलिजुग रुषमागद राव कमधज

राजा वाघारौसि रयण ॥ १ ॥..., etc.

The MS is preserved in the Darbar Library in the Fort of Bikaner

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MS. 23 :—फुटकर स्लोक.

A MS. in the form of a *guṭikò*, numbering altogether 386 leaves, of which the first 10 are separate from the rest and apparently originally formed part of another *guṭikò*, and the last 42 are blank. The numeration begins from leaf 11 (marked 1), and continues till leaf 244 (marked 234). Pp. 34*b*-52*a* are also blank. Size 4½″ × 5½″ – 6½″ From 10 to 12 lines of writing per page, and from 14 to 20 *akṣaras* per line. The MS. was written almost all by Sā̃vala Dāsa Sā̃gā vata (see MS. 15 above) during the period Saṃvat 1640 (Akbarpura, p 55*a*)—Saṃvat 1656 (Jūnāgadha, p. 25*b*), and afterwards. Leaves 55-213 represent the oldest part of the *guṭikò*, which was written apparently between Saṃvat 1640 and 1645 (Nāgapura, p. 1*a*), when the *guṭikò* was enlarged by the external addition of new leaves and re-bound (see note at p. 1*a*).

The main contents of the *guṭikò*, leaving aside unimportant and extraneous matters, are briefly the following :—

(*a*) रसिकसंजीवनी सभाषितपुस्तिका, pp. 55*a*-213*a*. A collection of 1,053 Sanskrit verses, mostly good-sayings, from different sources, made or caused to be made by the above-mentioned Sā̃vala Dāsa between Saṃvat 1640 and 1645, and afterwards.

The collection is introduced p. 55*a* by the following note. which is not without interest :—

स्वस्ति श्रीमद्विक्रमार्कराज्यात्संवत् १६४० वर्षे शाके १५०५ प्रवर्त्तमाने........ज्येष्ठमासे । कृष्णपक्षे । एकादश्यां तिथौ ....
महाराजाधिराजमहाराजश्रीरायसिंहजीविजयराज्ये । श्रीअकबरपुरदुर्गमध्ये । ऐरावत्याः सरितः समीपे । प्रथमं हडफा इतिनाम्नि ग्रामे । राजि श्रीसांवलदासजी विनोदार्थं सुभाषितपुस्तिका कारिता । रसिकसंजीवनीतिनाम्नेषा पुस्तिकास्ति ।...

(*b*) श्लोकरत्नानि, pp. 2*a*-15*a*. Another collection of Sanskrit verses taken from different sources, made by the same Sāvaḷa Dāsa, and introduced by 5 verses amongst which the following :—

नानाग्रंथसमुद्रेभ्यः श्लोकरत्नान्यनेकशः ।
उद्धृत्यैकत्रचक्रे [ऽ]सौ सांवलाख्यो महीपतिः ॥ ३ ॥
धीमतां कंठभूषार्थमात्मनश्च कुतहलात् ।
पुत्रपौत्रादिशिक्षायै सर्व्वभूतहिते रतः ॥ ४ ॥..., etc.

(*c*) गाहाकोसं, pp. 22*b*-26*a* A collection of 40 Prakrit *gāhās* of an erotic nature, caused to be copied by Sāvaḷa Dāsa at Jūnāgadha in Saṃvat 1656. Beginning :—

नमिय हरिपाइपउम सरस्सईए मदालगमणीए ।
सुललियगाहाकोसं भणामि सिंगाररसकलियं ॥ १ ॥
ओचिट्ठय घरि बारेको उन्नपयोहरा विसालच्छी ।..., etc.

(*d*) राव जैतसी रै साथ काम आया तियाँ रा नाम, pp. 26*b*-27*b*. A list of the *sirdārs* of Bikaner, who fell with rāva Jèta Sī (in the fight with Māla De of Jodhpur in Saṃvat 1598). Beginning :—

महाराजाधिराज महाराजाश्रीश्रीजैतसंहजी रै साथि अत[रा] राठोड़ [ठा]कुर मारीया रां नावां री विगति ॥ राठोड़ सांगो संसारचंदोत १ ॥ राठोड़ रांमदास सांगाउत बप बेटो बेउं २ ॥ ..., etc.

(*e*) <u>राजा रायसिंहजी री प्रशस्ति</u>, pp. 223*a*-225*a*. A copy of the last 26 lines in the big Sanskrit inscription of rājā Rāya Siṅgha incised on the *Sūrajapoḷa* gate in the Fort of Bikaner. Differing from the inscription only for the omission of 3 stanzas, and the transposition of another. Beginning :—

॥ ओं[1] ॥ वर्षे पंचचतुरसक्षितिमिते मासे तपस्ये सिते पक्षे देवगुरौ नवम्युपगते व्याघातमैत्रीयुजे ,... etc.

(*f*) <u>रायसिंहपूर्वजगणवर्णनम्</u>, pp. 226*a*-232*b*. A series of 37 Sanskrit *ślokas* recording all the names of the ancestors of Rāya Siṅgha of Bikaner from Nārāyaṇa down to rāva Kalyāṇa Mala. Identical with the contents of the first 67 lines in the inscription of Rāva Siṅgha mentioned above except for different readings and omissions in two or three places. The *ślokas* are introduced by a bombastic eulogy of the *Sūryavaṃśīs*, in Sanskrit prose. The *ślokas* contain almost only bare names. I quote as an illustration the following :—

वरदायीसेननामा तत्पुत्रोऽतुलविक्रमः ।

तदात्मजः सीतरामो रामभक्तिपरायणः ॥ ५२ ॥

सीतरामस्य तनयो [न्ट]पचक्रशिरोमणिः ।

रायसीहा इतिख्यातः शौर्यवीर्यसमन्वितः ॥ ५३ ॥ .., etc.

(*g*) <u>बीकानेर तथा जेसलमेर री पीढियाँ रा कवित्त</u>, p. 233*a*. Two *chappaya kavittas* recording the names of the Rulers of Bikaner and Jesalmer. The former which goes as far as Rāva Siṅgha, runs as follows :—

पदारथ ज्ञानपति तुंग

भारथ पुंज बंभ तांह ।

अजयचंद भड़ विजय-

चंद सेनसाह ।

सीतराम सीहड़

आसथाम कुल धूहड़ ।

रयण कान्ह जाल्हण

भूप कांडा तीडा भड़ ।

[1] Represented by a symbol.

राउ सलख वीर वंश चवड
    राउ रिग्गमल्ल योधा वीक रे ।
संह (*sic*) करन जेत कल्याण सुत
    राय संह कुल उद्धरे ॥ १ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 24 :—प्रिथीराज रासौ तथा दूहासङ्ग्रह ·

A MS. in the form of a book, cloth-bound, consisting of 148 leaves, 7″ × 8¾″ in size. About 20 leaves at the end are blank. The leaves covered with writing contain from 17 to 21 lines per page, and about 30 *akṣaras* per line. Leaves 103-115. however, being written in larger characters, contain a smaller number of lines and *akṣaras* Devanāgarī script, apparently all by one and the same hand. The MS. is undated, but looks about 200 years old.

The MS. contains :—

(*a*) प्रिथीराज रासौ कवि चन्द विरचित, pp. 4*b*-102*a*. The *Prithī Rāja Rāsò* by Canda, in a short recension, comprising 19 *khaṇḍas*. Two *dūhās* at the end record that the poem was copied for the use of Vachāvata Bhāga Canda, the son of Karama Canda, but they probably refer to the archetype copy, not to our MS., which does not seem to be so old. Karama Canda is the well-known minister of rājā Rāya Siṅgha of Bikaner, who lived under Akbar. The poem begins after two introductory Sanskrit stanzas, with the following *chanda* in honour of Mahādeva :—

छंद विराज ॥ जटाजूट वंदं । ललाटेय चंदं ।
    भुजंगी गलेदं । ग्रिरे माल लद्दं ।
    सरोजाइ छंदं । गिरीजाय नंदं ।
    उरी सिंग नंदं । ग्रिगे गंग छद्दं ।
    रखो वीर महं । करी चर्म छद्दं । . . , etc.,

and ends with the *kavitta* :—

न रहै तनु धन तरुणि
    किरणि उदयं अरु अस्तय ।

चंद कला परिपिष्य
राहु करि ग्रस्त विग्रस्तय ।
न रहैं सुर नर नाग
लोक लग्गे जनु जग्गैं ।
न रहै वापी कूप
सत्त सरवर गिरि भग्गैं ।
जांनऊ सुजांन अच्छर अमर
विविर विविर पुच्छित कहै ।
भषि काल व्याल संसार सब
रहहिं न गल गल्हां रहहिं ॥ १३ ॥

(b) रामचन्द्रजी रा वगैरा दूहामङ्गह, pp. 163a-118b. Four small poems in dūhās, to wit: *Rāma Candrajī rā dūhā* 50, *Thākurajī rā duhā* 166, *Gaṅgājī rā dūhā* 80, and *Prithī Dāsa rā dūhā* 23.

The MS. is preserved in the Darbar Library in the Fort of Bikaner

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MS. 25 :—राजा सूरसिङ्घजी रौ पाघड़ी छन्द नै फुटकर कविता .

A MS. now consisting of 105 leaves, $5\frac{1}{4}'' \times 7\frac{1}{2}''$ in size, but in origin containing some more leaves, which are now missing. Cloth-bound but with all the leaves detached. Several leaves are blank. About 10-11 lines of writing per page, and an average of about 25 *akṣaras* per line. Apparently all written by one and the same hand in clear devanāgarī. About 200 years old.

The MS. contains :—

(a) राजा सूरसिङ्घजी रौ पाघड़ी छन्द, pp. 39a-49b. A fragment of a poem in *pāgharī chandas* commemorating the fight between Sūra Siṅgha and his brother Dalapata Siṅgha for the *gaddī* of Bikaner, which ended with the victory of the former (Samvat 1670). The fragment is anonymous It begins abruptly with the stanza :—

चोधार धरे करि चश्च चोल
झूला विडाल सोवन्न झोल ।
सझि सूर सिलह छत्तीस सार
चिन्नयण रूप राजा तियार ॥,

describing how Sūra Siṅgha armed himself for the battle. The greatest bulk of the work, so far as the fragment goes, is formed by an enumeration of all the chiefs and warriors of note in the army of Sūra Siṅgha, much after the same manner of the two *Jèta Sī rā Pāgharī Chandas* described above (see MSS. 2, 15). Indeed, the dependence of the present poem on the two *chandas* just mentioned, is very close and there is no doubt that these were the models at which our poet inspired himself. Immediately after the enumeration of the chiefs in the army of Sūra Siṅgha, there is inserted a *dūhò* which gives the year and day of the battle between the two brothers (Saṃvat 1670, Māha sudi 7, Sukravāra) :—

सोलह से सतरा संवत
मास सुकल पष माह ।
सुक्रवारि ह तिथि सप्तमी
गड़पति रचि गजगाह ॥ (p 48*b*).

After this interruption the narrative is resumed with another description of Sūra Siṅgha's arming himself for the combat. This goes on for a few stanzas only, however, as p 49*b* the fragment suddenly comes to an end with the verses :—

कंदी कसे उकासि कमाण
बीजो पथ जाणि कि पत्ति बाण ।...

The fragment is titleless. The poem was evidently composed during the reign of rājā Sūra Siṅgha (Saṃvat 1670-88).

(*b*) फुटकर कविता, pp. 5*b*-7*b*, 11*a*-35*b*, 50*b*-94*ba*. A collection of different little works partly in Bhāsā and partly in Sanskrit, chiefly *rāga*-treatises, and works on *bhakti* and *sr̥ṅgāra*. Pp. 50*b*-83*a* contain the *Gītagovinda* in Sanskrit, and pp 89*a*-94*a* a fragment of a treatise on horse-veterinary. At p. 8*a* we find the following Sanskrit *śloka* in praise of the liberality of rājā Rāya Siṅgha of Bikaner :—

रायसिंह नृसिंह त्वं सिंहः कश्चिदिहाद्भुतः ।
दयसे द्विरदान् यस्मादिष्टमष्टपदाश्रितः ॥ ४ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 26 :—फुटकर कविता .

A MS. in the form of a *guṭakò*, cloth-bound, measuring 4¼″ high by 4½″—6″ long. Present number of leaves 466, of which a few blank. The original number of leaves cannot be ascertained, but probably only a few leaves are missing at both ends of the *guṭakò*. Each page contains an average of 10 lines of 11-16 *akṣaras*. Devanāgarī handwriting, fairly accurate The *guṭakò* was written between Saṃvat 1710 (p.172*a*) and 1720 (p. 439*b*) at Bikaner, by Prohita Vidyāpati, a Pohakaraṇa brahmin, for his own use.

The contents of the *guṭakò* are formed by miscellaneous poems of various size, a great part of which are of a rhetorical, erotical, and mystic-erotical nature. Those which are bardic or otherwise interesting, have been classified below :—

(*a*) फुटकर गीत नै कवित्त, between p 20*b* and p. 49*a*. Eight *gītas* and two *kavittas*, mostly referring to rulers and chiefs of Bikaner, to wit :—

राजा करणसिङ्घजी रौ गीत १, pp. 20*b*-21*a*.

(Beginning : थरकीयो जेम जल थाल करणेस थी)

रा॰ पिथीराज हररानौत रौ गीत १, p. 30*b*.

(Beginning : अकबर दल अगनि कड़ाहि अ रीयण)

रा॰ राघोदास कल्याणमलौत रौ गीत १, p. 31*a*

(Beginning : पिड़ पेसे राघोदास पयंपे)

रा॰ सकतसिङ्घ ऊदाउत रा गीत २, pp. 35*b*-36*a*.

(Beginning : अबल पुमार री सुख सेज न सावै

: ऊगी ऊगमण गजरूप तणे अग)

राजा करणसिङ्घजी रा गीत २, pp. 41*b*-42*b*.

(Beginning : पथीया वातड़ी कहि जेत किसा पो

: विडे राय राठौड़ सिरदार वीजूजल)

मूहतै रामचन्द्र रा कवित्त २, pp. 44*a*-*b*.

(Beginning : अरा अंन न जरै

.. : सभ संनाह री वाह)

खवास तेजै री गीत १, pp. 48a-49b.

(Beginning : रिमराह अथाह दुवाह रूकहथ)

All the songs are anonymous.

(b) फुटकर दूहा, pp. 45a-48a. 54a-64b. Miscellaneous bardic *dūhās*, amongst which the *Vījharè rā*. the *Pīthavè rā*, the *Jethavè rā*, etc.

(c) ढोलै मारू रा दूहा, pp. 76a-125b. The *dūhās* of Dholò and Mārū, in a recension coinciding with that in MS. 9 (*a*). 392 *dūhās* in all.

(d) सदेवछ सावलिङ्गा रा दूहा, pp. 127a-134b. The story of the amours of Sadèvacha. represented as a son of rājā Sālivāhana of Mūgī Paṭaṇa, and Sāvaliṅgī, represented as a daughter of a bania minister of the same Rājā. Cfr. *Descr. Cat.*, Sect. i, pt. ii, MS. 22 (*R*) and 26 (*i*). In 31 *dūhās*, preceded by a *vārttā* in prose. Beginning :—

मूगीपटण अजब देस तिण देस मध्ये राजा सालिवाहन राज करै तिण राजा रै पदम सेठ मत्री ॥ तिये मंत्री रै पुत्री सावंग्या इसे नाम बत्रीस लछि'ण] सहित..., etc.

(e) कुंवर सतका री वात, pp. 140a-163a. The same work as contained in MS. 15 (*d*) and described above. but with some different readings. It opens with a prose introduction, which is not found in the copy in MS. 15. Beginning :—

अेक दिवस साहिबा डाडि'या सूं खांना खुलावनी घी ढढणी पसाव कीया । अरी साहिबा मे तुझ कू अेक वडे (*sic*) उपगार करूंगी । अरी ढढणि मुझ सें कोणसे उपगार करेगी..., etc.

(f) नवभाखा, pp. 173a-182a. A small poem in 11 stanzas in honour of rāva Rāma Siṅgha [Kalyāṇamalòta (?) of Bikaner (?)], in the form of a dialogue between nine women of different nationalities in nine different languages. Beginning :—

गुजरात ठठेणी रणी जेसलमेर अने मुलताणी ।

उत्राधन पूर्बी त्रिलंगी पूछे जेम नार नवरंगी ।..., etc.

(*g*) सोरठ रा दूहा, pp. 185*b*-190*a*. The amorous *dūhā*s of Vījò and Soratha, 25 in all. Beginning :—

जाईती (*sic*) देवांगना
पाली आया कूंभार ।
मन राख्यो जेसंघदे
परणी राय खंगार ॥ १ ॥..., etc.

(*h*) माधवानल चउपई, pp. 190*a*-262*a*. The same work as contained in MSS. 12(*b*), 13(*l*), but shorter, as it consists of 410 stanzas only. Copied in the year Saṃvat 1711.

(*i*) मदन सतक, pp. 316*a*-340*a*. The same work as contained in MS. 13(*k*), q.v. above. In 106 *dūhā*s intermixed with prose.

(*j*) रसालू रा दूहा, pp. 340*b*-345*b*. The *dūhā*s of rājā Rasālū or Risālū, 35 in all. Very incorrect. Beginning :—

राजा रसलू री सवा (?) २ गैसड़ाया मरि जाइवे ।
सघरज पकि अंबले । राजीया केही डील न माइवे ॥ १ ॥..., etc.

(*k*) कवित्त ४, pp. 351*b*-353*a*. Four *chappaya kavitta*s in honour of rājā Gaja Singha (of Jodhpur), rāva Amara Singha (of Nāgòra ?), *pātisāha* Sāhi Jahā, and rājā Rāya Singha (of Bikaner). All anonymous. The last-mentioned one begins :—

रायसंघ जचिवा
सुकवि मिल दिध पियाणो ..., etc.

(*l*) गीत ७, pp. 353*a*-354*a*, 355*a*-*b*, 428*a*, 428*b*-429*a*, 436*b*-437*a*, 437*b*-438*b*. Seven *gīta*s in honour of the personages following :—Rāthòra Māla De, Hādò Sūrija Mala, Rāthòra Sūrija Mala (?), rājā Karaṇa Singha (of Bikaner), rājā Gaja Singha (of Jodhpur), rāṇò Jagata Singha (of Mevāra), and rājā Jè Singha (of Āmbera). All anonymous. The *gīta* in honour of rājā Karaṇa Singha begins :—

मेर रे प्रवाणे मंधन वंश देश धन !..., etc.

(*m*) राजा रायसिङ्घजी री वेल, pp. 429*a*-435*b*. The same work as contained in MS. 21 (*a*), but in a more accurate form. Also anonymous. Complete in 43 *veliyā gīta*s.

(*n*) दिल्ली की विगति, pp. 424*a*-428*a*. A list of the rulers of Dillī from Anaṅga Pāla Tūvara (1st) to Nūr Dī Sāhi Salem Adalī (Jahāngīr, 53rd). Identical with MS. 12(*b*) of *Descr. Cat.*, Sect. i. pt. ii. and apparently the original wherefrom the latter was copied. Beginning :—

संवत ९७८ वर्षे वैसाख वदि १२ मंगलवार नागल की दोही तिथि दिहाड़ा थौ दिल्ली को मंडाण विगति ॥ १ ॥ राजा अनंगपाल तूवर वरस ६ मास ६ दिन १२ घड़ी १ पल ६..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 27 :—राठोड़ रतनसिङ्घजी री महेसदासौत री वचनिका.

A MS. in the form of a book cloth-bound, 6¼″ × 8¼″ in size. It consists of 110 leaves, but a good part of these are blank. The only leaves covered with writing are 3-25, and 52-54, 56-57, but the latter contain only uninteresting and trifling information. Leaves 3-25 contain 13-14 lines of writing per page, and about 20 *akṣaras* per line. The writing is in clear devanāgarī and seems to date some 150 years back.

The MS. contains the same *Vacanikā* of Rāṭhòra Ratana Singha, already described under No. 7 above, but somewhat differing in the readings. The copy is incomplete, as the text is interrupted in the middle of the *vacanikā* 244, after the words :—

मदनमोहन कमललोचन सांमसुंदर ठाकुर विराज..

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 28 :—क्रिसन रुकमणी री वेल वगैरा.

A MS. in the form of a book, cloth-bound, consisting of 264 leaves, wrongly numbered as 266, 5¾″ × 6¼″ – 7″ in size. The first 27 leaves are blank. The first leaf, containing the begin-

ning of the text, is lost. The paper has become very friable, though some leaves are well preserved. 11 lines of writing per page, and about 18 *akṣaras* per line. The MS. is all written by one and the same hand, in calligraphical devanāgarī. P. 125*b* records that the MS. was copied in the year Samvat 1673, during the victorious reign of rājā Sūra Singha (of Bikaner).

The MS. contains only one work of bardic interest, to wit:—

(*a*) क्रिसन रुकमणी री वेल राठौड़ राज प्रिथीराज री कही, pp. 2*a*-125*b*. The *Vela* of Kṛṣṇa and Rukmiṇī by Prithī Rāja, accompanied by a *ṭīkā* in a form of Eastern Marwari, or Dhū̃ḍhārī, identical with the *ṭīkā* in MS. 10 above. The work is incomplete, owing to the loss of the first page, containing the text of stanzas 1-2 and the *ṭīkā* of stanza 1. The text of the two missing stanzas has been subsequently written on one of the external blank leaves. The copy is rather valuable, not only on account of its age (Samvat 1673), but also of its comparative accuracy. The text is very carefully written in red ink, and the commentary in black. Beginning:—

लागौ चित्रामि २ टीका । कवि कहै छै ॥ जि मुनै उपायौ । जे परमेस्वर सगुणा कौ निधि छै । जा के गुण कौ पार कोई न पावै । सो निर्गुण थको ते कौ गुण कहिवा कौ आरंभ कीयौ ।..., etc.

Amongst the other works contained in the MS., there are:— a poem in 50 *dūhās* in praise of Rāma Candra, and the three *Śatakas* of Bhartṛhari in the Sanskrit original.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 20:—क्रिसन रुकमणी री वेल रा० रतनसिङ्घजी री वचनिका वगैरा फुटकर.

A MS. in the form of a *guṭakò*, cloth-bound, measuring 6¼″ high by 5″ broad. The present number of leaves is 293, but several leaves have gone lost at both ends of the MS. From 12 to 15 lines per page, and from 15 to 20 *akṣaras* per line. Partly in *devanāgarī* and partly in current Marwari script. Written almost all by Voharò Venò (or Veṇī Dāsa) during the year Samvat 1753 (see pp. 4*a*, 220*a*, 267*a*, 271*b*). Page 163*a*, however, bears the date Gaḍha Solāpura Samvat 1757. Leaf

1, which is fragmentary, was written at Ādūṇī by a *bhagata* Badarī Dāsa.

A good part of the contents of the MS. is formed by poems of a devotional nature, and these have been omitted in the list below. The works of bardic interest contained in the MS. are the following :—

(*a*) क्रिसन रुकमणी री वेल रा° राज प्रिथीराज री कही, pp. 51*b*-163*a*. The *Vela* of Kṛṣṇa and Rukmiṇī by Prithī Rāja with a *ṭīkā* identical with that in MS. 28 (*a*), but for minor differences in the wording.

(*b*) रा° रतनसिङ्घजी री महेसदासोत री वचनिका खिड़िये जगै री कही, pp. 163*b*-183*a*. The same work as described in MS. 7 (*a*) above, but with different readings. Incomplete, as it goes only as far as *dūhò* 174.

(*c*) जलाल गहाणी री वात, pp. 195*a*-220*a*. The story of the amours of Jalāla—a son of Kulhanasīb *pātisāha* of Gajanīpura, and Gahāṇī, a sister of Mriga Tamāyacī, the *pātisāha* of Thaṭhò bhākhara—with Bū̃banā, a wife of Mriga Tamāyacī. [Cfr. *Descr. Cat.*, Sect. i, pt. ii. MS. 26(*l*)]. In prose intermixed with *dūhā*s. Beginning :—

सेघ (*sic*) देस मै ओक ओक पातसा तकै रै दोइ बेटी वडो मुमनां छोटी बुबन जदै पातेसा विचार कीयौ जे ओं री सगाई कीजै..., etc.

(*d*) धवल रा दूहा, pp. 223*b*-225*b* The *dūhā*s of Dhavaḷa, the bull, a composition inspired to the *vīra-rasa*. Beginning :—

धवलो जै दन जनमीओ
    चेटी वंसै रास (*sic*) ;
कदे न उभत भाखसी
    नाक फुरंतै सास ॥ २ ॥ ..., etc.

(*e*) गोगैजी चहुवाण री नीसाणी, pp. 267*b*-271*b*. A small poem in *nīsāṇī*s in honour of Gogòjī the well-known Cahavāna deified hero.

(*f*) सूर दातार रौ संवादौ, pp. 272*a*-276*a*. The same work as contained in MSS. 6(*b*), 13(*e*) and 21(*l*), for which see above.

(*g*) सुहप आदि शृङ्गाररस रा दूहा, pp. 276*b*-288*a*. The *dūhās* of Suhapa and others of a similar kind, all inspired to the *śṛṅgāra-rasa*. Beginning :—

सोहव सीस गुथाइ नै
गई गंधी कै हट ।
वीणज गमाड़ो वणीयै
बलद गमायो जट ॥ १ ॥..., etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 30 :—महाराजा गजसिङ्घजी रौ कविता .

A MS. in the form of a book, stitched but uncovered, consisting of 24 leaves, 9″ × 6″ in size. 11 leaves only are filled with writing, the others are blank. From 19 to 20 lines per page, and from 13 to 17 *akṣaras* per line. Beautiful and accurate devanāgarī script. The MS. is some 100-130 years old.

The MS. contains only poems by Cāraṇa Sindhāyaca Phatė Rāma, in honour of mahārājā Gaja Siṅgha of Bikaner. These are the following :—

(*a*) महाराजा गजसिङ्घजी रौ रूपक, pp. 1*b*-9*a*. A small poem in honour of the above-mentioned Mahārājā of Bikaner, in *chandas*, *dūhās*, and *kavittas* composed by Sindhāyaca Phatė Rāma. Though short, it is a tedious work, bearing no mark of originality. It contains a genealogical account of the Rāṭhòra rulers from rāva Sīhò to mahārājā Gaja Siṅgha, a long and rather bombastic eulogy of the latter, and lastly a short mention of the wars in which he was involved and especially the invasion of Bikaner by the Jodhpur army under the leadership of Bhaṇḍārī Ratana Canda and others in Samvat 1804. The poem begins with the *gāhā* :—

सुंडाहल ह्र मो सुपसनं
मूसावाहण मेर सुमनं ।
वण दंतमल्ल उजल वरनं
नमो नमो तो गौरिसुतनं ॥ १ ॥

(*b*) **महाराजा गजसिङ्घजी रा गीत कवित्त दूहा,** pp. 9*a*-11*a*. Two *sapaṅkharā gītas*, one *sāṅòra gīta*, two *chappaya kavittas*. and two *dūhās* in honour of the same mahārājā Gaja Siṅgha by the same Siṇḍhāyaca Phatè Rāma.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 31 :—प्रिथीराज रासौ तथा विष्णुसहस्रनाम भाषा टीका ·

A MS. in the form of a book, cloth-bound, consisting of 209 leaves, several of which at the beginning and at the end are either missing or broken and fragmentary. Size 6¼″ × 6¾″ From 13 to 17 lines per page, and from 25 to 30 *akṣaras* per line. All written by one and the same hand in beautiful deva-nāgarī. P. 155*b* gives the name of the copyist as Mathena Ūdā and that of the place as Vrahmāpura. About 200-250 years old.

The MS. contains :—

(*a*) **प्रिथीराज रासौ कवि चन्द विरचित,** pp. 7*a*-155*b*. The *Prithī Rāja Rāsò* in the same recension as MS. 24(*a*) above, and also apparently copied from the same original. Somewhat older than MS. 24(*a*), but more incorrect in spite of the diligent handwriting. Incomplete at the beginning owing to the first six pages being missing, and the following thirteen having been eaten by white ants near the upper margin. The text on the whole perfectly coincides with that in MS. 24(*a*), but at the end it has an additional *kavitta*, which is not found in the latter MS This *kavitta* runs as follows :—

प्रथम वेद उद्धरिय
    बंभ मच्छह तनु किन्नउ ।
दुतीय वीर वाराह
    धरनि उद्धरि जसु लिन्नउ ।
कौमारिक भट्टेस
    धम्म उद्धरि सुर सथ्यिय ।
कूरम सूर नरेस
    हिंद् हद उद्धरि रथ्यिय ।

रघुनाथ चरितु हनुमत क्रत
भूप भोज उद्धरिय जिमि ।
पृथीराज सुजसु कवि चंन्द्र क्रत
चंन्द्र सिंह उद्धरिय इमि ॥ १४ ॥

Who the Candra Simha mentioned in the above *kavitta* as a "rescuer" of the *Prithī Rāja Rāsò* is, I do not know. In the colophon, it is furt..r stated that the copy was caused to be made by a Narah..ra Dāsa, son of sāha Nara Singha.

(*b*) विष्णुसहस्रनाम भाषाटीका, pp. 156*a*-209*b*. Incomplete, owing to several leaves broken or missing towards the end. The *Visnusahasranāma* in Sanskrit with a paraphrase in Old Western Rājasthānī. The paraphrase to the introductory stanza begins :—

ओं नमो भगवते वासुदेवाय सकल लोका नै कल्याण कै अर्थि श्रीमहादेवजी कलियुग ना अंतःकरण पाप करि अत्यंत मलिन हुवा देषी तें लोक नै सुधर्म्म आचरिवा नूं समर्थपण देषी नै तेह नौ दया करी नै धर्मार्थकाममोत्तसुषकल्याणस्वरूप श्रीविष्णु नौ सहस्रनांम लोक नै विषै प्रवर्त्तांर्यौ..., etc

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 32 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, originally consisting of 386 leaves, of which 12 are now missing, 6 at the beginning and 6 at the end. Size $5\frac{3}{4}'' \times 6\frac{1}{4}'' - 6\frac{3}{4}''$. From 12 to 16 lines of writing per page and from 16 to 25 *akṣaras* per line. All written by one hand—a Mathena—in clear devanāgarī, at Bikaner during and after Samvat 1719 (see p. 20*a*), for the use of rājakumāra Anopa Singha the heir-apparent of rājā Karaṇa Singha.

According to their different nature the contents of the MS. may be divided into three parts to wit :

(*I*) Works on *bhakti-* and *śriṅgāra-rasa* such as the following :—

पञ्चाध्याई नन्ददास कृत, pp. 6a-20a.

झूलासमोहनी मोहनकृत, pp. 21a-32b.

आनन्दलहरी मोहनकृत, pp. 33a-41b.

केलिकलोल मोहनकृत, pp. 42a-49a.

भक्ताष्टक टीका सहित, pp. 50a-63a.

सिखनखवरणन बलिभद्र कृत, pp. 150a-167a.

प्रेममञ्जरी, pp. 325b-344b.

(*II*) फुटकर कवित्त सवाइया दूहा, i.e. miscellaneous *kavittas*, *savāiyās*, and *dūhās* derived from different sources mostly on *śṛṅgāra* and *bhakti* subjects. in Piṅgaḷa. From p 70b to the end of the MS., but with several interruptions here and there, due to the insertion of small works of a different character.

(*III*) Bardic works. These form only a small part of the MS., and include the following :—

(*a*) सिन्धु दूहड़ा, pp. 116a-118a. A series of 25 *dūhās* belonging to the Sindhu *rāga*—the musical mode of the poems sung before and during a battle. The *dūhās* are put in the mouth of a Rajput woman who in enthusiastic terms celebrates the valour and courage of her husband, and occasionally addressing him, gives him manly advices and new incitements to fight. Beginning :—

सार वहंतां साहिबो
मन मया म धरंत ।
जांणि खंखेरी खालड़ी
तापस मढी तजंत ॥ १ ॥..., etc.

(*b*) राणे जगपत रा दूहा मरस्या, pp. 123b-124a. A small elegy in 9 *dūhās* deploring the death of rāṇā Jagapati, or Jagata Singha, of Mevāṛa (Saṃvat 1710). The last *dūhò* gives the age of Jagapata and runs as follows :—

दोढ महीनो अेक दिन
पैतालीस वरस ।
जगपत जीते गयो
रान करे राजस ॥

(c) **राव सत्रसाल रा दूहा**, pp. 124a-126a. A series of 25 *dūhās* commemorating the heroism of rāva Satra Sāla of Būdī at the battle of Dholpur (Saṃvat 1715), where he under the banners of prince Dara, fought against the pretender Aurangzeb and was killed on the field. Beginning :—

सता गोपीनाथ रा
रिण रता चहवांण ।
रडीया ओरंगजेब का
तटि दिली नीसांण ॥१॥..., etc.

(d) **हाडै मुकुन्दसिङ्घ रो गीत खीँवराज रो कहियो**, pp 126a-b. A *gīta* in honour of Hāḍò Mukunda Siṅgha Mādhodāsòta of Koṭò, who was killed in the same battle of Dholpur above mentioned. Beginning :—

धरे सार तारां लगे करे मोटे धरम । ... etc.

(e) **झालै दयाल रा दूहा**, pp 126b-127b. Nine *dūhās* in honour of Jhālò Dayāḷa Dāsa Naraharadāsòta who was killed in the battle of Ujain fighting on behalf of Sāh Jahān (Saṃvat 1715). Beginning :—

केता भगत उवारीया
राउ राणा भूपाल ।
साह दले नरपाल रो
भेलो हुवो दयाल ॥..., etc.

(f) **जेठवै रा दूहा**, pp. 128a-130b. The *dūhās* of Jethavò, 27 in all. Cfr. MS. 13(g), above. Followed by another 11 miscellaneous *dūhās*, some of which identical with *dūhās* contained in (a).

(g) **खीँवरे रा दूहा**, pp. 156a-157a. Thirteen *dūhās* of Khīvarò and others.

(h) **राजा भरमल रा कवित्त ८**, pp 170a-172b. Eight *kavittas* in honour of rājā Bhara Mala of Āmbera, being a fantastical enumeration of the multiform clans of Rajputs who were serving (?) under his banner. Beginning —

बडगजर चहवाण
कमध भाटी कछवाहा ...., etc

(*i*) जमलै रा दूहा, pp. 184*b*-186*b*. The amorous *dūhā*s of Jamalò or Jamāla (Cfr. MS. 18(*b*), above), 21 in all.

(*j*) सोहणी रा दूहा, pp. 187*a-b*. The amorous *dūhā*s of Sohaṇī 9 in all.

(*k*) राव रिणमल खाबड़िये री भावना, pp. 314*b*-324*b*. The same work as found in MS. 13(*r*) above but complete. In prose, intermixed with *dūhā*s. Beginning :—

अेकल तारो ऊभरै
समुद्रां पैलै पार ।
उण तारै म नां वोलवी
राव रिणमल री अणुहार ॥ १ ॥

वार्त्ता ॥ षुरसाण सों सौदागर सेर महमद घोड़ां री सौवत ले चल्यौ ... etc.

The present copy seems to be the original from which MS. 13(*r*) was copied between Saṃvat 1724-1727.

(*l*) महाराजा जैसिङ्घजी री गीत, p. 348*a*. A *gīta* in honour of mahārājā Jè Singha of Ambera, celebrating his unflinchingness in battle. Beginning :—

लड़े केह पतिसाह विमुहां घड़ौ लसकरां ।.. , etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Veli Krisaṅa Rukamaṇī rī
Rāṭhòṛa rāja Prithī Rāja rī kahī.

EDITED BY

DR. L. P. TESSITORI.

PART I:

ḌIṄGAḶA TEXT

with Notes and Glossary.

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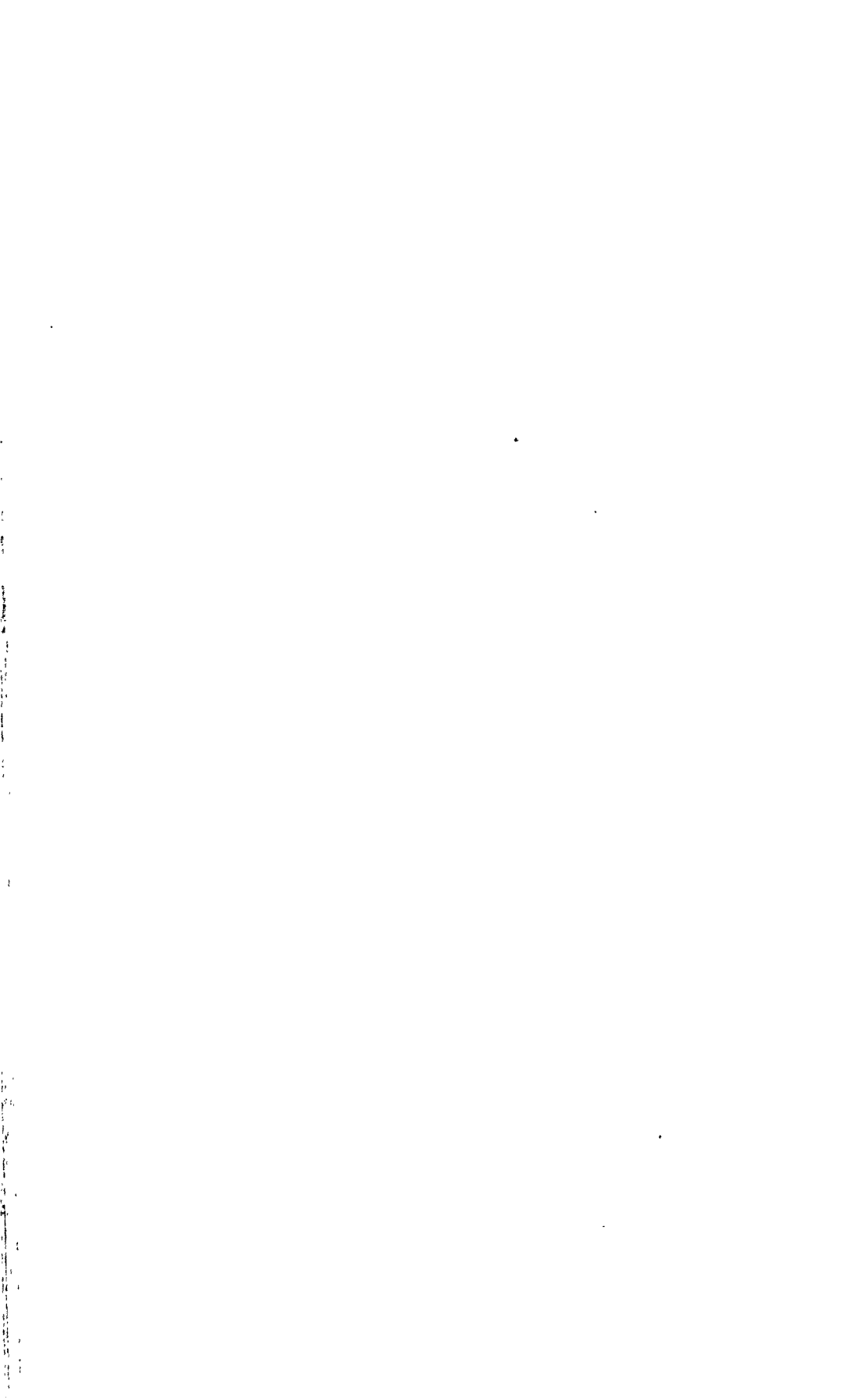
INTRODUCTION.

This "*Veli* of Kṛṣṇa and Rukmiṇī" by Rāṭhòṛa Prithī Rāja of Bikaner, which I have the privilege to edit for the first time in the present volume, is one of the most fulgent gems in the rich mine of the Rajasthani literature. Composed in the luminous days of Akbar, this masterpiece of the Rajput muse has been awarded the palm by the consensus of all the bards who have sat in the tribunal of critic from those times to this day. The contemporary bard who hailed the apparition of the new star in the Parnassian sky as "a fifth Veda or a ninetieth Purāṇa"[1] was, in a grossly inappropriate but very expressive language, only giving vent to his unbounded admiration; while the other bard who pictured the *Veli* as "a veritable creeper of ambrosia spreading in luxuriant growth all over the earth,"[2] was at the same time proclaiming the immortality of the poem and foretelling the immense diffusion which it was destined to obtain in the land of Ḍiṅgaḷa. In a less picturesque, but more accurate language, one would say to-day that this little poem by Prithī Rāja is one of the most perfect productions of the Ḍiṅgaḷa literature, a marvel of poetical ingenuity, in which like in the Taj of Agra, elaborateness of detail is combined with simplicity of conception, and exquisiteness of feeling is glorified in immaculateness of form.

That a work of such refinement could be composed by a

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[1] Āḍhò Durasò, a famous name, according to MS. 1 of *Descr. Cat. of Bard. and Histl. MSS*, i, ii (pp. 102*b*-103*a* of the MS.), but Gāḍaṇa Rāma Siṅgha according to MS. 21 of *Op. cit.* (p. 139*b* of the MS.). The song in question is a *gīta* and begins:—

रुकमणि गुण लखण रूप गुण रचावण
वेलि तास कुण करै वखाण ।
पाँचमौ वेद भाख्यौ पीथल
पुणियौ उगणीसमौ पुराण ॥ १ ॥...etc.

[2] This is a *chappaya kavitta*, beginning:—

वेलि बीज जल़ विमल़
सकति जिणि रोपी सद्धर ।
पत्र दोहा गुण पुहप
वास लोभी लखमीवर ।...etc.

(*Descr. Cat. of Bard. and Histl. MSS.*, i, ii, 38, pp. 302 *a-b*; and ii, i, 28, p. 125*b*). The name of the author is not recorded in the manuscripts.

Rajput, need not cause surprise. We are accustomed to think of the Rajput as of a man who delights only in bathing his scimitar in the blood of an enemy, or in pursuing with his spear the wild boar in the desert, but we are doing him a great wrong if we imagine that he is only a warrior, and is incapable of any gentle emotion. If he is a warrior in war, he is quite another man in peace. In the otium of his house he transforms himself into an epicurean of a very versatile taste, and if he is very often partial to the brutish pleasures of the cup and of the table, he is not on that account less exquisitely sensible to the high emotions of love, religion, and poetry. In love you will find him sensual, selfish, and inconstant, but at the same time refined and gentle; in religion blind and superstitious, but at the same time convinced; love and religion are indeed the two principal chords in the psychical lyre of the Rajput and, if he is born to be an Arion, he need only play upon these two chords to find within himself his inspiration. Of poetical training the Rajput has always received a full measure from his inseparable Mentor, the bard. What marvel, then, if a Rajput of genius rises to win with his verses an immortality, which he could have never conquered with his sword? Prithī Rāja is not the only Rajput who has won the poetical laurels, and the Rāṭhòṛa dynasty of Bikaner alone can boast of one or two other distinguished names.

I need not introduce Prithī Rāja to the readers of Tod, nor could I compose of him a better elogium than Tod did with two strokes of his masterly brush: "Prithī Rāja was one of the most gallant chieftains of the age, and like the Troubadour princes of the west, could grace a cause with the soul-inspiring effusions of the muse, as well as aid it with his sword; nay, in an assembly of the bards of Rajasthan the palm of merit was unanimously awarded to the Rāṭhòṛa cavalier."[1] Prithī Rāja was a brother of rājā Rāi Siṅgha of Bikaner, and like the latter had the fortune to see the splendour of the court of Akbar and to share the glory of some of Akbar's campaigns. He was born, according to one chronicle[2], in the year Saṃvat 1606 (about 1550 A.D.), and was therefore, if the date is correct, about eight years younger than his brother Rāi Siṅgha, who succeeded to the *gaddī* of Bikaner at the death of his father Kalyāṇa Mala about the year 1574 A.D. (Saṃvat 1630). When, shortly afterwards, Rāi Siṅgha was given an important command in the Gujarat campaign, Prithī Rāja was probably incorporated in the Bikanerī contingent and must have remained

[1] *Annals of Mewar*, chapter xi, p. 273 of Routledge's edition. In the extract I have taken the liberty to alter *Pirthi Raj* into *Prithī Rāja*, *Rajast'han* into *Rajasthan*, and *Rahtore* into *Rāṭhòṛa*.

[2] प्रिथीराज कल्याणमलोत सं° १६०६ रा मगसिर वदि १ जनम . ... (*Descr. Cat. of Bard. and Histl. MSS.*, i, i, 18, p. 455*a*).

in active service at least until 1581 A.D., when, as Abu-l-Fazl tells us,[1] he took part in the imperial expedition against Mīrzā Hakīm of Kabul. His gallantry in the field won him a fief in Gāgurana, the ancient stronghold of the Khīcīs in Eastern Rajputana which the brave Acala Dāsa had watered with his blood. But his poetical genius and his piety won for Prithī Rāja a much greater distinction. His verses became famous in all the Rajput courts and, as often happens in India and not in India alone, his genius and his singular piety were associated with some supernatural power which he was believed to possess, and he was honoured as a clairvoyant and a saint even during his own lifetime. It is the same thing that has happened to the more famous Tulasī Dāsa who, incidentally, was Prithī Rāja's contemporary. Both Tulasī Dāsa and Prithī Rāja, the one in the east and the other in the west, the one a brahmin and the other a Rajput, felt the impulse of the same stimulus: the wave of religious fervour which in the sixteenth century swept over the whole breadth of the country and determined a revival of Visnuism on the basis not of knowledge (*jñāna*), but of devotion and faith (*bhakti*). Tulasī Dāsa, the brahmin, preferred to adore the Lord under the form of Rāma; Prithī Rāja, the Rajput, under the form of Krsna, the former no doubt on account of his austere asceticism, the latter on account of his sensuality; Tulasī Dāsa selected for the theme of his *Rāmacaritamānasa* the noble career of the virtuous Rāma, Prithī Rāja sang in his *Veli* a love adventure of the libertine Krsna.

But with Prithī Rāja the spirit of devotion never grew so strong as to defeat that pride, that fighting spirit, and that thirst of enjoyments which form the nature of a Rajput, and Prithī Rāja, as far as we know, never laid down his sword to take up a rosary, nor renounced the pleasures of his zenana for a miserable life of mortification. The Rajput cannot suffer emasculation, nor diminution of dignity on any account. The stories which are current concerning Prithī Rāja, and the poems which he has left, bear evidence of his strong character, high spiritedness, and energy. He was an admirer of courage and unbending dignity, and a sworn enemy of degradation and cringing servility. With the same freeness with which he would compose a song in praise of an act of gallantry or of determination performed by a friend or by a foe, he would condemn in verses his own brother, the Rājā of Bikaner, or even the all-powerful Akbar for any act of weakness or of injustice committed by them. The song which Prithī Rāja composed in praise of rāṇò Pratāpa of Mewar for not yielding to the will of Akbar and whereof Tod gives a very free transla-

[1] *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 518.

tion in his "Annals of Mewar"[1], is still popular among the Bikaneri Cāraṇas. Tod relates a story according to which Prithī Rāja would have composed this song to prevent the Rāṇò from submitting to Akbar, but the story is contradicted by the tone itself of the song, which is not of exhortation, but of praise and approval. Probably the song was composed after Pratāpa refused to accept the terms which Akbar offered him through S̱hahbāz K̲hān in 1578 A.D.[2] It will not be out of place nor without interest to give here the original text of this famous composition, which Tod admired so much for its force that he regretted that he was unable to imitate it in his translation :—

नर जेथि निमाणा नीलज नारी
    अकबर गाहक वट अवट ।
आवै तिणि हाटै ऊदाउत
    वेचे किम रजपूतवट ॥ १ ॥

रोजाइताँ तणै नउरोजै
    जेथि मुसीजै जगत जण ।
चौहटि तिणि आवै चीत्रोड़ौ
    पतौ न खरचे खत्रीपण ॥ २ ॥

पड़पँच दिठ वधलाज न कापति
    खोटौ लाभ कुलाभ खरौ ।
रज्ज वेचिवा नायौ राणौ
    हाटि ऊरम्म हमीर हरौ ॥ ३ ॥

पिँड आप रै दाखि पुरमातण
    रोहिणियास तणै बलि राणि ।
खत्र वेचियौ जठै वडखत्रिए
    खत्र राखियौ जठै खुम्माणि ॥ ४ ॥

जासी हाट वात रहिसी जगि
    अकबर ठगि जासी एकार ।
रहि राखियौ खत्री ध्रम राणै
    सगलौ ई वरतै संसार ॥ ५ ॥[3]

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1 Chapter xi, p. 273 (Routledge's edition).

2 *Akbarnāma*, transl. by H. Beveridge, vol. iii, pp. 380-1.

3 The text of the song as I have given it above, has been reconstructed by myself from two recent and inaccurate manuscripts (MS 21

1. [To that shop] where the men are deprived of their dignity and the females of their modesty. and Akbar is the purchaser, and the way [whereunto is] impervious, to that shop how could the son of Ūdò go as a seller of [his] Rajputhood ?

2. To the *nauroz* of the Rozaits,[1] where [all] the people of the world are being looted, to that market-place, [I say,] Patò [2] of Cītora goeth not as a spender of [his] *kṣatriya*hood.

3. [Other] unworthy Chiefs have not seen the deceit and the mortal blow [dealt] to their dignity, [they have not seen that this gain is] a false gain, [nay, let us say,] a veritable loss. [But] the Rāṇò, the descendant of Hamīra, hath not gone to the shop of the Seraglio to sell [his] Rajputhood.

4. Showing [before the world] the manliness in his body, with the force of his spear the Rāṇò, the scion of Khumāṇa, hath preserved [his] *kṣatriya*hood where [other] great *kṣatriya*s have sold [theirs].

5. The shop will go, [though] the story thereof shall remain in the world, and Akbar [himself] shall be cheated some day. The religion of a *kṣatriya* which the Rāṇò hath preserved [unimpaired] on earth, is made use of by [every Rajput in] the world.

Nothing better than the above song could illustrate Prithī Rāja's character. To revolt openly against the despot of Delhi and sympathize with an enemy who was considered to be one of the most troublesome rebels in the empire and, what is still worse, to predict Akbar's fall as a near possibility, was on the part of an imperial servant an act of audacity approaching madness, but Prithī Rāja did it. Was it unloyalty ? If the allegations which the Rajput chronicles make against Akbar with regard to the Fancy Bazar feast of the *nauroz* are true, nobody can blame Prithī Rāja for condemning an institution in which the honour of the Rajput women was insulted. We can gain an idea of what the Fancy Bazar feast was from the accounts left us by Al-Badāonī [3] and Abu-l-Fazl.[4] On the

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of *Descr. Cat*, ii, i, p. 111*a*, and MS. *P* 40, p. 41*b*, a recent acquisition). Ram Dan, the old blind Cāraṇa of Bikaner, recites it in a much modernised form with several later variants and alterations, most of which are reproduced by Thakur Bhur Singh in the copy of the song incorporated by him in his महाराणायशप्रकाश (Bombay, 1909, pp. 94-5). Unfortunately, I have found it impossible to procure any old manuscript of the song, but I trust that my reconstruction is not very far from what must have been the original written by Prithī Rāja himself.

[1] A poetical synonym of Muhammadan, evidently from روزه.

[2] A diminutive form of the name Pratāpa.

[3] *Muntakhabu-t-Tawārīkh*, transl. by W. H. Lowe, vol. ii, pp. 331, 350.

[4] *Āīn-i-Akbarī*, transl. by H. Blochmann, vol. i, pp. 276-7. Al-Badāonī says that Akbar gave to the day of the feast the name of *khushroz*, or the joyful day, and that it was a source of much enjoyment.

occasion of the *nauroz*, that is of the anniversary of the Emperor's accession and in later times on other occasions as well, the stalls in the Fancy Bazar were thrown open and each *amīr* was assigned one in which to arrange some kind of show. The wives of the *amīrs* were also invited to attend, and there were days for men and days for women, for the amusement of the Begams and of the people of the Seraglio. All sorts of goods were displayed and His Majesty was the buyer, just as in Prithī Rāja's song And the Emperor took advantage of these meetings to inquire into the secrets of the empire and the character of his servants, and arrange betrothals and marriages, and the people invited would part with anything to purchase an official post and the imperial favour. Even if Akbar's object in inviting the wives of the *amīrs* to such feasts was not one of impurity, the mere fact that Rajput women left the privacy of their zenanas to appear at Court, was enough to irritate the susceptibility of a Rajput like Prithī Rāja.

The story related by Tod [1] and popular throughout Rajputana, according to which Prithī Rāja was instrumental in inducing Akbar to part with the custom of inviting Rajput women to Court, is probably only a later invention built upon the mention of the *nauroz* in the song of rāṇò Pratāpa. In Bikaner the story is related thus. Prithī Rāja had been sent by Akbar to purchase horses in Gujarat, and had succeeded in securing a number of very fine beasts, but had had to promise to the seller that the horses would be fed with milk every day. On his way back to Delhi, Prithī Rāja happened to pass through a village where no milk was available and was in a great plight when a Cāraṇī girl came to him and from a single cow which she had. drew so much milk as to satiate all Prithī Rāja's horses. Prithī Rāja was amazed and fell at the feet of the Cāraṇī asking her to impart on him some of her miraculous power. "My name is Rāja Bāī," said the girl, "whenever thou shalt be in a plight, think of me and I will come to thy help." Some time afterwards, Akbar, having heard of the beauty of Prithī Rāja's wife, sent her a summons to Court without informing Prithī Rāja. The lady came, but before entering Delhi was met by her husband, who inquired the reason of her coming. She showed him the imperial letter. Prithī Rāja was dismayed, and for a long while wavered between the dilemma of losing the imperial favour or the honour of his wife, when he remembered the promise made to him by Rāja Bāī. As soon as he thought of her, the good Cāraṇī fairy appeared, and after consoling him, went to Akbar under the form of a lioness and frightened him into promising never to interfere with the honour of a Rajput lady again.[2]

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[1] *Op. cit.*, p. 275.

[2] I have given the story as it was told to me by Khiṛiyò Rāma Dāna,

No less wonderful are other stories which are current in Bikaner about Prithī Rāja and which would hardly deserve to be mentioned but because they represent the interpretation which the modern tradition gives of the personality of our Author. He had a brother, Amara Siṅgha, who in A.D. 1591—as we know from Abu-l-Fazl[1]—rebelled and after the fashion of a malcontent Rajput began to cause trouble by raiding and plundering. Akbar appointed Hamajò[2], alias Arāb Khān, to go in search of him with orders to capture him alive. Prithī Rāja, who was present, told the Emperor that Amara Siṅgha would not be caught and that whoever was despatched against him would be killed, but the Emperor would not believe. Hamajò went off to his duty and with a strong force surprised Amara Siṅgha unprepared. Amara Siṅgha was asleep and none of his followers durst awaken him, because he had a vicious habit of striking with his scimitar whomsoever disturbed him in his sleep. At last Padamā[3], a Cāraṇī woman who was in the Rāṭhòṛa's zenana, roused him with a song in which she told him that Akbar's army was there. The hero sprung to his feet, grasped his *kaṭārī*, mounted his horse and went straight for Hamajò who was on the back of an elephant. The horse leaped over the elephant's tusks and Amara Siṅgha succeeded in reaching the howdah with one hand when a blow from behind cut him in two at the waist. The upper part of his body fell into the howdah, but before he died his *kaṭārī* had found its way into Hamajò's heart. When Akbar received the report on the fight, he sent for Prithī Rāja and congratulated him on the bravery displayed by his brother, whom he called "a flying tiger," and on the fulfilment of his prediction.[4]

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the blind Cāraṇa of Bikaner, but Sindhāyaca Dayāḷa Dāsa in his *Khyāta* of Bikaner (*Descr. Cat.*, i, ii, 1, pp. 218*a* ff.) relates it in a somewhat different form. According to Dayāḷa Dāsa, Prithī Rāja went on pilgrimage to Dvārikā and on his way thereto stopped at the village of Ciḍāravò, where he met Rāja Bāī. Some time after his return to Delhi, Karama Canda—a former minister of rājā Rāi Siṅgha—from his hostility to Prithī Rāja contrived to bring about "some mischief," whereupon Prithī Rāja invoked Rāja Bāī with a song beginning : आई आवजे ज्यूं ग्रम बाहर आवीजै. She came, and helped him so effectively that that very day the custom of the *nauroz* was abolished (pp. 219 *a-b*). According to Dayāḷa Dāsa this event happened in Saṃvat 1657, but there is no doubt that the date has been invented by him. Tod's version of the story is quite different.

[1] *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 908. Dayāḷa Dāsa gives a fictitious date : Saṃvat 1654.

[2] A marwarization of *Ḥamza*.

[3] The tradition is that she was a sister of the famous Sādū Mālò, and the wife of Bāraṭha Saṅkara, another illustrious name (*Descr. Cat.*, i, ii, 1, p. 218*b*).

[4] The account of Amara Siṅgha's rebellion and death in Abu-l-Fazl is very concise. "Ḥamza 'Arab had a *jāgīr* in Bhimbhar. Umrā, the

Prithī Rāja's power of clairvoyance was so great that on one occasion, when he was in Agra, he detected that at a certain hour of the same day the image of Lakṣmīnātha in Bikaner had been taken out of the temple. Akbar one day asked him: "Thou, who hast the *Pīrs* under thy control, canst thou foretell the place and circumstance of thy own death?"—"Certainly, was the reply, I shall die on the Viśrānta Ghāṭa at Mathurā six months hence, when a white-feathered crow will appear." That very day the Emperor sent Prithī Rāja on military duty beyond the Attock in order that his prophecy might be falsified. Five and a half months expired, and Akbar, who had in the meanwhile forgotten all about Prithī Rāja's prophecy, sent him a summons to Court. Prithī Rāja obeyed and started for Agra, but on reaching Mathurā fell ill and died on the Viśrānta Ghāṭa, when a white crow appeared exactly as he had foretold"[1]

More human, though undoubtedly equally fantastical, is an anecdote of Prithī Rāja's private life which is very popular in Bikaner. One day in the years of his maturity, our Author was tying up his turban before a mirror in his zenana apartment, when he discovered a grey hair on his head and forthwith plucked it off. One of his wives who was watching him from behind, noticed the act and could not help smiling at the vanity of her husband. He saw her, and turning round, improvised the verse:

पीथल धौला़ आविया
बऴली लग्गी खोड़ ।
कामण मत्त गयन्द ज्यूँ
ऊभी मुक्ख मरोड़ ॥ १ ॥

"O Pīthala![2] thy grey hairs are come, and many flaws have appeared [in thee. And lo! there] stands [thy young] sweetheart like a ruttish elephant [and laughs at thee] turning her face aside."

But the lady, who was a bit of a poetess herself, promptly rejoined:

हल़ तौ धूना धोरियाँ
पन्थज गग्घाँ पाव ।
नराँ तुराँ अर वनफला़ँ
पक्काँ पक्काँ साव ॥ १ ॥

brother of Rai Rai Singh, became disobedient and practised violence. He received suitable punishment from the fief-holder." (*Akbarnāma*, transl. by H. Beveridge, vol iii, p. 908).

[1] *Descr. Cat.*, i, ii, 1, pp. 21b-22a. According to Dayāḷa Dāsa Prithī Rāja died in the year Saṃvat 1657.

[2] A diminutive poetical form of the name Prithī Rāja.

"[For] the plough long-trained bullocks, [and for] the road the feet of [old] sturdy walkers. [And as for] men, horses, and fruits, [they] are relished [only] when fully ripe."

A kiss ought to have concluded the scene, but the story is silent on this point as any similar allusion would be out of etiquette with the Rajputs, who are in such matters much more prudish than we are.

To revert now to more serious subjects. Prithī Rāja has left, besides the *Veli*, quite a number of other small poems, mostly *sākha rā gīta*, that is to say commemorative songs. Of the many anthologies of miscellaneous commemorative songs (*phuṭakara gīta*) which are in the hands of the bards of Rajputana, there is probably none which does not contain at least one or two examples by Prithī Rāja. To give particulars about these smaller compositions would serve no purpose here, and would on the other hand require a careful study of them which I confess I have had no time to make. It will suffice to say that they mostly refer to contemporary Chiefs, among whom Prithī Rāja's brother Rāma Siṅgha, who was assassinated about A.D. 1578 (Saṃvat 1634), and for whom our Author seems to have had a special predilection, and that they are not all of equal merit, nor of equal interest. Evidently, they were composed at different periods, hence the differences. To the last years of Prithī Rāja's life may be safely ascribed three *stotras* in *dūhās*: one in honour of the Ṭhākurajī (Kṛṣṇa), one in honour of Rāma Candra, and one in honour of the Gaṅgā. They are full of devotional spirit and must be senile productions.[1]

Prithī Rāja's greatest poem, the *Veli Krisana Rukamaṇī rī*, was composed as we know from the last stanza thereof, about A.D. 1581 (Saṃvat 1637). As the title tells, the poem deals with the rape of Rukmiṇī by Kṛṣṇa—a mere innocent episode in the scandalous life of the Shepherd God— their marriage, their amours and enjoyments, and lastly the birth of their son Pradyumna. Prithī Rāja himself informs us (st. 291) that he has drawn his inspiration from the *Bhāgavata Purāṇa*, but a comparison of the legend of Rukmiṇī in the tenth *skandha* of the last-mentioned text with our *Veli* soon convinces one that the two works coincide with one another only in the main thread of the narrative, and differ considerably in the treatment and in the minor details. Indeed, going through the Sanskrit of the *Bhāgavata* with the hope to detect analogies of figure or of expression to passages in the *Veli*, I could mark only four cases in which the coincidence with the *Veli*

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[1] The *stotra* in honour of the Gaṅgā was probably composed by Prithī Rāja in atonement for the blasphemous verse 290 in the *Veli*, where the sacred river is disparaged because it is addicted to both Hari and Hara, drowns whomever cannot swim, and runs only through one strip of the country and no more.

was striking enough to indicate a direct borrowing on the part of Prithī Rāja.[1] The poem, which is in 305 stanzas, opens with an introduction (st. 1-7) in which the Author modestly acknowledges that he is incompetent to sing of Kṛṣṇa, the Lord of the world, but cannot refrain, he says, from using his tongue in praising Him by whom he has been created and nourished. With st. 10 begins the narrative, at the court of Bhīma, the father of Rukmiṇī, the reasons for not beginning from Kṛṣṇa being explained in st. 8-9. One of these reasons is that in a work inspired with the *śṛṅgārarasa* precedence should be given to the woman, and another that the woman in that she carries the man in her womb for ten months[2] and after delivering him, looks after him for ten years, is superior to the man and has a claim to more consideration. St. 11-24 describe with delicate touches the childhood of Rukmiṇī, the first appearance of puberty in her lovely body, and the charms of all her limbs in the spring of her youth It is time to think of a husband for her, and her brothers, contrary to her wish and to the wish of her parents, affiance her to Śiśupāla, who comes with great pomp to marry her (st. 29-42). But the girl is in love with Kṛṣṇa, to whom she contrives to forward a letter, asking him to come and rescue her from the impending marriage which is being forced upon her against her will (st. 43-66).

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1 These are the following :—

मा वीरभागमभिमर्शतु चैद्य आराद् गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष (*Bhāg. Pur.*, **X**, 52, v. 39).

मूंभ सियाल सिङ्घ बलि। प्रासै जौ बीजौ परणै। (*Kri. Ruk. Veli*, v. 59).

स चाश्वैः शैब्यसुग्रीवमेघपुष्पबलाहकैः। युक्तं रथमुपानीय तस्थौ प्राञ्जलिरग्रतः॥ (*Bhāg. Pur.*, **X**, 53, v. 5).

सुग्रीवसेन नै मेघपुहप समवेग बलाहक इसै वहन्ति। (*Kri. Ruk. Veli*, v. 68).

तमागतं समाज्ञाय वैदर्भी हृष्टमानसा। न पश्यन्ती ब्राह्मणाय प्रियमन्यन्ननाम सा॥ (*Bhāg. Pur.*, **X**, 53). v. 31).

बम्भण मिसि वन्दै हेतु सु बीजौ। (*Kri. Ruk. Veli*, v. 73).

परिघं पट्टिशं शूलं चर्मासी शक्तितोमरौ। यद्यदायुधमादत्त तत्सर्वं सो ऽच्छिनद्धरिः॥ (*Bhāg. Pur.*, **X**, 54, v. 29).

जे अखियात जु आउधि आउध। सजै रुकम हरि छेदै सोजि। (*Kri. Ruk. Veli*, v. 133).

2 It is notorious that the Indians consider the period of gestation to be ten months.

Kṛṣṇa comes and meeting her in the temple of Ambikā, where she goes under the pretext of the *pūjā*, carries her off in his chariot (st. 67-112). Follows a series of verses in the characteristic sonorous style of warlike Ḍiṅgaḷa: the disappointed Šišupāla rallies his friends and gallops after the fugitive couple, but Kṛṣṇa turns round and with the help of Balibhadra defeats him after a sharp fight. A brother of Rukmiṇī attacks next, but is similarly defeated (st. 113-137). Kṛṣṇa takes the maid to Dvārikā and is married to her according to the brahmanical rite with great festivity (st. 138-158). We now come to the most exquisite picture in the poem: the falling of the night, the impatient expectation of Kṛṣṇa, and the coming of Rukmiṇī to his thalamus. The shyness of the maid and the unbounded joy of Kṛṣṇa at her arrival, are described with all the mastership which we should expect from a Rajput of refinement who has had many love experiences of that kind in his life (st. 159-179). Then with great ability Prithī Rāja draws a discreet curtain before the thalamus of the two lovers, and leading us outside into the dark night (st. 180), makes us watch the breaking of the day (st. 181-6), and then in succession the passing of the six seasons of the Indian year: the summer (st. 187-192), the rainy season (st. 193-205), the autumn (st. 206-216), the winter (st. 217-225), the *šišira* season (st. 226-8), and lastly the spring (st. 229-268). It is like a succession of magic-lantern pictures on a wall, each stanza is a quadretto in itself worked to perfection with that elegance in which Indian poets of the seasons succeed so well. A passing mention of Kṛṣṇa or of Rukmiṇī here and there makes us remember that they are always present behind the screen and that all these different attractions of the different seasons are meant only for their enjoyment. With st. 269-270 the screen is pulled aside and we are allowed to have a glimpse of the fruit of their loves: Pradyumna. After seven more stanzas mentioning among other things Pradyumna's son Aniruddha (st. 271-7), comes the conclusion which consists of twenty-eight stanzas (278-305), and is very noteworthy as the boldest possible self-eulogy which an author could compose. The presumptuous tone of this conclusion is in striking contrast with the modest tone of the introduction; evidently, the Poet is so pleased with the work he has done that he must say bravo to himself. The *Veli* is declared equal to a *kāmadhenu* on earth, for there is no blessing which it could not grant to its readers; superior to the Ganges, to pilgrimages, to penance, to meditation; a veritable staircase leading to heaven. And as for the verses of which the poem is composed, they are all one more beautiful of the other like pearls in a row, and to sift them no one is competent but Prithī Rāja; let the other poets hold their tongues, for the *Veli* is like a virtuous woman who suffers no censure. Seeing that Prithī Rāja's production is really incensurable, we may well

forgive him this outburst of self-confidence; it is, on a small scale and in a different form, the same proud feeling which made Michelangelo strike the knee of his Moses and say to the marble: Speak!

The great merit of the poem is in the combination of a delightful genuineness and naturalness of expression with the most rigorous elaborateness of style. Apart from the contents, it is, as regards form, like Horace in Ḍiṅgaḷa. All the procrustean rules of Ḍiṅgaḷa poetry are observed to the largest possible extent, and yet the language is not distorted but runs as natural and easy as it would probably have been if the Poet had refused to walk with the shackles of the internal rhymes and of the *vènasagāī*; only more elegant, more exquisite, more musical. Indeed, the musicality of the verses is such that nothing could more conspicuously prove the error of them who hold that Ḍiṅgaḷa is too harsh for erotical or idyllic subjects, and is fit only for heroic themes. It is certain that had Prithī Rāja chosen to compose his *Veli* in emasculated Piṅgaḷa, he would have given us a very different composition, not superior in musicality, and considerably inferior in naïveté. But, fortunately for us, he preferred to compose in the literary *bhāṣā* of his native land, the Ḍiṅgaḷa of the bards.

The metre, in which the *Veli* is put, belongs to the *gīta* variety and is called by Ḍiṅgaḷa prosodists the *veliyò gīta*. It consists of four lines, whereof two, the second and the fourth, identical with one another in formation, and the other two, the first and the third, different. The two identical lines are rhymed together. The metre is regulated by a determined number of *mātrās* or prosodical instants, which is fixed and invariable in the first and third line, 18 and 16 respectively, but in the second and fourth line varies from 13 to 15 according to the prosodical value of the last two syllables. When the line ends with a periambus (⏑ ⏑), the number of *mātrās* is 13, when with a iambus (⏑ –) 14, and when with a trochee (– ⏑) 15. Beyond this restriction regarding the last two syllables in the second and fourth line, there does not seem to be any other rule regulating the grouping of the prosodical instants in the four lines, and nearly all sorts of combinations are practically allowed

In editing the *Veli Krisana Rukamaṇī rī* I have been able to avail myself of an advantage which very rarely, if ever, falls in sort to editors of Rajasthani bardic poetry, the existence of old commentaries. The principal of these are three and they were all written within fifty years from the composition of the *Veli* (Saṃvat 1637), one or two probably during Prithī Rāja's lifetime. They are: (*a*) a commentary in Old Eastern Rājasthānī or Old Ḍhūḍhāṛī, (*b*) a commentary in Old Western Rājasthānī, and (*c*) a commentary in Sanskrit. The two first are independent from one another and might well be contem-

porary and date, as I have just said, from the time of Prithī Rāja himself. Both are adespotic and undated, but (*a*) is certainly anterior to Saṃvat 1673, and (*b*) is certainly anterior to the Sanskrit commentary, which is dated only five years later. As for their probable authors, it looks as if (*a*) was the work of a Cārana, and (*b*) the work of a Jain, but it is just possible that the latter is also the work of a Cārana recast into its present form by a Jain scholar. The Sanskrit commentary (*c*) which, incidentally, is the most valuable of all, was composed by a Jain. *vācaka* Sāraṅga, in Saṃvat 1678, from a *bālāvabodha* in Bhāṣā by a Cārana Lākhò. Seeing that the commentary by Sāraṅga generally agrees with (*b*), one would naturally feel tempted to identify the *bālāvabodha* by Lākhò with the Old Western Rājasthānī commentary, but in that case it must be assumed that the latter has not been handed down to us in its original form. A fourth commentary (*d*), also in Old Western Rājasthānī and by a Jain, appears to have been compiled during, or before, Saṃvat 1727 from (*b*) and (*c*), but though sometimes useful on account of greater diffuseness, it hardly contains anything that is not already found in the two commentaries just mentioned.

The manuscripts which I have collated for the edition of the *Veli* are the eight following :—

B: MS. No. 28 of *Descr. Cat. of Bard. and Histl. MSS.* Sect. i, pt. i, preserved in the Darbar Library in the Fort of Bikaner. Written in Saṃvat 1673 at Bikaner, during the rule of rājā Sūra Siṅgha Containing the text with a *ṭīkā* in Eastern Rājasthānī or Ḍhūḍhārī. The MS. has undergone many modernisations and other alterations by a later hand, in the case of all of which I have always taken into account only the original reading, when still readable.

J: A Jain MS. preserved in the Mahimābhakti Bhaṇḍāra of Bikaner, consisting of 16 loose leaves, $4\frac{1}{4}'' \times 9\frac{3}{4}''$ in size. The page contains 13 lines of 35-45 *akṣaras*. Devanāgarī script. Copied by a Hīrajī in Saṃvat 1692 at Jālaṇapura. The MS. contains the mere text, without any commentary, and the readings generally agree with **K**, but in places deviate from **K** and concord with **U**. The writing is very inaccurate: *ī* and *ā* are often confused with one another and so *c* and *v*, and *ś* is very frequently written for *s*.

K: Another Jain MS. preserved in the Mahimābhakti Bhaṇḍāra, consisting of 31 loose leaves, $4\frac{1}{4}'' \times 10\frac{1}{8}''$ in size. The page contains 15 lines of about 50 *akṣaras* each. Devanāgarī script. Written by a Māṇikyamuni, pupil of paṇḍit Nemaharṣamuni, disciple of *vācanācārya* Samayamūrtigaṇi, at Khaṇḍapagrāma in the year Saṃvat 1722. Colophon :—

इति वेल संवतयुगलकरमुनिचंद्रवत्सरे प्रौष्टमासे अव-दातपक्षे रजनीभ्रवारे वाचनाचार्य्यधुर्य्यसमस्तविद्याकलिंदकवा° श्रीश्रीश्री १०८ समयमूर्त्तिगणिवराणां अंतेवासिनः पं°प्र°श्रीमन्ने-मह्हर्षमुनिय (*sic*) शिष्यमुनिमाणिक्यमुनिना लेषि श्रीषंडपग्रामे (इ)ति ॥

The MS. contains the text with the same commentary in Ḍhū̃ḍhāṛī as MS. **B**. The readings are generally the same as in **B**, as corrected by the later hand, only occasionally different readings of **N** and **U** are adopted. In the writing अइ, ऐ. ए, and अउ, औ, ओ are generally employed indiscriminately.

M : A MS. obtained from Mathena Jīva Rāja of Phaḷodhī, in the form of a book, originally consisting of at least 1,350 leaves, about $9\frac{3}{4}'' \times 6\frac{1}{4}'' - 7''$ in size, but now fragmentary, especially in the former half where the leaves have been in great part eaten away by white ants. Written by different hands in different places, partly during the rule of rājā Sūra Siṅgha of Jodhpur, and partly during the rule of his successor Gaja Siṅgha and the beginning of the rule of Gaja Siṅgha's successor Jasavanta Siṅgha. The volume contains an extraordinarily rich mine of disparate works, from mystic-devotional poetry to a chronicle of Jodhpur and genealogical lists of the Rāṭhòṛas. and it would be impossible to try to give here an idea of all the different subjects. Our *Veli* is found at pp. 535*a*-570*b* of the MS , and is unfortunately fragmentary owing to the lower margin of the leaves having been eaten by white ants. It is written in Marwari script on 15 lines per page and 12-15 *akṣara*s per line. From the colophon at the end it appears that the *Veli* was copied at Mèhakara (near Buranpur, in the Dekhan), in the year Saṃvat 1676. The text is fairly accurate and closely agrees with **B**, so much so that it would seem that both **M** and **B** are copies from a unique original. A peculiarity of the writing is that आँ is generally represented by अं, and अउ, अइ are generally written औ, ऐ.

N : MS. No. 34 of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Nāgapura in Saṃvat 1727. The text generally agrees with **P**, and so does the commentary except that the latter is more diffuse than the commentary in **P**, and is also enlarged by quotations mostly marginal, from the Sanskrit commentary of **U**.

P : MS. *P.* 18 (see "Progress Report" in *Journ. As. Soc. of Beng.*, Vol. xiii, 1917, p. 199), a Jain MS. consisting

of 30 loose leaves, $4\frac{1}{4}'' \times 10''$ in size. The page contains six lines of text of about 55 *akṣaras* each, and about 12 lines of interlinear commentary, written in very minute characters comprising about 65 *akṣaras* per line. Both the text and the commentary are accurately written, but the last leaves of the MS. are lacunous owing to the bad ink which has caused them to stick to one another. The commentary is in Old Western Rājasthānī. From the colophon at the end, which is legible only in part, it appears that the MS. was written by paṇḍit Tīrtharatnamuni in Saṃvat 16– –(?......क –रसघरणीमिते वर्षे).

S : MS. No. 29 (*a*) of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Solāpura in Saṃvat 1757 (see p. 163*a*). Generally agreeing with **B** as corrected by the later hand, and so also with **K**. This MS. being of no particular importance, I have collated it only as far as st. 100.

U : MS. No. 33 of *Descr. Cat. of Bard. and Histl. MSS*, Sect. ii, pt. i. Written at Ūdāsara by Rājasāgaragaṇi for the use of paṇḍit Sukharatna in the year Saṃvat 1781 (see p. 39*a*). Containing the text accompanied by a Sanskrit *ṭīkā*, styled "Subodhamañjarī," composed by a *vācaka* Sāraṅga, pupil of Padmasundara, at Pālhaṇapura under the rule of Peroja (Fīroz), in the year Saṃvat 1678. From the introduction to the *ṭīkā* it appears that this was composed after the guide of a *bālāvabodha*, or vernacular paraphrase, previously written by a Cāraṇa Lākhò :

लाखाभिधेन भाषायां चतुरेण विपश्चिता
चारणेन कृतो बालावबोधो [ऽ]र्थसुलब्धये ॥ ४ ॥
परं न तादृगर्थोक्तिपटुत्वं वितनोत्ययम् ।
तेन संस्कृतवाग्युक्तया टीकामेनां करोम्यहम् ॥ ५ ॥

The cost of printing this volume has been generously contributed by His Highness General Sir Ganga Singh, Maharaja of Bikaner.

L. P. TESSITORI.

अथ वेलि
क्रिसन रुकमणी री
राठौड़ राज प्रिथीराज री कही।

परमेसर प्रणवि प्रणवि सरसति पुणि
सदगुरु प्रणवि त्रिण्हे ततसार।
मङ्गलरूप गाइजै माहव
चार सु ऐ ही मङ्गलचार ॥ १ ॥

आरम्भ मैं कियौ जेणि उपायौ
गावण गुणनिधि हूँ निगुण।
किरि कठचीत्र पूतली निज करि
चीतारै लागी चित्रण ॥ २ ॥

कमलापति तणी कहेवा कीरति
आदर करे जु आदरी।
जाणे वाद माँडियौ जीपण
वागहीणि वागेसरी ॥ ३ ॥

१। MS परमेसुर, MP प्रणमि, BKN पुण, JM पणि, S पण, U पिणि, (M)S सतगुरु, J गाईइ, K गाईयै, S गावीजै, P माधव, JU चारि, K च्यार, N चारु, BMS स, KS ये हीज, J येहां, P येहो, M येहवो.

२। KS जेण, NPU जपायउ. J(M) उपायां. BKS करि, M कर, N किर, BKNS कठचित्र, P कठचीत, BKN चीतारइ (°रै), P चीतारा, J चीतारउ. B चित्रणि, M चीत्रण.

३। P करेवा (for कहेवा), JS मंडीयौ (°डीउ), S वाकहीण, BKMNPU वागहीण, MS वागेसुरी.

सरसती न सूझै ताइ तूँ सोझै
वाउआ ऊओ कि वाउलौ ।
मन सरिसौ धावतौ मूढ मन
पहि किम पूजै पङ्गुलौ ॥ ४ ॥

जिणि सेस सहस फण फणि फणि बि बि जीह
जीह जीह नवनवौ जस ।
तिणि ही पार न पायौ त्रीकम
वयण डेडराँ किसौ वस ॥ ५ ॥

स्रीपति कुण सु मति तूझ गुण जु तवति
तारू कवण जु समुद्र तरै ।
पङ्गी कवण गयण लगि पहुचै
कवण रङ्क करि मेरु करै ॥ ६ ॥

जिणि दीध जनम जगि मुखि दे जीहा
क्रिसन जु पोखण भरण करै ।
कहण तणौ तिणि तणौ कीरतन
स्रम कीधा विणु केम सरै ॥ ७ ॥

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४ । S वाउ, JS सूझइ (for सोझै), K वाउओ, N वाजउ, BM वाउवा, BMS ऊवौ क, B मनि, NP सरसउ, BJK मनि, M मंन धावंतौ मुढ सरिख मंन, NS पह, JKU पांगुलउ .

५ । KMN जिण, MS फुण, PU जीहि जीहि, M नविनवौ, BKMNS तिण, J(M)PU लाधउ (for पायौ), M त्रीकंम, U डेडरा, J किस्यउ, N किहौ .

६ । ALL श्रीपति, PU समथ (for सु मति). S संमति (ditto), J सुकवि (ditto), BJ तुज्झ, B चिंतवति (for तवति), PS तवत, J समंद्र, S समंद, KMS तिरै. K मइण, BS लग, J लगइं, JN पुहचै S पोहचै, S रांक, P किरि, KMS मेर .

७ । BKNS जिण, S जुग, BKS मुख, BKS क्रसन, JPU किसन, JK अ पोषण, BNP(S)U संपोषण (for जु पोषण), B तणै (for 1st तणौ),

सुकदेव व्यास जैदेव सारिखा
सुकवि अनेक ते अेक सत्थ।
त्रीवरणण पहिलौ कीजै तिणि
गूँथियै जेणि सिँगार ग्रन्थ ॥ ८ ॥

दस मास उदरि धरि वले वरस दस
जो इहाँ परिपालै जिवडी।
पूत हेतु पेखताँ पिता प्रति
वली विसेखै मात वडी ॥ ९ ॥

दक्खिणदिसि देस विदरभति दीपति
पुर दीपति अति कुँदणपुर।
राजति अेक भीखमक राजा
सिरहर अहि नर असुर सुर ॥ १० ॥

पञ्च पुत्र ताइ छट्ठी सुपुत्री
कुँवर रुकम कहि विमलकथ।

J तणा (ditto), BJN ते (for तिणि), KS तै (ditto), U तइं (ditto), BS तणा (for 2nd तणौ), BJKMNPU श्रम, S संभण, K कीधां, JK विण, B विन, S वणि.

८। BS सुषदेव, N वयास, MNPU जयदेव, JN ति, KS त, B तु (for ते), M सरीक (for ते अेक), J पहिलोई, U पहिलुं, B पहिलै, M पहला इ, BKMNS तिण, J ग्रंथीइ, M गुथीजै, BS गूंथियौ, NPSU जेण, K तेण (for जेणि), KU शृंगार, S सिणगार.

९। K उधरि, JN उयरि, P उयर, MSU उदर, B थ्यां, M इहं, K अेवडी, BJ पूत्र, K पुत्र, BJ हेति, KMNSU हेत, P जोवतां, S पेषंत, M पषि (for प्रति), JMS वले, BS विसेषत.

१०। KPU दक्षिण°, BN दत्तण°, S दिषणदिसा, BS विदुरभति, K दीपत, J राजति (for 2nd दीपति), K राजत, MN हेक, M भीषमषष, S भीषमुष, PU सिरिहर, M जे रै सेवै (for सिरहर), S उसुर.

रुकमबाहु अनै रुकमाली

रुकमकेस नै रुकमरथ ॥ ११ ॥

रामा अवतार नाम तांइ रुकमणि

मानसरोवरि मेरुगिरि ।

बालकति किरि हंस चौ बालक

कनकवेलि बिहु पान किरि ॥ १२ ॥

अनि वरसि वधै तांइ मासि वधै अ

वधै मासि तांइ पहरि वधन्ति ।

लखण बत्रीस बाललीलामै

राजकुमरि ढूलड़ी रमन्ति ॥ १३ ॥

सँगि सखी सीलि कुलि वेसि समाणी

पेखि कली पदमणी परि ।

राजति राजकुँयरि रायङ्गणि

उडियण बीरज अम्बहरि ॥ १४ ॥

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११ । B पांच पूत, BNPS बठी. M सपुत्री, BKN कुंवर. P कुंयर, S कुवर, M कंवर .

१२ । JP तद (for तांइ), PSU रुपमणि, KMN °सरोवर, M कि मेरगिर, U बालगति, P किर, BMU करि. KS कर, S किनकवेल, BJP दुइं (for बिहुँ). J पंत. KSU करि, M किर .

१३ । JKPS वन, BM इनि, B वरिस, JKSU वरस, ALL मास, S वेह (for वे , M वे वधै मासि (for ताइ मासि वधै वे), KU [वे] ALL मास, BNU पहर, J पुहरि K पुहर, MS पोहर, N लछण, S बती-[स], N °लीलामय. JKP कुंयरि. NU कुंवरि MS कुवरि .

१४ । KS संग, B(S) सील सखी, BJMN सील, JKMNU कुल, JKNPU वेस, S कुली, B पद्मिणी K पदमनी, N पदमिनी, S राजत, BNU °कुंवरि, S °कुंवरि, K रायकुंयर, BK रायंगण. J राइंगिण, M राइंगणि, BJKMPSU उडीयण, BJKNS बीरज .

सैसव तनि सुखपति जोवण न जाग्रति
वेस सन्धि सुहिणा सु वरि ।
हिव पल् पल् चढतौ जि होइसै
प्रिथम ग्यान अेहवी परि ॥ १५ ॥

पहिलौ मुखि राग प्रगट थ्यौ प्राची
अरुण कि अरुणोद अम्बर ।
पेखे किरि जागिया पयोहर
सञ्झा वन्दण रिखेसर ॥ १६ ॥

जम्प जीव नही आवतौ जाणे
जोवण जावणहार जण ।
बऊ विलखी वीछड़तै बाल्‌ा
बाल् सँघाती बाल्‌पण ॥ १७ ॥

आगलि् पित मात रमन्ती अङ्गणि
काम विराम छिपाड़ण काज ।
लाजवती अङ्गि अेह लाज विधि
लाज करन्ती आवै लाज ॥ १८ ॥

१५। P सीसव, M सइसव, U शैशव, BMS तन, KU तनु, B जोवण, KNPSU जोवन, N वयसि (for वेस), JKNPU सुहणा, J हव, J चड़तउ, S चढता, J ज, KS इज, N हिज, PU जु, K होसइ, N होइसी, P होसी, S ह्रसे, U होइस्ये, BKMNSU प्रथम, J पिथम .

१६। M पैहलौ इ, BJKMNSU मुष, BKMS थयां, JPU थिउ, N थियउ, MS क, BJKMNU अरुणोदय, S °णोदे, P अंबरि, N अवर, J पेषि, N करि, SU किर, JK प्रात (for किरि), S पयोवर, U पयोधर, KU संध्या, P वंदन, N रिषीसर, (M)S रिषसुर .

१७। BJNSU आवंतउ (°तौ), K जोवण, MS जोवन, J जांणहार, S जंपणहार, P वीछड़ती, S वीछूड़तै, J वीछड़इ, BM संघाती, S संगा थी .

१८। B पितु, BK आंगणि, M छिपाड़णि, B काजि, KP अंग, K अेहिज M लाजै (for लाज विधि), BKP करंता, JNU करंतां .

सैसव सु जु सिसिर वितीत थयौ सङ्ग
गुण गति मति अति अेह गिणि ।
आप तणौ परिग्रह ले आयौ
तरुणापौ रितुराउ तिणि ॥ १९ ॥

दल फूलि विमल वन नयण कमल दल
कोकिल कण्ठ सुहाइ सर ।
पाँपणि पङ्ख सवारि नवी परि
भ्रूहाँ रे भमिया भमर ॥ २० ॥

मलयाचल सुतनु मलै मन मौरै
कली कि कामअङ्कुर कुच ।
तणौ दखिणदिसि दखिण त्रिगुणमै
ऊरध सास समीर उच ॥ २१ ॥

आणंद सु जु उदौ उहास हास अति
राजति रद रिखपन्ति रुख ।
नयण कमोदणि दीप नासिका
मेन केस राकेस मुख ॥ २२ ॥

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१९ । (B)M सइसव, U श्रैशव, K सो, JKNS ज, BK सुसिर, JN ससिर, P वतीत, N थियउ, JM सह, N सहि, KNS गण, KNU परिगह, P परिगहि, S परगह, P लेउ, S आवि, JU तरुणापण, P तरुणपणइ, BKNU रतिराउ, P रितुराय, S रतिराय, NS तण, K तन .

२० । JKNPSU फूल, NP वनि, M व्रन, KS नयन, J नैण, NP वरण चंपक (for नयण कमल), M कंठि, BS सुहावि, J पंपिण, U पांपिणि, J पंषि, JPU समारि, KN समार, S सुवारि, KMNU भुंहा, BKMNS भमिया, BKMNPS भमर .

२१ । J मिलया°, S मलिया°, BKMNSU सुतन, J प्रानप, NP मलय, S मिलै, PS मवर, U कलीष, K क, S सु (for कि), J तणु, P तिणइ, NU तणइ, (KP)U दच्छिण, N त्रिगुणमय .

२२ । JKMNS ज, B जि, P उदय, S उदै, JN रिषिपंति, K नयन, S नदन, BS कमोदनि JU कुमोदिनि, K कमोदिनी, S मीन .

वधिया तनि सरवरि वेसि वधन्ती
जोवण तणौ तणौ जल जोर।
कामणि करग सु बाण काम रा
दोर सु वरुण तणा किरि डोर ॥ २३ ॥

कामणि कुच कठिन कपोल करी किरि
वेस नवी विधि वाणि वखाणि।
अति स्यामता विराजति ऊपरि
जोवणि दाण दिखालिया जाणि ॥ २४ ॥

धरधर सिँग सधर सुपीन पयोधर
घणाँ खीण कटि अति सुघट।
पदमणि नाभि प्रियाग तणी परि
त्रिवलि त्रिवेणी स्रोणि तट ॥ २५ ॥

नितम्बणी जङ्घ सु करभ निरूपम
रम्भ खम्भ विपरीत रुख।

२३। KMNS तन, BKMS सरवर, ALL वेस, BPS जोवन, U तणु BJ(K) तणद (°णै), M तणे (for 2nd तणौ), JNU कामिणि, K रां, JKS डोर (for दोर), U डोरि (ditto), S स, BJKMNPS वरण, BKNPS किर, P दोर (for डोर).

२४। NPU कामिणि, JM कामिण, J कठिण, K किर, JS करि, N वदसि (for वेस), K वाण, KU वखाण, BU स्यामता, P सामता, BS विराजत, K विराजित, JMNPU जोवण, K योवन, S जोबन, JKU दिखाल्या, N दिखाले, P दिखालि, KU जाण.

२५। NPU धराधर M धरधरि, BJKMNPU सुपीन, P सपीन, BS घणौ, M घणु, S खति कठि, N सुघटि, JMNPU पदमिणि, BMS नाभ, JKNSU प्रयाग, JKMN स्रोणि, BS स्रोण, P सोणि.

जुअलि नालि तसु गरभ जेह्वी
वयणे वाखाणे विदुख ॥ २६ ॥

ऊपरि पदपलव पुनरभव ओपति
निमल कमल दल ऊपरि नीर ।
तेज कि रतन कि तार कि तारा
हरिहँस सावक ससिहर हीर ॥ २७ ॥

व्याकरण पुराण सम्रिति सासत्र विधि
वेद च्यारि खटअङ्ग विचार ।
जाण चतुरदस चौसठि जाणी
अनँत अनँत तसु मधि अधिकार ॥ २८ ॥

साँभलि अनुराग थयौ मनि स्यामा
वर प्रापति वञ्छती वर ।
हरि गुण भणि ऊपनी जिका हरि
हरि तिणि वन्दै गवरि हर ॥ २९ ॥

२६। NP नितंबिणि M °बणि. B °बिनि. JKU °बनि. S °बन, S गरभ (for क°), P निरूपित, M निरूपति. BK जुअलि, J जूंअल, M जुअल. U जुयल, NP जुवल, S जोवल. NPS नाल. BJKMS तस .

२७। BP ओपरि, BKMNPS °पल्लव, BKPU पुनर्भव. J उपित, B निर्मल. S निरमल. K कमल. S क, JK सावकि. JP ससहर. S सिसहर .

२८। BJNPU सम्रति. K स्म्रत, BKM सास्त्र. J सासित्र, K च्यार, MS जंणि. JK चतुर्दश, KS जाणे. M जंसे. BJMS तस, J मंभि .

२९। MPSU संभलि. M थयु, N थिउ, BP सामा, NU स्यामा, K वंछित, K भणी. JU सुणि (for भणि). (B)M जिका इ. KMNPU हर (for 1st हरि). BJKMNPU हर (for 2nd हरि), KM तिण. JU गोरि .

ईखे पित मात अेरिसा अवयव
विमल विचार करै वीवाह ।
सुन्दर सूर सीलि कुलि करि सुध
नाह क्रिसन सिरि सूझै नाह ॥ ३० ॥

प्रभणन्ति पुत्र इम मात पिता प्रति
अम्हाँ वासना वसी इसी ।
ग्याति किसी राजवियाँ ग्वालाँ
किसी जाति कुलपाँति किसी ॥ ३१ ॥

सु जु करै अहीराँ सरिस सगाई
ओलाँडे राजकुल इता ।
त्रिधपणै मति कोइ वेसासौ
पाँतरिया माता इ* पिता ॥ ३२ ॥

पिता मात पभणै पूत म पाँतरि
सुर नर नाग करै जसु सेव ।
लिखमी समी रुकमणी लाडी
वासुदेव समौ वासुदेव ॥ ३३ ॥

३०। M ईषे, BM पितु, BJKMS ओरसा, M अविषव, S ईवषव, MS विचारि, BKM करण (for करै), MS वीमाह, ALL सील कुल, BKM करि कुल, BJNPSU किसन, BJKM सरि, SU सिर

३१। KNP पभणंति, JPSU पूत, M किसी ग्याति .

३२। KNS ज, B जि, M सरषि, JS ओलंडे, JU इद्धापषि, K इडापषै, B इधपणइ, M इधपषि, NP इडपणइ, NPU मत, JNP वेससउ, ALL [इ]

३३। BJNP पित, M पितु, U पिड माइ, JU प्रभषइ, K पभणंति M पयंपै (for पभणै), JMS पूत, U पंतरि, BJM जे (for जसु), S जस, NU लषिमी, P लिषिमी, BJSU रुषमणी, BMS वासदेव, JMNPSU सम .

मावीत्र म्रजाद मेटि बोलै मुखि
　　सुवर न को सिसुपाल सरि ।
अति अँबु कोपि कुँवर ऊफणियौ
　　वरसाल वाह्ला वरि ॥ ३४ ॥

गुरु गेहि गयौ गुरु चूक जाणि गुरु
　　नाम लियौ दमघोख नर ।
हेक वडौ हित ऊवै पुरोहित
　　वरै सुसा सिसुपाल वर ॥ ३५ ॥

विप्र विलंब न कीध जेणि आइस वसि
　　वात विचारि न भली वुरी ।
पहिलुँ इ जाइ लगन ले पुहतौ
　　प्रोहित चन्देवरी पुरी ॥ ३६ ॥

ऊइ हरखि घणौ सिसुपाल हालियौ
　　ग्रन्थे गायौ जेणि गति ।

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३४ । N माविच, S मावीत, P मर्याद, JK म्रजाद, NU मयाद, B कोई, BM सखिपाल, S ससपाल, BS सर, K सिर, U सिरि, S इत, BKSU अंब, JKMU कोप, N कुमर, MS कवर, वैहलौ, KP वर .

३५ । BMS गुर, B ग्रेहि, JK गेह, M ग्रेह, S घर, BMS जाणि चूक, JKSU नंद (for लियौ), N जासु (ditto), M नंदघोष (for दम°), K गुच (for नर), K ऊयौ, P ऊउ, U ऊई, BKM परोहित, JU सुप्रोहित, BK जो वरै, S वरी .

३६ । S व्रप, BKNP जेण, S तेण, J वस, KN विचार, M विचारी, KNP वुरी, B पहिलो ई, JKNS °लउ [इ], U °लुं [इ], NP नाइ, (for जाइ), MNPU पऊतउ, J पुऊतउ .

कुण जाणै सँगि ऊभा केतला
देस देस चा देसपति ॥ ३७ ॥

आगमि सिसुपाल् मण्डिजै ऊछव
नीसाणे पड़ती निहस ।
पटमण्डप छाइजै कुँदणपुरि
कुन्दणमै बाम्है कलस ॥ ३८ ॥

ग्रिह ग्रिह प्रति भीँति सु गारि हीँगल्
ईँट फिटकमै चुणी असम्भ ।
चन्दण पाट कपाट इ चन्दण
खुम्भी पनाँ प्रवाली खम्भ ॥ ३९ ॥

सोइ जलद पटल दल् साँवल् ऊजल्
घरै नीसाण सोइ घणघोर ।
प्रोलि प्रोलि तोरण परठीजै
मण्डै किरि तण्डव गिरि मोर ॥ ४० ॥

३७। BJKM होइ, N ऊयउ. P ऊउ, U ऊया, JKNPSU हरष, N घणउ, B सिसिपाल, S सस°, U शिशु°, P गाया, BK जेण, S जीव, JNP तेणि, U तेण, KMS थया (for ऊभा), S ता (for चा).

३८। JKU आगम, M आगलि (for °मि), BM सिसिपाल. PU शिशु°, K सिस°, S सस°. J मंडीइ, K मांडीउ, MP मंडियउ, NU मंडीयइ, KU उच्छव, MNPU पड़ते, J छाईइ, PU छाईयइ, S छाविजै, KU कुंदणपुर, JU कंचणमइ, M कुंदनमै, P वांदइ (for बाम्है).

३९। JKNPU ग्रह. M घिहि, S घर, JNU हींगलो, NU फटिकमइ (°मय), KU चंदन BMSU कपाटे. BPU ई, P पना.

४०। K(M)NP सामल, J स्याम, U स्यामल. K उज्जल, BJ साज (for सोइ), U साजि, K साद, N साइ, M [त]ाइज (for सोइ), P घनघोर, NSU मांडइ. MP किर, K करि, P तांडव, N गिरि तांडव किर, M गिर.

राजान जान सँगि हुता जु राजा
　　कह्है सु दीध ललाटि कर ।
दूरा नैर कि कोरण दीसै
　　धवलागिरि किन धवलहर ॥ ४१ ॥

गावै करि मङ्गल चढि चढि गौखे
　　मनै सूर सिसुपाल मुख ।
पदमणि अनि फूलै परि पदमणि
　　रुखमणी कमोदणी रुख ॥ ४२ ॥

जाली मगि चढि चढि पथ्थी जोवै
　　भुवणि सुतन मन तसु भिलित ।
लिखि राखे कागल नख लेखणि
　　मिसि काजल आँसू मिलित ॥ ४३ ॥

तितरै हेक दीठ प्रवित गलिआगौ
　　करि प्रणपति लागी कहण ।

४१। BKNPU हुंता, K ज, S स (for जु), J तार (for सु), BSU निलाटि, JKN ललाट, M लिलाड, BJKMNPU नयर, S क कुरण, J धमल°. BJKMNPU किना, S का, J धउलहर

४२। K किरि, S कै, MU किर, BJ चढ़ि, N गउषे चढि चिथजणा मंगल गावइ, P गौखे चढि चढि मंगल गावै, B मनै, ससिपाल, KM सिस° PU शिशु°, S सस°, B पद्मिनि, N °मनि, PU °मिणि, S चंन, U चनद, BP दृणि परि फूलइ, NP रुषमिणी, U ° मिणि, P कुमोदिनी .

४३। P मगि (for मगि), M मंझि (ditto . K मग, B चढ़ि, J पंथी चढि चढि, U पंथी चढि चढि, BS जोवै, B भुयण, J भुंयण K भुवनि, SU भवण, PU सुतनु, J तस, KN हरि (for तसु), BS भिलत, M भवणि न को तस मंनि भिलंति, KS राषइ, JU राषियउ, NP कागल राषे, J कागद, BK लेषण, JPU लेषिणि. B मस, KMS मसि, S मिलत, M मिलंति .

देहि सँदेस लगी दुवारिका
  वीर वटाऊ ब्राह्मण ॥ ४४ ॥

म म करिसि ढील छिव ऊभे हेकामन
  जाइ जादवाँ इन्द्र जत्र।
माँहरै मुख ऊँता ताहरै मुखि
  पग वन्दण करि देइ पत्र ॥ ४५ ॥

गई रविकिरण ग्रहे थई गहमह
  रहरह कोइ वह रही रह।
सु जु दुज पुरा नीसरे सूतौ
  निसा पड़ी चालियौ नह ॥ ४६ ॥

दिन लगन सु नैड़ौ दूरि द्वारिका
  भौ पऊचेस्याँ किसी भति।
साँझ सोचि कुन्दणपुरि सूतौ
  जागियौ परभाति जगति ॥ ४७ ॥

४४। BS चेक, KU इक, J देकि, BJ(K)M(S)U देषि (for दीठ), JKMNPU पथिक, MPS मलिनागउ (°औ), U °चागुं, BKM संदेसो, JU °सउ, BKM लगैं, J लगि. BJKMU द्वारिका, S लगे दु[वा]रक देह संदेसो.

४५। JNPU म म ढील करे, JS छव, B छब (for छिव), JM होइ, K होय, S ऊई, B हेकमनि, U चेकमन, P जाचे, B जाइ, KNU जाहि, BKS जाद्वे, N इंद, JM माहरा, MNS ऊता, JU ऊंतउ. KP मुष (for मुखि). B वंदन, J कहि (for करि), JKN देई.

४६। B रहे, M मिरे, B थिय, J थयउ, K(M)S थयौ, KN ऊइ (for कोइ), JU होइ (ditto), B वह रय (for कोइ वह), KN वहि, B रहे, BJMNS ज, BKM द्विज, U दुज.

४७। BJKMPSU नेड़उ, N नयड़उ. B(M)P भउ, JU भक, K सुंय, B पुहचेस्यां, K पऊचस्यां, M पुहचीसैं, U पुहचस्यां, J केथि, K केथ (for किसी), K भांति, JKMU सांझि, BKS कुंदणपुर, MP °नपुरि, JKNPSU परभाते. M प्रभाते.

धुनि वेद सुणति कहूँ सुणति सङ्ख धुनि
नद झल्लरि नीसाण नद ।
हेका कह हेका हीलोहल
सायर नयर सरीख सद ॥ ४८ ॥

पणिहारि पटल दल वरण चँपक दल
कलस सीसि करि करि कमल ।
तीरथ तीरथि जङ्गम तीरथ
विमल ब्राह्मण जल विमल ॥ ४९ ॥

जोवै जाँ ग्रहि ग्रहि जगन जागवै
जगनि जगनि कीजै तप जाप ।
मारगि मारगि अम्ब मौरिया
अम्बि अम्बि कोकिल आलाप ॥ ५० ॥

सम्प्रति अे किना किना अे सुहिणौ
आयौ कि हूँ अमरावती ।
जाइ पूछियौ तिणि इम जम्पियौ
देव सु आ दुआरामती ॥ ५१ ॥

४८। K ध्वनि, JSU धुनि सुणत वेद, KNP सुणत, B किहीं, M कह, KU कहां (for कहूँ), (M)S झालरि, KM हालोहल .

४९। JKNPU पणिहार, J चरण, M वरन, JKMU सीस, B कल करि, J कल कल, N धरि कर, S कर कर, S कुवल, JN तीरथि (for 1st तीरथ), J तीरथि (for 2nd तीरथ) .

५०। B जोवइ. J जोइ. K जोवे, M जोथे, BKNPU ग्रहि, M घिह, BK जगनि (for जगन), S जिमन, BKS मारग, BS आंब, B मोरीये, JKSU मोरिया, PS आंबि, KN अंब (for अंबि) .

५१। B सांप्रति, K सुंहणौ, क, NP सु तिणि, BJMU वेणि, K तेण, NP ओ (for आ), BMU द्वारामती, S द्वारकामती .

सुणि स्रवणि वयण मन माहि थियौ सुख
क्रमियौ तासु प्रणाम करि।
पूछत पूछत गयौ अन्तहपुरि
ऊभौ सुदरसण तणौ हरि॥ ५२॥

वदनारविन्द गोविन्द वीखियै
आलोचै आपौ आप सूँ।
हिव रुकमणी क्रितारथ हुइस्यै
ऊभौ क्रितारथ पहिलौ हूँ॥ ५३॥

ऊठिया जगतपति अन्तरजामी
दूरन्तरी आवतौ देखि।
करि वन्दण आतिथ भ्रम कीधौ
वेदे कहियौ तेणि विसेखि॥ ५४॥

कस्मात् कस्मिन् किल मित्र किमर्थं
केन कार्यं परियासि कुत्र।

५२। BK(M)S श्रवण, J संभलि (for सुणि स्रवणि), NP(U) संभले (ditto), BJMK थयौ, BJMS तास, JKN(M)PSU गयउ, KP अंतहपुर, J अंत:पुरि, J ऊभउ, KPU ऊयउ, MS ऊभौ.

५३। K वीखियो, J पेखीयउ, M वेषीयो, BS आलोजै, BMNU आप आप, JK आंप आलोचइ आंप सुं. BJ हव, KN हिवइ, S हवै, BJS रुषमणी, NU रुकमिणी, BJKMPU क्रतारथ, B होसें, JK होसइ, NU होस्यइ, M होइसे, S ऊभे, JN ऊभउ, KPU ऊयउ, MS ऊभौ, BJKMNPU क्रतारथ, BJMSU पहिल, N पहिलुं.

५४। BJ जगपति, K जगति°, JK अंतरजामी, J दूरिंतरि, JN आवंतउ, KS देष, BKMS वंदन, JU आतिथि, U धर्म, S कीजै, K तिण, MPS वेष, U जेण, BKS विशेष.

ब्रूहि जनेन येन भो ब्राह्मण
　　पुरतो मे प्रेषितम् पत्र ॥ ५५ ॥

कुन्दणपुर ऊँता वसाँ कुन्दणपुरि
　　कागल दीधौ अेम कहि ।
राजि लगै मेल्हियौ रुकमणी
　　समाचार इणि माहि सहि ॥ ५६ ॥

आणन्द लखण रोमाञ्चित आँसू
　　वाचत गदगद कँठ न वणै ।
कागल करि दीधौ करुणाकरि
　　तिणि तिणि हीज ब्राह्मण तणै ॥ ५७ ॥

देवाधिदेव चै लाधै दूवै
　　वाचण लागौ ब्राह्मण ।
विधि पूरबक कहै वीनवियौ
　　सरण तूझ असरणसरण ॥ ५८ ॥

५५। B(M) कस्मिन् कद्द किल कसमात किमरथी, S कसमिन किद्द करि किसमात किमरथी, J कस्मिन कथ किल मित्र किमर्थी, K कस्मिन् स्थितिः कः कस्मात किमर्थं JNP कस्मात् कस्मिन् मित्र किमर्थं, P कार्यं. B(S) काजि, BK(S) परजंति, J परियंत, M परिजंत, BK(S) कति (for कुत्र), M कत्र. JKNPU येन, BS जो (for भो). JK थो (ditto), M तु (ditto), JN ब्राह्मन, P ब्राह्मण, S ब्रह्मण, P पूरतुं, BM(S) प्रेरतद्द. J प्रेरित, K प्रेरितो, B पति (for पत्र). K प्रति, PU पत्रं

५६। J कुँदणपुरि, N ° नपुरि, MPU ° नपुर, J वस्यां, (M)S वद्ध, MNU कुंदनपुरि, JKS °णपुर, P ° नपुर, S कामद, BKMS दीन्हो, JNPU राज, N लगि, BJKMPSU रुषमणी, KMPS इण.

५७। BS आणंदमै, B लेषिण रोमांचि. NU रोमायंच, J रोमाग्रंच, M रोमांच, P रोमायंचत, S रोमयाचल, B गद्दगद्द, KS कर, J के (for करि), BMS दीन्हो, BKS करणाकरि, M करि (for 1st तिणि), BKU तिण, S तिण ही वेण, BMP ब्राह्मण.

५८। K रद्द (for चै), KNPS दूयद्द, N दूयद्द, J दूद्द, PS विध, B वीनमियौ, MS वरणवियौ, P तुं जि (for तूझ), M असरणि सरणि.

बलिबन्धण मूझ सियाल सिङ्घ बलि
   ग्रासै जौ बीजौ परणै ।
कपिल धेनु दिन पात्र कसाई
   तुलसी करि चण्डाल तणै ॥ ५९ ॥

अम्ह कजि तुम्ह छण्डि अवर वर आणै
   ऐठति किरि होमै अगनि ।
सालिगराम सूद्र ग्रहि सङ्ग्रहि
   वेद मन्त्र म्लेछाँ वदनि ॥ ६० ॥

हरि ऊथे वराह हथे हरिणाकस
   हूँ ऊधरी पताल हूँ ।
कही तई करणामै केसव
   सीख दीध किणि तुम्हाँ सूँ ॥ ६१ ॥

आणे सुर असुर नाग नेत्रै नहि
   राखियौ जई मँदर रई ।
महण मथे मूँ लीध महमहण
   तुम्हाँ किणै सीखव्या तई ॥ ६२ ॥

५९। J मुंभ, P मूं भु, BKS स्याल, K सिंह, (M)PS संघ, KN बल, BS पासै, B बीजै, BJKMS धेन, S दध (for दिन), K नद (ditto), S पात, MS तुलछी, U किर .

६०। BM थम, M तम्ह, KMP छांडि, S छोडि, BN ऐठित, (M)U चाइठिति. BKNPU करि, S किर, JMNPU सालिग्राम, B(K)N ग्रहि, M ग्रिह, B(P) संग्रहि, JK संग्रह, S संग्रहियौ, M सेवा (for सङ्ग्रहि), S वान (for मन्त्र), BJS मेछां .

६१। K ऊथे (for ऊथे), BPS वाराह, PU ऊथे (for हथे), JPU हरिणाइण, M हिरणाष्य, K उधरी, JKU पाताल, MS पयाल, S तथे. KPU करणामय, BN करणामय, S करणाकर, BKMSU किण .

६२। KNPU नेत्रे, N निहि, S राषिया, जेण (for जई), M जै (ditto), BJMNU मंदिर, S मिंदर, NPU मथे महण, BJKSU ऊं (for मूं), M मथे मरोदधि लीध, B तम, KS तुम्ह, M तम्ह, JS किणि. KMU किण, JKMNU सीषविया .

रामा अवतारि वहै रिणि रामण
किसी सीख करुणाकरण ।
हूं ऊधरी त्रिकुटगढ हूंती
हरि बन्धे वेलाहरण ॥ ६३ ॥

चौथिया वार वांहरि करि चत्रभुज
सङ्ख चक्र धर गदा सरोज ।
मुखि करि किसूं कहीजै माहव
अन्तरजामी सूं आलोज ॥ ६४ ॥

तथापि रहै न हूं सकूं बकूं तिणि
त्रिया अनै प्रेम आतुरी ।
राजि दूरि द्वारिका विराजौ
दिन नैड़ौ आइयौ दुरी ॥ ६५ ॥

त्रिणि दीह लगन वेला आडा तै
घणूं किसूं कहिजै आ घात ।
पूजा मिसि आविसि पुरखोतम
अम्बिकालय नयर आरात ॥ ६६ ॥

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६३ । JKMNSU अवतार, BKNPU रणि, S रढ (for रिणि), KMNPSU रावण, BS करुणाकरण, K उधरी, M त्रिगुट°, BKMS हूंता, NP बांधे .

६४ । NU चौथी वा, JKNPSU वाहर, B चतुरभुज, K चतुर्भुज, S सांष, JM धरि, JKPSU मुष, J कहि (for करि), S कासुं कहिजे .

६५ । KNPU [हूं], KMS तिण, BJKMS प्रेमातुरी, JNU राज, NU दुआरिका, P(S) दुवारिका. S विराजै, BJKMNPSU नेडुउ, BJKMNPS आयउ .

६६ । BJKN त्रिण, M त्रिण्ह, P त्रिन्ह, S त्रिन, BKU आडा वेला तद, S आडा ते वेला, P तीयद (for तै), BS घणौ, J कहीद, P कहीयद, U कउं, KU आविस, S आविसां, KNPU पुरुषोत्तम, MS परषो°, B अंबिकालै, JNP °कालये, M अंबकालि, BS नेर, J नमर .

सारङ्ग सिलीमुख साथि सारथी
प्रोहित जागणहार पथ।
कागल चौ ततकाल क्रिपानिधि
रथि बैठा साँभलि अरथ ॥ ६७ ॥

सुग्रीवसेन नै मेघपुहप सम-
वेग बलाहक इसै वहन्ति।
खँति लागौ त्रिभुवनपति खेड़ै
धर गिरि पुर साम्हा धावन्ति ॥ ६८ ॥

रथ थम्भि सारथी विप्र छण्डि रथ
औ पुर हरि बोलिया इम।
आयौ कहि कहि नाम अम्हीणौ
जा सुख दे स्याम नै जिम ॥ ६९ ॥

रहिया हरि सही जाणियौ रुकमणि
कीध न इवड़ी ढील कई।
चिन्तातुर चिति इम चिन्तवती
थई छींक तिम धीर थई ॥ ७० ॥

६७। B सारिथी, S प्रोहत, BJKNPU क्रपानिधि, JKNPSU रथ, J संभलि, K सांभळे, N ली, M inserts here st. ७४.

६८। BM समवेगि, K बलाहिक, J इसउ, NPU ईसु, S लागी त्रिभवन चे, N धरि, BS गिर नर, U नव गिरि, (J)K नव (for पुर), S धारंत.

६९। B थांभि, M ठंभि, S ठंभे, व्रिप, (B)J(MS) छंडउ, (K)S श्राप (for औ पुर), J(K) अम्हारउ, MPS अमीणउ, J दइ, S पावै (for दे), BJK(S) साम.

७०। J जाणीयुं, S जाणिया, BJMPS रुषमणि, U रुकमिणि, B ईतरी, N अतरी, MS अवड़ी, JKPSU चित, BM चिंत, N इम चित, JKU चिंतवतां, K मनि (for तिम), S ताइ (ditto).

चलपत्र पत्र थियौ दुज देखे चित
सकै न रहति न पूछि सकन्ति ।
औ आवै जिम जिम आसन्नौ
तिम तिम मुख धारणा तकन्ति ॥ ७१ ॥

सँगि सन्त सखीजण गुरुजण स्यामा
मनसि विचारि अे कही महन्ति ।
कुससथली हूँता कुन्दणपुरि
क्रिसन पधारण लोक कहन्ति ॥ ७२ ॥

बम्भण मिसि वन्दे हेतु सु बीजौ
कही स्रवणि सम्भली कथ ।
लिखमी आप नमे पाइ लागी
अचरिज को लाधै अरथ ॥ ७३ ॥

चढिया हरि सुणि सङ्करखण चढिया
कटकबन्ध नङ्ग पण किध ।

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७१ । BKMS थयउ, JU थिउ, BKU द्विज, K देषी, BM रहित, JK रहिति, U सकि न रहंति, S रहि तीणि, BJKU इम (for औ), BM स आसनो, J सु आसनउ, (KS)U आसनउ, NP मुह.

७२ । BS सील (for सन्त), JKNU संति, M संगि सषी संत के गुर°, KPU स्यामा, B मनह, JS मनस, NP मन सुविचार, BJKMSU इम (for अे), J(M) कहइ, S कहियं, U कहे, J महंत, KNU कुसस्थली, BJNP किसन, K क्रसन, JS कहंत.

७३ । BJK बांभण, B वांदे, J वांदइ, N वंदित, P वंदे, BJKMS हेत, BM स, KN तसु, S तस (for सु), BS बीजै, JKMNPU स्रवण, BJ सांभली, P संभलि, M(S) संभले, N आय (for आप), N नमी, BN पाय, PU पय, BJNP कोई, KU कोइ, BKMNS लाधौ, JPU लाधा.

अेक उजाथर कलहि अेवाहा
साथी सझ आखाढसिध ॥ ७४ ॥

पिणि पथि वीर जूजुआ पधारया
पुरि भेला मिलि कियौ प्रवेस।
जण दूजण सवि लागा जोवण
नर नारी नागरिक नरेस ॥ ७५ ॥

कामणि कहि काम काल कहि केवी
नाराइण कहि अवर नर।
वेदारथ इम कहै वेदवँत
जोग तत्त जोगेसवर ॥ ७६ ॥

वसुदेव कुमार तणौ मुख वीखे
पुणै सुणै जण आपपर।
औ रुकमणी तणौ वर आयौ
हरि म करौ अनि राइहर ॥ ७७ ॥

७४। JP चड़िया, JNP सुणे, KS सुणै, K संकर्षण, BJ चड़िया, BMNS नह, BS कीध, JKNPU किद्ध, BJPU उजाथरद्द, N उजाधरद्द, S उजीथरै, BJKNP कलह, B अेवहा, J वाहा, KNU अेहवा, M अेक नेहवो कलह उजाथ[र], BKNS सहि, J सह, JKNP °सिद्द, B सिधि.

७५। B पिण, JMN [पिणि], K पणि, S पण, U पथि पथि, BJKS पंथ, N पंथे, M जुजवै, JK पुर, BMU भेले, B होय (for मिलि), JMU हुइ (ditto), P कीध (for कियौ), BS सहि (for सवि), JM सह, K सङ, NP मिलि (for सवि), B नार्यें नाग रिषि नरेस, M नाम रिष (for नागरिक).

७६। JKS कामिण, NPU कामिणि, ALL कहइ (for कहि), BJKNPU नारायण, N विद्यारथी, S वेदारथी, NS [इम], JMPU वेदवित (for वेदवँत), N वेदवंति, B तंत, KNU तत्त, S जोगेसुर.

७७। S कुंवर, K वीचे, U पुणि सुणिं, PU इण, BS रुषमणी, JPU रुषमिणी, N रुकमिणी, BJKNS हर (for हरि), NS न (for म), B इन, JPS भम, ALL रायहर.

आवासि उतारि जोड़ि कर ऊभा
जणा जणा आगै जणौ जणौ ।
राम क्रिसन आया राजा रै
तों कों अचरिज मनुहारि तणौ ॥ ७८ ॥

सीखावि सखी राखी आखै सुजि
राणी पूछै रुकमणी ।
आज कह्यौ तों आप जांइ आवूँ
अम्ब जात्र अम्बिका तणी ॥ ७९ ॥

राणी तदि दूवौ दीध रुकमणी
पति सुत पूछि पूछि परिवार ।
पूजा व्याजि काजि प्री परसण
स्यामा आरँभिया सिणगार ॥ ८० ॥

कुमकमै मँजण करि धौत वसत धरि
चिकुरे जल लागौ चुवण ।
छीणि जाणि छछोहा छूटा
गुण मोती मखतूल गुण ॥ ८१ ॥

७८। JKPS आवास, BK करि, J आगी, K आगल, NS आगलि, JU जणा जणउ, S जणै जणै, BM कृष्ण, K कृसन, NPU किसन, KS [तों], NPU तउ, B कोइ, NPU कुण, J अचरिज कुण, K अचिरज किणो, M अचिरज को, BS अचिरज. KN मनुहार .

७९। KMNS सुज, BJPSU रुषमणी, U कह, NPU तउ, S त, M कह्यो त आज, B(S) आज आप, JK आवां, MS आवं, U आवउं, (K)NPS जात .

८०। S तब (for तदि), JP दूउ, KU दूयउ, BKS रुषमणी, JP रुषमिणी, N रुकमिणि नइ, U रुकमिणी, BJKMN(P)U व्याज काज, (M)N प्रिय, PU स्यामा, S सामा

८१। BPS कुमकुमइ, JKMNU कमकमइ, BJKMSU मंजन, M धुच, N धूप (for धौत). BJSU वसत्र, NS लागा, KU चूयण, BSU छीने, NP छीना, J छछूहा. P छिछोहा

लागी बिऊँ करे धूपणै लीधै
केस पास मुगता करण।
मन म्रिग चै कारणै मदन ची
वागुरि जाणे विसतरण॥ ८२॥

बाजोटा ऊतरि गादी बैठी
राजकुँवारि सिँगार रस।
इतरै इक आली ले आवी
आनन आगलि आदरस॥ ८३॥

कणिठ पोत कपोत कि कऊँ नीलकँठ
वडगिरि कालिन्द्री वली।
समै भागि किरि सङ्क सङ्कधरि
अेकणि ग्रहियौ अङ्गुली॥ ८४॥

कबरी किरि गुम्फित कुसुम करम्बित
जमुणा फेण पावन्न जग।
उतमँगि किरि अम्बरि आधोअधि
माँग समारि कुमारमग॥ ८५॥

८२। S दुऊ (for बिऊँ), JU धूपणे लीधे, MS लीयै, मुकता. BKMNPSU म्रग, J कारणि, K करण मदनां, B वाउरि, K वागुर, S वावरि.

८३। J बाजोठा, P बाजवठा, N आइ बइठी, (N)P °कुंयरि, JU कुंयरि, S °कुंवरि, BKNU शृंगार, JMP सिंगार, JB अेतै, J इतइ, K तितरइ, BJKPSU अेक, N ऐक, K सषी (for आली), MS आई, J आणण, S आगै, BPS आदरिस, M आदिरष.

८४। JKMSU कंठ, KMNS पोति कपोति, KNP क, JKU कउं, N किऊं, B नीलकंठ, MS कालंद्री, S साम्हो, KNS भाग, BKNS करि, P किर, JU श्री (for किरि), KNPS संषधर, JU अेकिणि, K अेकण, JKPU. आंगुली.

८५। BKMN करि, JSU कर, MP गुंथति, U गुंफित, BJMNS कुसम, MS करबति, B(K) जमन, M जमण, N जमुन, K फेन, KU पावन,

अणियाला नयण बाण अणियाला
सजि कुण्डल खुरसाण सिरि ।
वली वाढ दे सिली सिली वरि
काजल जल वालियौ किरि ॥ ८६ ॥

कमनीय करे कूँकूँ चौ निज करि
कलँक धूम काढे बे काट ।
सम्प्रति कियौ आप मुख स्यामा
नेत्र तिलक हर तिलक निलाट ॥ ८७ ॥

मुख सिख सँधि तिलक रतनमै मण्डित
गयौ जु छूँतौ पूठि गलि ।
आयै क्रिसनि माँगि मगि आयौ
भाग कि जाणे भालियलि ॥ ८८ ॥

जूँ सहरी भ्रूह नयण म्रिग जूता
विसहर रासि कि अलक वक्र ।

MNP जमि, (B)PSU उतमंग, JS उतबंग, KN उत्तमंग, KNSU करि, P करइ, JKNU चंवर, JPSU चाधोम्रध, M संवारि, S सुवारि, J(P) कुंआर°, N कुमारिममि, U कुंवारिमग .

८६। J आणीयाले, J नैण, P नयन, S बाण नइण, J सुज, S सज, M सजि, JU खरसाण, JN सरि, S सर, BJNPSU वले, U वाढि, N सिरी (for 1st सिली), KN वर, KS किर .

८७। (B)J कउ (for चौ), JU कामिणि (for निज करि), JKU बे काढे, N काढि, BPS संप्रत, BJU कीधा, J मुह, U मुखि, S सामा, BN निलाढि, J ललाट, S लिलाट .

८८। B सिखि, P ची संधि (तिलक), M ज, BS हूंतौ, K चपूठ, BM लल, JK क्रसन, U क्रसनि, (N)P किसनि, BJNS मांग, P मग, K भामि कइ, BJ भालियल, S भालिहल .

वाली किरि वाँकिया विराजै

चन्द्र रथी ताड़ङ्क चक्र ॥ ८९ ॥

इभ कुंभ अन्धारी कुच सु कञ्चुकी

कवच सम्भु काम कि कलह।

मनु हरि आगमि मण्डे मण्डप

बन्धण दीध कि बारिगह ॥ ९० ॥

हरिणाखी कण्ठ अँतरीख हूँती

बिम्ब रूप प्रगटी बहिरि।

कल मोतियाँ सुसरि हरि कीरति

कण्ठसरी सरसती किरि ॥ ९१ ॥

बाजूबँध बन्धे गोर बाहु बिहुँ

स्याम पाट सोहन्त सिरी।

मणिमै हौंडि हौंडलै मणिधर

किरि साखा सिरीखण्ड की ॥ ९२ ॥

८९। B जोंसहरी, K जूंसरी, S जूसरीया, K नयन, ALL खग, B विषधरि, MNS विषधर, B सु (for कि), K क, PU चलिक, J चक, KN करि, PS किर. N विराजित, BJKMNSU चंद, B ताटंक, N षाटक, S माटिक, J चक.

९०। S स, JU कुंचकी, KNPU शंभु, B संभि, M संभ, PU कामि, BPSU क, J कलहि, BJKS मन, BKS आगै (for आगमि), N आगमि (ditto), U आगम, J मंडीय. NU मंडीयज. B मंडप मंडे, S मंडीया मंडे, J बारगहि, U बारगह.

९१। B हरिणाची, BJK कंठ अंतरिष, M ° रिष, N अंतरित, KN बहिर, MPSU बहरि, N कंठसिरी, BS किर, N कर, M करि.

९२। B बांधे, J बंधी, K बंधि, MN बंधै, U बंधीया, JKMNPU बाह, S बाहे, MU बे. J बेउलो (*sic* for बिहुँ), P श्याम, J सोहंति, K सोभंत, BJMNPU श्री. K न को (! for सिरी), KNP मणिमय, BJKMS हौंड, J(K)N(S)U हौंडोलद, M हौडुलै. P हौंडिलद, BNP किर, ALL श्रीषंड, N करि (for की).

गजरा नवग्रही प्रोंचिया प्रोंचे
वले वलै विधि विधि वलित ।
हसत नखित्र वेधियौ हिमकरि
अरध कमल अलि आवरित ॥ ९३ ॥

आरोपित हार घणौ थियौ अंतर
ऊरस्थल कुम्भस्थल आज ।
सु जु मोती लहि न लहै सोभा
रज तिणि सिरि नांखै गजराज ॥ ९४ ॥

धरिया सु उतारे नव तनु धारे
कवि तै वाखाणा किमत्र ।
भूखण पुहप पयोहर फल भति
वेलि गात्र तौ पत्र वसत्र ॥ ९५ ॥

स्यामा कटि कटिमेखला समरपित
क्रिसा अङ्ग मापित करल ।
भावीसूचक थिया कि भेला
सिङ्घरासि ग्रहगण सकल ॥ ९६ ॥

९३। J(K)U नवग्रहे प्रंचीया प्रंचे, M प्रऊचीया प्रऊचं, KNPS वलय, S विध, MS वलती, BM हस, B निषित, KMNPU नचत्र, S नषत, BP वेधायउ, N वेदीयउ, BU कि हिमकर, J किमकिह्किर (!), KNS हिमकर, P ° किर, S कुवल, B षाविरत, N आवर्रति, S षावरत .

९४। BS षारोपत, BKNP थयउ, B उरस्थलि, KNP उरस्थल, JMU उरसथल, S उरहसथल, B कुंभथलि, S कुंभाथल, B कि, JKNS ज BK तिण, S रज सर तण, BM सिर .

९५। NS स, BK नौ, M नउ, BKMNSU तन, MNP तिणि (for तै), BS किमत, M किमति, P किमित्र, JKMPSU पयोधर, N भंति, K ताई (for तौ), P षो (ditto), S नै (ditto), U तु (ditto). M वसत, M inverts the order of st. ९५ and ९६ .

९६। PU स्यामा, N समापित, PU समर्पित, BKM क्रसा, JU किसा, U षंमि, M °सूचकि, MS थया, JKU ऋषा (for थिया), JK [कि], P सङ्क, S सहि (for कि), KPU सिंहरासि, J ग्रयग्रह, K ग्रहषा .

चरणे चामीकर तणा चँद्राणणि
सजि नूपुर घूघरा सजि।
पीला भमर किया पहराइत
कमल तणा मकरन्द कजि ॥ ९७ ॥

दधि वीणि लियौ जाइ वणतौ दीठौ
साखियात गुणमै ससत।
नासा अग्रि मुताहल निहसति
भजति कि सुक मुखि भागवत ॥ ९८ ॥

मकरन्द तँबोल कोकनद मुख मझि
दन्त किञ्जलक दुति दीपन्ति।
करि इक बोड़ौ वले वाम करि
कीर सु तसु जाती क्रीड़न्ति ॥ ९९ ॥

सिणगार करे मन कोधौ स्यामा
देवि तणा देहरा दिसि।
छोडि कुणिड चरणे लागा हँस
मोती लगि पाणही मिसि ॥ १०० ॥

९७। B(M) चंद्राणणि, S चंद्रानन. KM मझि, B नूपुरि, J पीली. JK पहिराइत, U पहराइति. M कंवल, S कुवल तणै.

९८। KPU वीण. JU ताइ (for जाइ), N साषियाचि गुणमय. BK सुसत. BJNS मोताहल, JS निहसत. JNS भजत, BKPSU सुष, B भागवति, M inserts here st. १०१.

९९। N कोकनदि, S मधि, BM कंजुलिक, K कजलकि, N किंजलकि, P किंजलक, BKNU द्युति, BMS येक, JN हेक, P इकु, K बीजो, U बोडुं, K कीरति (for कीर सु), B कि (for सु), BJ तस, S तन (for तसु), K ऊपरि (for जाती).

१००। M संगार, P सिंगार, K कीध मन, M कीयो, P स्यामा, KNP देवी, J देव, M देऊरा, JKU छोड, PSU छांडि, N मोत्यां, JS मोताहल (for मोती लगि), KNPS पानही.

अन्तर नीलम्बर अबल आभरण
 अङ्गि अङ्गि नग नग उदित ।
जाणे सदनि सदनि सञ्जोई
 मदन दीपमाला मुदित ॥ १०१ ॥

किहि करगि कुमकमौ कुङ्कुम किहि करि
 किहि करि कुसुम कपूर करि ।
किहि करि पान अरगजौ किहि करि
 धोति सखी किहि करगि धरि ॥ १०२ ॥

चकडोल लगै इणि भाँति सुँ चाली
 मति तै वाखाणण न मूँ ।
सखी समूह माहि इम स्यामा
 सील आवरित लाज सूँ ॥ १०३ ॥

आइस्यै जाइ साथि सु चढि चढि आया
 तुरी लाग ले ताकि तिम ।
सिलह माहि गरकाव संपेखी
 जोध मुकुर प्रतिबिम्ब जिम ॥ १०४ ॥

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१०१ । BKM अंतरि, JU ऊपरि, K नीलांबर, J नीलंबरि, M अबला, उदति, N सुदिन सुदिन, J संजाई, K मंजोअे, P मंजोईत. P सदनि मदनि जाणे संजोई, B मुदिति, M मुदति.

१०२ । KN कहि, M किह. K कर. BJPSU किही करि. BK कुमकुमौ, MPU कमकमउ, JK(M)U किहि करि कुंकुम, KN कहि, M किह, BJ किही, BKM धूप, JU धोत, N परिमल धोत, N करग, B धर.

१०३ । (B)K(M)P चउडोल, J चंडोल, M इण, J इही, K इह (for इणि), KNPU मांहि, M ते (for इम), BP साभा, B आविरित, K आवरितु.

१०४ । BPU आविस्यइ, J आवस्यइ, N आवासइं, M आवसी साथी, N सु साथि, U साथ, P सो, BJ चढ़ि चढ़ि, N संगि चढ़ि, लगि जोई, BKP ताक, BKMNPU मांहि, BU संपेषीयइ, J संपेषीइ, K सुपेषे, M संपेषै, N सुंपेषी, J मुकुव, MU मुकर.

पदमणि रखपाल पाइदल पाइक
  छिलवलिया हलिया हसति।
गमे गमे मद गुड़ित गुड़न्ता
  गात्र गिरोवर नाग गति ॥ १०५ ॥

अस वेगि वहै रथ वहै अन्तरिख
  चालिया चँद्राणणि मग चाहि।
किरि वैकुण्ठ अजोध्यावासी
  मज्जण करि सरयू नदि माहि ॥ १०६ ॥

पारस प्रासाद सेन सम्पेखे
  जाणि मयङ्क कि जलहरी।
मेरु पाखती नखित्रमाला
  ध्रूमाला सङ्करि धरी ॥ १०७ ॥

देवालै पैसि अम्बिका दरसे
  घणै भावि छिति प्रीति घणी।
हाथे पूजि कियौ हाथा लगि
  मन वञ्छित फल रूकमणी ॥ १०८ ॥

१०५। BJNPU पदमिणि, K ° मिण, J रिषपाल, P रषवाल, BKMN हलवलिया, J छिलवलीवा, BM छिलिया, KN हालिया, BKMN मलित (for गुड़ित), K गिरोवरि, P गिरोषर.

१०६। BMN असि, JKNPU वेग, JU अंतरित, NP अंतरीष, (J)U चढिया (for चालिया), BPS चंदाणणि, M चंदाडिनि, KU चंद्राणण, NP मगि, K करि, NP किर, ALL except M अयोध्या°, BJKMU मंजन, P मंजणि, BMU करे, K करइ, B सिरो, KM सरो (for सरयू), B दधि, P नद, BKU मांहि

१०७। N प्रासादे, संपेषइ, U संपूरे (for सम्पेखे), BJKM जाणे, N मयंक कि जांणे जलहरी, BJM मेर, BU पाषती, JKMNP नछत्र°, U नछत्र की माला, BM धू°, K ध्रु°, JKMNP संकर.

१०८। J देवालि, KP देवालय, N परसे (for दरसे), M घणो (for °णै), BKNPU छित. J छति, BM पूजे, KN पूज, BKMNU हाथ, BJKMU लग, BPU रुषमणी, KN रुक.

आकरसण वसीकरण उनमादक
परठि द्रविण सोखण सर पञ्च ।
चितवणि हसणि लसणि गति सँकुचणि
सुन्दरि दारि देऊरा सञ्च ॥ १०९ ॥

मनपङ्गु थियौ सङ्ग सेन मूरछित
तह नह रही सम्पेखतै ।
किरि नीपायौ तदि निकुटीछे
मठ पूतली पाखाणमै ॥ ११० ॥

आयौ अस खेड़ि अरि मेन अँतरै
प्रिथमी गति आकास पथ ।
त्रिभुवननाथ तणौ वेला तिणि
रव सम्भली कि दीठ रथ ॥ १११ ॥

बलिबँधि समरथि रथि ले बैसारी
स्यामा कर साहे सुकरि ।

१०९। BJK आकरषण, NPU आकर्षण, J(M) उदमादिक, N उनमादिक परिठि, J चितविण, N ल्हसणि, NPU मन (for गति), U तणि (ditto), JU संकुचिणि, KU सुंदर, NP दुवारि, U द्वार, JKNPU देहरा ।

११०। BKM मनपंग, J °पुंग, U मनुपंगु, BJMU थया, K हुआ, M सचि, J सेन सङ, P तनु (for तह) नङ, K कही (for रही), BM संपेषितै, J(U) संपेषति, J करि, KNP किर, J नीपायु, P नीपाई, BM तदे, K पेत (for तदि), N तदिछि, P तदछी, BP निकुंटी, J नीकुटीजे, K निकुंटीषे, NM निकुठी, U निकंटिषे ।

१११। BJKM आखि, B षड़ि, JP षड़े, N षेड़, BK मंडल (for सेन), J मं[ड]लि, U सेण, BJ अंतरि, K अंतर, N अंतरिइ, B पृथमी, J प्रथम, K पृथवी, N पृथिमी, PU प्रथिमी, BK गति कि, U गति किना, JP पथि, M पंथ, त्रिभवण°, K तिण, U(M) तइ, N रवि, J संभले क दीठउ ।

वाहरि रे वाहरि कोइ छै वर
हरि हरिणाखी जाइ हरि ॥ ११२ ॥

सम्भलत धवल सर साऊलि सम्भलि
आलूदा ठाकुर अलल।
पिंड वऊरूप कि भेख पालटे
केसरिया ठाहे क्रिगल ॥ ११३ ॥

लारोवरि अस चित्राम कि लिखिया
नह खरता नर वरै नर।
माँखण चोरी न ऊवै माहव
महियारी न ऊवै महर ॥ ११४ ॥

ऊपड़ी रजी मभि अरक अेहवौ
वातचक्र सिरि पत्र वसन्ति।
निवै सहस नीसाण न सुणिजै
वरहासाँ नासाँ वाजन्ति ॥ ११५ ॥

११२। (J)MNPU वलिवंध. B समथि, MPU समथ, JKN समरथ, U रथ, B वसाणी, U वद्सारे, JU स्नामा, P सामा, B करिं, J साहि, K साही, ALL वाहर, N हो (for रे), K वीरवर (for वर), N वहद् कोई वर वीर हर (!), BNP हरणाणी. J हिर?, B गयो (for जाइ), K के गयो (ditto).

११३। BK सांभलित, J संभलित, N संभलिइ, BJK धमल, JK(U) सद (for सर), BK सांभलि, N पालटइ, K ठाये, N ठविया, BM कंगल, J क्रंमल, N क्रिमले, U किंमल.

११४। JM लारोवरि, BKM चषि, NP चास, B चितरांम, BKMN लिह, N घुर, B ऊषै, K होवै.

११५। J ऊपंडी, J मधि, P महि (for मभि), NP अेहवउ, JU °चक्र, N सिर, J पंत, U पंति, J स्रुणीइ, NPU सुणीयइ, JU वरिहासां, KNU नासा.

अलगी ही नेड़ो की ऊद्रमते
  दैठालौ ज्यौ दलाँ दुह ।
वागाँ ढेरवियाँ वाहरूअे
  मारकुअे फेरिया मुह ॥ ११६ ॥

काठठी बे घटा करे कालाहणि
  समुहे आमहो सामुहै ।
जोगणि आवै आड़ंग जाणे
  वरसै रत वेपुड़ी वहै ॥ ११७ ॥

हथनालि हवाई कुहकबाण ऊबि
  होइ वीरहक गैगहण ।
सिलहाँ ऊपरि लोह लोह सर
  मेह बूँद माहे महण ॥ ११८ ॥

कलकलिया कुन्त किरण कलि ऊकलि
  वरसति विसिख विवरजित वाउ ।

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११६ । NP घलगा, JKPU नेड़ी, N नेड़ा, M नयड़ी, NP कीध. B उभ्रवते, M उधरमवे. JPU थोप्रमवे, K उप्रमत, N उभ्रमते, J द्रेठालो, U दीठाल्, M [देठा]ले ऊवा, BK थयो (for ज्यौ), JNU ज्ञउ, K दले, BKN दुडं, J वागुं, NU वागा, B ढेवरीये. J ढेरवीउं, N ढेवरीया, JU मारगूथे, K मारगवे. J फेरियां, P फोरिया .

११७ । JMP घड़ा, BK कठठी करि आणी घटा कालाहणि सामही, JKN(PU) थाम्हो, M संमुही. J जोगिण, NPU जोगिणि. BKMN आवी, P वहिसी (for वरसै), K रगत. P रति, J वेपुहे, U वेपड़इ, M वही .

११८ । N हथिनालि, P °कुबाण, BK होइष, M होय, N होवइ, J महेगहण, U महोगहण, J सिलह ऊपरा. BK(M)N सिलह लोह ऊपरि, (M °रै), JPU सिरि, K मेघ, JU माहीं .

धड़ि धड़ि धड़कि धार धाराजल
सिहरि सिहरि समरवै सिलाउ ॥ ११९ ॥

काँपिया उर काइराँ असुभकारियौ
गाजँति नीसाणे गड़ड़े।
ऊजलियाँ धाराँ ऊवड़ियौ
परनाले जल रुहिर पड़े ॥ १२० ॥

चोटियाली कूदै चौसठि चाचरि
भ्रू ढलियै ऊकसै धड़।
अनंत अनै सिसुपाल ओझड़ै
झड़ मातौ माँडियौ झड़ ॥ १२१ ॥

रिण अङ्गणि तेणि रुहिर रलतलिया
घणा हाथ हूँ पड़ै घणा।
ऊँधा पत्र बुदबुद जल आक्रिति
तरि चालै जोगणी तणा ॥ १२२ ॥

११९। N कुंति, BM किरणि, JU ऊकलि कलि, K कलिया (for ऊकलि), B वरसत, JK(M)U वरजित, N वरषित, BKN विशेष, J धड़ धड़ धड़की, BK कलकि (for धड़कि), J सहरि, KN सिहर, M सेहर, BKM संवरवि, J संमरवि, U संमर, BJKM सलाउ.

१२०। BJK कांपिया, BJMNU कायरां, K कायर, BKU गाजंते, J गाजते, N जागवे, P माजिते, J(K) गड़गड़ह, N गुड़ुड़ह, PU धारा, B ओवडीयो, J उधडीयउ, K ऊपडीयो.

१२१। J चोटडीयालुं, P चोटीयालीउं, U चउटीयालुं, J कूंदि, N धड़ि (for भ्रू), BP ढलीये, J ढलीइ, N लीयइं, U पड़ीयइ (for ढलियै), BM ससिपाल, K सिस°, BU ओझड़ां, J ऊझड़ां, M उझड़े, BM लागौ (for मातौ), N मावे, P मातइ, J मंडीयउ.

१२२। BK रण, U रिणि, KN आंगण तेण, M रलतलीयो, N रलथलिया, P रलतलीया तेण रुहिर आंगण रण, B घणै, JMNU घणे, BK हाथि, JNU पड़े, J उंधे, U जल बुदांबुदा, KM जल बुदबुद, (N)PU आकृति, BM आक्रति, MN तिरि, JU चाले, (N)P चाल्या, M चालीया, BJNP(U) जोगिणी.

3

वेली तदि बलिभद्र बापूकारै
सत्र सावतौ अजे लगि साथ ।
वूठै वाहविये आ वेला
हल जीपिस्यै जु वाहिसि हाथ ॥ १२३ ॥

विसरियाँ विसर जस बीज बीजिजै
खारी हालाहलाँ खलाँह ।
त्रूटै कन्ध मूल जड़ त्रूटै
हलधर काँ वाहताँ हलाँह ॥ १२४ ॥

घटि घटि घरा घांउ घाइ घाइ रत घरा
ऊँच क्रिस्क ऊकलै अति ।
पिड़ि नीपनौ कि खेत्र प्रवालौ
सिरा हंस नीसरै सति ॥ १२५ ॥

बलदेव महाबल तासु भुजाबलि
पिड़ि पहरन्तै नवौ परि ।

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१२३ । M बलिभद्र तदि वेली, KP बलभद्र, B(J) बलिभद्रि, BJKU बापूकारे, P °रीया, PU सत्रु, NP सावता, BJU अजी, BM लग, J वाहवीद [आ], U त्यां वेलां, J हव (for हल), NP जीपिसइ, J ज, K सो (for जु), N जउ, B वाहसें, J(N) वाहसइ, KM वाहसी, PU वाहिस्यइ ·

१२४ । (J)U विसरिया बीज जस बीज बीजिस्ये, P विसरी वार जस बीज बीजिजै, N जस बीजे बीजियां, M बीजिइ (for बीजिजै), U खरी, N खालाहल, P हालाहल, BJK(M)U खलां, N मुंड (for मूल), K जल चोड़े, J त्रूटि, M नड़ड़ै (!), U रां (for कां), BJKPU वहतां, JK(M)U हलां ·

१२५ । J reads the first line as follows: नीर रमत पलहलीया नीसंक, K घाइ (for घांउ), BJU थंघ, N जंघी, BM कंक, JU चंच, K चुंघ. K खत पड़ि, BN पिंड, M नीपनु, U खेत, KM सत (for सति) .

बिजड़ा मुहे वेड़तै बलिभद्रि
सिराँ पुञ्ज कीधा समरि ॥ १२६ ॥

रिण गाहटतै रामि [खलि*] खलाँ रिण
थिर निज चरण सु मेढि थिया।
फिरि चड़ियै सङ्घार फेरताँ
केकाणाँ पाइ सुगह किया ॥ १२७ ॥

कण अेक लिया किया अेक कणकण
भर खञ्चे भञ्जियौ भिड़।
बलिभद्र खलै खलाँ सिरि बैठी
चारौ पल ग्रीधणी चिड़ ॥ १२८ ॥

सरिखाँ सूँ बलिभद्रि लोह साहियै
वडफरि ऊकजतै विरुधि।
भलाभली सति तोजि भञ्जिया
जरासेन सिसुपाल जुधि ॥ १२९ ॥

१२६। JU नास, NU भुजां वलि, B पिंड, N पिड़, KNP पहरतद, JP बिजड़ां, N वडनद, P बेड़ते, JU बेड़ीया, BJU बल°, ALL °भद्र, BJKN सिरा, J सवरि, M omits this stanza.

१२७। JKNU राम, ALL [खलि], K रण, P रणि (for 2nd रिण), J निय, N निस्खलण (for निज चरण), BKMPU स, J मेट, KNP मेढि, KU थया, J फरि, K फिर, N फर, J सिघार, KNP संहार, J फेरतद, K फिरंता, U फेरता, KNP पाय, BM omit this stanza.

१२८। JKU कण लीधा येक (इक), M कण लीगा येक, N येक, J भार, KN भंजिया, P भंजीउ, N भड़, M भिड़ि, BKNPU बलभद्र, JKU षले (for खलै), M षलं षलं, KMN सिर, N बाढद (for बैठी), K म्टग्रणी, N गिरिधणी, M चिड़ि, N चढि, J places this stanza between st. १२५ and st. १२६ .

१२९। J सुधरां, U सधरां (for सरिखाँ), KP बल°, ALL °भद्र, J साहई, K साहीयो, KN वडफिरि, M °फर, PU ऊकजीये, JU विरुद्ध, MNP विरुध, BK भलाभला, KN सचु, M सच (for सति), B तोईज, J तोज, K तइज, M तोहीज, N तोहिज, KMN भाग, B जरासंधि, KM जरासिंध, BK सिसपाल, M सखि°, J जुद्ध .

आडोअडि अेकाअेक आपड़े
वाग्यौ अेम रुकमणी वीर।
अबला लेइ घणी भुँइ आयौ
आयौ हूँ पग माँडि अहीर ॥ १३० ॥

विलकुलियौ वदनि जेम वाकारयौ
सङ्कुहि धनुख पुणच सर सन्धि।
क्रिसन रुकम आउध छेदण कजि
बेलखि अणी मूठि द्रिढ बन्धि ॥ १३१ ॥

रुकमइयौ पेखि तपत आरणि रणि
पेखि रुकमणी जल प्रसन।
तणु लोहार वाम कर निय तणु
माहवि किउ साँडसी मन ॥ १३२ ॥

सगपण ची सनसि रुकमणी सन्निधि
अणमारिवा तणै आलोजि।
अे अखियात जु आउधि आउध
सजै रुकम हरि छेदै सोजि ॥ १३३ ॥

१३०। B आडोहड, NP आडोहडि, B अेकेअेक, BP वाइयउ, K वागीउ, MNJ(U) वागियौ, K अे, U अेक (for अेम), BJP रुषमणी, NU रुकमिणी, K लोधे, N जमउ रहि (for आयौ हूँ).

१३१। N विलकुलियइ, P °लीउ, BJKNP वदन, BKM वाकारे, (J)U वाकारिउ, P ° रीयउ, M नीय ग्रहि (for सङ्कुहि), B पिणछ, K पणच, N पिणच, JKU क्रसन, M क्रष्ण, N किसन, JKMNP आयुध, U क्रसन रुकम छेदण आयुधि करि, JNP बेलष, MU बेलक, P मूठ, B द्रिढि, J द्रिढ, K द्रढि, NPU द्रढ.

१३२। M तपति, ALL आरण, BKN रण, MU रिण, P रणि, JP रुष°, U रुकमिणी, M तणो, P तणउ, U तनु (for 1st तणु), U करि, J तण, M तन (for 2nd तणु), JMU माहव, MU कीयौ.

१३३। BJKMP सनस, BJKP रुषमणी, NU रुकमिणी, BN सांनिधि, K सांनिध, M सनधि, KM तणो, N तणउ, JKMU आलोज, N अखि-

निराउध कियौ तदि सोनानामी
केस उतारि विरूप कियौ।
क्रिणियै जीवि जु जीव छंडियौ
हरि हरिणाखी पेखि हियौ ॥ १३४ ॥

अनुज अे उचित अग्रज इम आखै
दुसट सासना भली दई।
बहिनि जासु पासै बैसारी
भलौ काम किउ भला भई ॥ १३५ ॥

सुसमित सुनमित निज वदन सुव्रीड़ित
पुँडरीकाख थिया प्रसन।
प्रथम अग्रज आअेस पालिवा
मिरिगाखी राखिवा मन ॥ १३६ ॥

क्रित करण अकरण अन्नथा करणां
सगले ही थोके समरत्थ।

याथ, U अपईयात, K ओ, B(K)N आवधि आवध, J(N) आयुधि आयुध, M सभै, JKMU सोज.

१३४। BM निरआउध, JN निरआयुध, P निरआवध, K कोध, BKMN तद, JPU [तदि], BN सैन (for सोना), JNPU उतारि, JU छिपीर, M छिनीयै, JKMNPU जीव (for जीवि), K ओ, BJNPU छांडियउ, B सु हरि, K सो हरि, MN जाषि (for पेखि).

१३५। U अनंत (for अनुज), BK अग्रज ईम कहै अनुज ये अनुचित, U दुख, JU वासना, BKM नाम (for भलौ), JK बहिन, BJK आस. BK बैसारी, (BM)NU कीयउ, K भलो कीयो म कीयौ भलौ भई. BM(N) भलो (for भला).

१३६। K सुसमति, N ससुमिति, U सुसमिति, M सुलजति सुमति, BJ सव्री°. KP संव्रीडित, MU सुव्रीडति, B(MN) P पुंडरीकाइष, J° काष, K पुंडरीक, U °काक्ष, B थीउ, J थीष, K थया, N थयो, M कीयो (for थिया), BP प्रसन्न, BP आदेस, KMN आदेस, BMN मृगनयणी, J मृगाषंषि, K मृगनैणी, P मृगानयणी, U मृगाषी.

ह्वालिया जा इलगाया हूँता
हरि साले सिरि थापे हत्थ ॥ १३७ ॥

परदल पिणि जीपि पदमणी परणे
सत्रु सिरि अधिक वावरे सार ।
वहते कटकि माहि वादोवदि
वाधण लागा वधाइहार ॥ १३८ ॥

ग्रह काज भूलि ग्या ग्रहि ग्रहि ग्रहगति
पूछीजै चिन्ता पड़ी ।
मनि अरपण कीधै हरि मारगि
चाहै प्रज ओटे चड़ी ॥ १३९ ॥

देखताँ पथिक उतामला दीठा
भाँखाणा उरि उठी भल ।

१३७। JKNPU छन. JM मकरण (for अक°), B अनिथाई. J मन्यथा, KPU अन्यथा, M अनिथा, BKM करण, N कीथा अन्यथा (for अन्नथा करणं), B सिमिळे, J समत्थ, MP समथ, U समरथ, B हालीयो, PU जाइ, BK जिके (for जा), BK लगाया (for इल°), N इलगा, PU अलगाया, JNP साला, J थापी, BKU थापि, B हथि, K हाथि.

१३८। MU पिण, BKU जीति, (J)PU रुषमिणी, N रुकमिणी (for पदमणी), BM read the second line as follows: आणंद जभै छ्या अेकार, and J as follows: आया ग्रहि आरती जतारि. and K as follows: आणंद रोस थया अेकार, JKM कटक, K माहे, B महा (for माहि), JU तइ वेला (for वादोवदि), JU वधाईयार, U places this stanza between st. १२५ and st. १२६

१३९। B ग्रिह, JKNPU ग्रह, BKU काजि, BKM गा, JN ग्रहि ग्रहि, U ग्रहे ग्रहे, BK ग्रहगति ग्रहि ग्रहि, BJKU मन, N आपण, P आर्पण, U अर्पण, K(P) कीधौ, M कीधा, BKP मारग, K प्रजा, NP ओटइ, N चढी.

नील डाल करि देखि निलाणा
कुसस्थली वासी कमल ॥ १४० ॥

सुणि आगम नगर सहू साऊजम
रुकमणि क्रिसन वधावण रेस।
लहरिउँ लियै जाणि लहरीरव
राका दिनि दरसणि राकेस ॥ १४१ ॥

वधाउआँ ग्रिहे ग्रिहे पुरवासी
दलिद्र तणौ दीधौ दलिद्र।
ऊछव ऊआ अखित ऊछलिया
हरी द्रोब केसर हलिद्र ॥ १४२ ॥

नर मारगि अेक अेक मगि नारी
क्रमिया अति ऊछाह करेउ।
अङ्कमाल हरि नयर आयिवा
बाहाँ तिकरि पसारी बेउ ॥ १४३ ॥

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१४० । B देषते, KMP देषता, N देषंतां, N पंथक. BKM पंथि पथिक, B उतावलि, K उतावला, M उतावलो दीठो, JU दूरा पथि पथिक उतामल (°लि) देषे, JKMN उर, BKMNP नीली, J डाल्ह, B तिषि, K तिष (for देखि), ALL नीलाणा, K कुसस्थल, M कुसस्थली, N पासइं (*sic* ! for वासी).

१४१ । B आगमि, BKMNP नयर. BN सु सहू, B सऊजम. N सहूजुम, BJU रुषमिणि, BU क्रसन, JKNP किसन, M क्रष्ण, U वधामण, BPU रेसि, BM लहरी, K लहरि. N लहर. P लहिरिउं, J लीद्द, N जाणे, KMP दिन, MP दरसण, B राकेसि.

१४२ । M वाधाउ, N वाधाया, BK ग्रहे ग्रहां, J ग्रहा ग्रहे, NPU ग्रहे ग्रहे, B पुरवासीयइ, MN पुरवासीपे, NP दलिद, K तणै, JU दिसा (for तणौ), BJMP दीन्हउ, U दीधुं, P दलिद, K उत्सव, JM आणंद (for ऊछव), J हुउ, KU हुया, MN हुवा, P हुवां, BKNU केसरि, KPU हलद्द.

१४३ । JKU मारग, P मारंग, N हेक हेक, JKU मग, P मारगि, BP क्रमियां, NP ताहु (for अति), N करेइ, J अंकमालि, BN नयरि, N आविया, BK तकरि, J तिकिरि, P तिकर. JNPU पसारइ.

वीजलि दुति दंड मोती झे वरिखा
　　झालरिझे लागा झड़ण ।
छत्रे अकास अेम औछायौ
　　घण आयौ किरि वरण घण ॥ १४४ ॥

मूकुरमै प्रौलि प्रौलिमै मारग
　　मारग सुरँग अबीरमई ।
पुरि हरि सेन अेम पैसारौ
　　नीरोवरि प्रविसन्ति नई ॥ १४५ ॥

धवलहरे धवल दिये जस धवलित
　　धणि नागर देखे सधण ।
सकिसल सबल सदल सिरि सामल
　　पुहप बूँद लागी पड़ण ॥ १४६ ॥

जीपे सिसुपाल जरासिंधु जीपे
　　आयौ ग्रिहि आरती उतारि ।
देखे मुख वसुदेव देवकी
　　वार वार वारै पै वारि ॥ १४७ ॥

१४४। BMU वीजुल, J वीजवल, K वीजल, U द्युति, B डंड, K मोतीवीं (for मोती झे), BKN आकास, JPU आकाश, BJKU अवछायउ, M अवि°, U आया, BKMNP करि.

१४५। BKMU मुकर°, BKMN प्रोलि, JU पोलि, JN मारगि, B अबीरमै, K °मय, JMNPU °मइ, M पुर, BKM पइसारो, J पैसारउ, NPU पइसारउ, M नीरोधरि, J प्रविशंत, N पयसंति, P पइसंति, B नै, K नव, JMNPU नइ.

१४६। JM धमल°, B जसि, BM धमलित, BJKMU धन, BJM नागरि, J देखइ, NP पेखे (for देखे), BJKM सुधन, K सकुसल, J सदल सबल, BMN सिर.

१४७। BJ(N) जुधि जीते, K युधि जीति, U युधि जीपे, P जुधि (for जीपे), BKM सिसुपाल, BJU जरासंधि, BN [जीपे], K जीते, B आये, JKU आया, BKNU ग्रहि, J ग्रह, P ग्रहे. B उतारे, J आरइ, NPU उतारइ, B पीथै (*sic*! for पै), N पय.

विधि सहित वधावे वाजित्र वावे
    भिन भिन अभिन वाणि मुखि भाखि ।
करै भगति राजान क्रिसन चो
    राजरमणि रुकमणि ग्रिहि राखि ॥ १४८ ॥

दैवग्य तेड़ि वसुदेव देवकी
    पहिलौ ई पूछै प्रसन ।
दियौ लगन जोतिख ग्रंथ देखे
    कदि परणै रुकमणि क्रिसन ॥ १४९ ॥

वेदोगत धरम विचारि वेदविद
    कम्पित चित लागा कहण ।
हेकणि सुची सरिस किम होवै
    पुनह पुनह पाणिगरहण ॥ १५० ॥

निरखे ततकाल त्रिकाल निदरसी
    करि निरणौ लागा कहण ।

१४८। B सहिति, N वधावइ, M वाये, N वावइ, KPU भिन्न, N भिन, K अभिनव, NP [अभिन], K [वाणि], NP वाणि वणि, KMNU मुख, B क्रसण, JK क्रसन, MU क्रष्ण, N क्रश, M की (for चो), B रुषिमिणि, J रुषमणि, U रुकमिण, BP ग्रहि, J ग्रह,, KNU ग्रह, M ग्रिह .

१४९। BK दैवगति, J दैवगम, M दैवगिण, N देवांगणि, PU दैवज्ञ, U पहिलुं, JU [ई], M ही, J पूछइ ते, P पूछी, BKU कीधउ ते, M यो, U ज्योतिष, N देषइ, BM कइ, JPU कई (for कदि), BP रुषमणी, J रुषमणि, KN रुकमणी, U रुकमिण, BKU क्रसन, NP क्रिषन .

१५०। KN वेद्दोगति, M वेदोक्त, J धर्म, JKNP विचार, BMN वेदवंत, JP वेदिवित, K वेदवित, J हेकिणि, M येकणि, K पुची, N चीस, P ही जी (for सुची), K सरस, N सरिसउ, P क्युं (for किम), JKNPU पुनः पुनः, ALL पाणिग्रहण .

सगले दोख विवरजित साह्नौ
हूँतौ जई ऊओौ हरण ॥ १५१ ॥

वसुदेव देवकी सूँ ब्राह्मणे
कही परसपर ओम कहि ।
ऊओै हरणि हथलेवौ हूऔ
सेस संसकार ऊइ सहि ॥ १५२ ॥

विप्र मूरति वेद रतनमै वेदी
वंस आद्र अरजुनमै वेह ।
अरणी अगनि अगरमै इन्धण
आऊति ध्रित घणसार अछेह ॥ १५३ ॥

पछिम दिसि पूठि पूरब मुख परठित
परठित ऊपरि आतपत्र ।
मधुपरिकादि संसकार मण्डित
त्री वर वे बैसाणि तत्र ॥ १५४ ॥

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१५१ । M निद्रसे, N किरि, BK कवि (for करि), JNPU निरषय, K वितरण (!). BK करण (for कहण). N सिगले, B दोषि. JU जदि, M जै, JP हूउ. M ऊवो .

१५२ । N प्रतइं (for सूँ), B कहै, K कहि, N कहीउ, P कहीयउ, U कही कह (for कही), N परस्पर. J हूइ, KP हूयउ, M ऊवे (for ऊवे), JMU हरण, JP हूउ, M ऊवो, BJMU सेष, K शेष, K संस्कार, M सहसकार, (B)N करउ (for ऊइ), P कउ (ditto), J(M)U ऊवइ (ditto), K हिवइ (ditto)

१५३ । NPU रतनमय, BJK वांस, NU वंश, U आर्द्र. B अरिजणमै, M अरजनमै, N अरजुनमय, P अरजनमय वेहि, U अनल (for अगनि). B घृति, J ध्रत, KNPU घृत, JKNU घनसार .

१५४ । B पछमि. J पश्चिम, M दिस. U दिशि, KU पूठ, JMP पट परठित, N पट थपि (for 2nd परठित), M आतपत्र, BKM मधुपर°, NPU मधुपर्कादि, BJNPU सहसकार. N मंडे, P मांडे, BK [बे]. J बैसारि. K(N) बैसाणीया .

आरोपित आँखि सह्र हरि आननि
गरभि उदधि ससि मह्ने ग्रहीत।
चाहै मुख अङ्गणि ओटे चढि
गावै मुखि मङ्गल् करि गीत ॥ १५५ ॥

आगलै त्रिया प्री चौथै आरँभि
फेरा त्रिण्हि इणि भाँति फिरि।
कर साङ्गुसट ग्रहण कर सूँ करि
करी कमल् चम्पियौ किरि ॥ १५६ ॥

पधरावि त्रिया वामै प्रभणावे
वाच परसपर जथा विधि।
लाधी वेला माँगी लाधी
निगम पाठके नवै निधि ॥ १५७ ॥

दूलह ऊइ आगै पाछै दुलहणि
दीन्हा क्रम सूणहर दिसि।
छँडि चौरी हथलेवै छूटै
मन बन्धे अञ्चला मिसि ॥ १५८ ॥

१५५। M आरोपति, J आंषि. BK आणण, JMU आनन, BJKMU गरभ, NPU मध्क, BJKNPU ग्रहीत, J चाहि मुष, M मुष (for मुख), B(M) आंगणै, J अंगण, K आंगण, N अंगणइ, P आंगणि, (B)KNP ओटां, J उंटे चढ़ि. U मुष, PU किरि.

१५६। BKN आगलि, J आगिली, U आगइ, BKU प्रिया (for त्रिया), JN प्रिय, U वी (for प्री), K चोथो आरंभ, U चौथि आरंभी, J त्रिण्ह, N त्रिण्हइ, J इण, U फिरइ, BK संगुष्ट. JNU सांगुष्ट, B सें, BK कर (for करि), N(P) कमल करी. U चंपतउ, N करि.

१५७। BJK पधरावी. JKMU वी. P प्रभणावी, N पधरावइ (for प्रभ°), KU परस्पर, BKPU यथा, J यक (for जथा), NP मांगे लीधी. BKNU नवे.

१५८। J आगइं ऊइ पाछिं, M आगै ऊवा वंसे, K सोंणहर. J दिसा, U दिसी, K छांडि, M चंवरी, KM(N)U हथलेवौ छूटौ. P हथलेवा छूटी, B बांधे, M बाधा, N बंधइ, MN अंचलां, J मिसा.

आगै जाइ आलि केलिग्रिह अन्तरि
करि अङ्गण मारजण करेण ।
सेज वियाजि खीर सागर सजि
फूल वियाजि सजे तसु फेण ॥ १५९ ॥

आभा चित्र रचित तेणि रँगि अनि अनि
मणि दीपक करि सूध मणि ।
माँडि रहे चन्द्रवा तणै मिसि
फण सहसे ई सहसफणि ॥ १६० ॥

मँदिरन्तरि किया खिणन्तरि मिलिवा
विचित्रे सखिए समाव्रित ।
कीधे तिणि वीवाह संसक्रित
करण सुतण रति संसक्रित ॥ १६१ ॥

सङ्कुड़ित समसमा सन्ध्या समयै
रति वञ्छति रुकमणि रमणि ।
पथिक वधू द्रिठि पङ्ख पङ्खियाँ
कमल पत्र सूरिज किरणि ॥ १६२ ॥

१५९। U चामलि, B °ग्रहि, JKNPU °ग्रह, B चंमचि, KP मारजन, B सेम, ALL वियाज, U सचि, J ग्रजि (for सजि), KM सके, K तस.

१६०। KNP तेय, BJK रंग, N मिषि (for करि), BJMU मच, N मंडि, B चंदूया, M चांद्रुवा, U फचि, BM चौ, BJKM °फण.

१६१। B मंदरि चंतरि, J मंदिरांतरि, (M)N मंदिरचंतर, M चिपंतरि, N चचंतर, BMU मिलवा, KNPU समाइत, M कोधो, NP कीधा, B तचि, K तिच, N जिच, (J)NPU संसक्रत, K संस्कत, M चरचक्रित, B सुतिचि, K सुतिच, M सुतचि, NP सुतणु.

१६२। N(P) संकुचित, J संभा, JNPU समये, BKMNU वंछित, J वंछइ, P वंछिति, BJU रुषमचि, ALL रमच, J द्रठि, KNPU द्दठि, M दीठो, KN पंषिया, BJKNPU किरच.

पति अति आतुर त्रिया मुक्ख पेखण
निसा तणौ मुख दीठ निठ।
चन्द्र किरण कुलटा सुनिसाचर
द्रवड़ित अभिसारिका द्रिठ ॥ १६३ ॥

अनि पँखि बन्धे चक्रवाक असन्धे
निसि सन्धे इम अहो निसि।
कामणि कामि तणी कामागनि
मन लाया दीपकाँ मिसि ॥ १६४ ॥

ऊभी सङ्ग सखिअे प्रसंसिता अति
क्रितारथी प्री मिलण क्रित।
अटति सेज द्वार वीचि आऊटि
स्रुति दे हरि घरि समाखित ॥ १६५ ॥

हँसागति तणौ आतुर थ्या हरि सूँ
वाधाऊआ जेही वहे।
सूँधावासि अनै नेउर सदि
क्रमि आगै आगमन कहे ॥ १६६ ॥

१६३। B दंपति (for पति), BM त्रीय, P त्री, ALL मुष (for मुक्ख), BPU देषण (for पे°), K दीठो, B निठि. BKN चंद, B किरणि, J द्रवड क, M द्रवडति, U द्रिविड कि, KN द्रठि, P द्रठ .

१६४। B द्रन, NU पन, BJMU पंष, (B)JNPU बंधइ, B चकवाक, (B)JNPU असंधइ, B नेसि. KM नेसे, JNP संधइ, B संधि, JM [इम], K कामिण, MNPU कामिणि, ALL कामियां (for कामि), BJKM तणा, M कामाग्निनि, N °गणि, BPU लीया, P दीपका .

१६५। BM सइ, JK सखि, KN पत, J इति, JU क्रतारथा, M क्रतारथ, BJM प्रिय, K प्रीय, U प्रिय, BMNPU क्रत, JK क्रता, B अटत, M अटित, BU द्वारि, M द्वारे, ALL विचि, BM आइठि, ALL श्रुति, J हरि घरि रे, BNPU समाश्रित, J °श्रिता, K °खता, M °श्रुति .

१६६। BKM हंसागय, KM तणा. KMU थया. NP थीया, B सें, N वाधाऊ आगे ही, B जहो, KM जिही, J जोही, K वहेस, P वहे वहस, K

अवलम्बि सखी कर पगि पगि ऊभी
रहती मद वहती रमणि ।
लाज लोह लङ्गरे लगाअे
गै जिम आणी गैगमणि ॥ १६७ ॥

देहली थसति हरि जेहड़ि दीठी
आणँद को ऊपनौ उमाप ।
तिणि आप ही करायौ आदर
ऊभा करि रोमांस्र आप ॥ १६८ ॥

विहि मिली घड़ी जाइ घणूँ वाँछता
घणा दीहा अन्तरै घरि ।
अङ्कमाल आपे हरि आपणि
पधरावी जी सेज परि ॥ १६९ ॥

अति प्रेरित रूपि आँखियाँ अत्रिपत
माहव जदिअपि त्रिपत मन ।
वार वार तिम करै विलोकन
ध्रण मुख जेही रङ्क धन ॥ १७० ॥

सेंधावास, N सउंधा°, JKMNPU °वास, BJP नूपुर, JMNPU सद, BJMNP क्रम. N चालति, K चालमि चालम कहिउ, BJM चालम, N कहद .

१६७। B चंविलंब, K चविलंबित, P चंविलंबि, U चालंबि, BM करि, B मदि, J वहता, लांमरे, B लगायै, JU लगावे, KNPU मय, J ज्यउं, BKNPU मयमणि .

१६८। JKM धसत, BU जेहरि, J जेहनि, P चानंद, K कोई, B कोईज थयौ, N कोड़ि थयउ, P को जु थयउ, J को जु हुउ, BKMN चमाप, K तिण ही, MU तिण, NP चापे, K [ही], P ह, J कराया ऊभा, J किरि, B रामांचैं, KM रोमांच .

१६९। BM वहि, JU वह, P मिलण JU घड़ी मिली, KN वांछतां, BK घणा, JU घणां दीहां, KM दीह, U चांतरे, BJK चांपण, J सेजु .

१७०। MP प्रेरति, JKMNPU रूप, K चांषि जो, B चत्रिपित, N चतिपति, B जदिपि, JKNPU यद्यपि, M अद्यपि, BNP त्रिपित, KM त्रिपति

आजाति जाति पट घूँघट अन्तरि
मेलण अेक करण अमली।
मन दम्पती कटाछि दूति मै
निय मन सूत्र कटाछि नली ॥ १७१ ॥

वर नारि नेत्र निज वदन विलासा
जाणियौ अँतहकरण जई।
हसि हसि भूहे हेक हेक ऊइ
ग्रिह बाहिरि सहचरी गई ॥ १७२ ॥

अेकन्ति उचित क्रीड़ा चौ आरँभ
दीठौ सु न किहि देवि दुजि।
अदिठ अस्रुत किम कहणौ आवै
सुख ते जाणणहार सुजि ॥ १७३ ॥

पति पवनि प्रारथित त्री तत्र निपतति
सुरत अन्ति केहवी सिरी।

P तिउं (for तिम), B विलोकण, NP धषि, K नेहो, N नेहा, P नेहां, U जोहा, K घण (for धन).

१७१। JK(M)NPU आयाति याति, K अंतर, (B)NP मिलिवे, K मेलै (for मेलण), K अमिली, BJK दंपति, J कडाषि, KMNPU कडाच, JN दूत, B मनि सूत, N inverts the order of st. १७१ and st. १७२.

१७२। BJK विलासी, M विलासित, JN अंतकरण, J(NP)U भूहां, K भूंह, B होय, J होइ, JKNPU ग्रह, BJP बाहरि, KMN बाहिर.

१७३। JU अेकंत. (K)M अेकांति, N दीठै, PU दीठ, J किही, P कहि. K किं, B क्यां (for किहि), JKMNPU देव, JPU दुज, BN अदीठ, M अद्रिठ, BKPU अस्रुत, (M)N अस्रुति, M कहणो, U जाणइ जाणणहार, JP तइ, M तै, JKNU सुज.

गजेन्द्र क्रीड़ताँ सु व्याकुलगति
नीरासयै परि कमलिनी ॥ १७४ ॥

कीध्रै मधि माणिक हीरा कुन्दण
मिळिया कारीगर मयण ।
स्यामा तणै लिलाटि सोहिया
कुङ्कुम बिन्दु प्रसेद कण ॥ १७५ ॥

त्री वदनि पीतता चिंति व्याकुलता
हियै धगधगी खेद ऊह ।
धरि चखु लाज पगे नेउर धुनि
करे निवारण कण्ठ कुह ॥ १७६ ॥

तिणि तालि सखी गलि स्यामा तेही
मिळी भमर वाराजु महि ।
वलि ऊभी थई घणा घाति वळ
लता केळि अविलम्ब लहि ॥ १७७ ॥

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१७४ । BKNPU पवन, JM पवण, BK पारथित, M पारथनि, BN चोथ, M तत, BJN निपतित, JKU चंत, J केवडी, BJMNPU श्री, K वनी (for सिरी), M गजिंद्र, BM क्रीड़ता, JNPU क्रीड़ित, BKM [सु], JNPU स, NPU वियाकुल?, BK कंवि गलित, J कि विगलित, M किर गलित (for स व्याकुलगति). BJKM नीरासर, NP(U) नीरासय, J कमलिणी .

१७५ । M कीधो, N मषि (for मधि), (K)P मिलियउ, M मिलिये, BJ सामा, N तणउ, J ललाट, KMP लिलाट, N निलाट, U ललाटि, N सोहइ, J कूकू, BK कुंकुं बिंद .

१७६ । ALL वदन, JKNPU चित, M चिंत, JK व्याकुलिता, J होइ, KNPU हीयइ, K धमधगी, M ध्रगद्रगी, JU ऊह, K ऊर, M ऊव (for ऊह). M धर चषि, JU चष, M कंठि कऊव, B omits this stanza. M places it after st. १७७ .

१७७ । K तिण, KNU ताल, B सामा, M भवर, BK भाराज, MP भाराजु, U थी, K थयो, J घाल (for घाति), N घाति घणा वलि, JMNP अवलंब. KU अविलंबि .

पुनरपि पधरावी कन्है प्राणपति
सहित लाज भै प्रीति सा।
मुगत केस तूटी मुगतावलि
कस छूटी छुद्र घण्टिका ॥ १७८ ॥

सुखि लाधै केलि स्यामि स्यामा सँगि
सखिए मनरखिए सँघट।
चौकि चौकि ऊपरि चित्रसाली
ऊइ रहियौ कहकहाहट ॥ १७९ ॥

राता तत चिन्ता रत चिन्ता रत
गिरि कन्दरि घरि बिन्है गए।
निद्रावसि जग ओेऊ महानिसि
जामिए कामिए जागरए ॥ १८० ॥

लिखमीवर हरखि निगरभर लागी
आयु रयणि त्रूटन्ति इम।
क्रीड़ाप्रिय पोकारि किरीटी
जीवितप्रिय घड़ियाल् जिम ॥ १८१ ॥

१७८। NP पधरावे, BKMNPU भय, J भयइ, M प्रीत, J स्या, K सका (for सा), JK मुमति, BJKP त्रूटी, U छूटी (for तूटी), K कर (for कस), P त्रूटी (for छूटी), BK छुद्र, P छिद्र.

१७९। ALL सुष, M लाधी, BJK स्याम (for °मि), NP सामि, B चुंक चुंक. J चुक चोक. K चौक चौक. U चुंक चैांक. B होय

१८०। BNP(M) राता तति चिंता रति राता, U राता तत भर चिंता रत राता, K कंद्र घर, J बिऊ, NPU बिन्हे, N गिए, K घए (for गए), BJP °वस, K जमि, N योह, J ऊवि (for ओेऊ). B थियौ (ditto), KM थयौ (ditto).

१८१। NP लषमी°, U लषिमी°, JK हरष, BM निमरभरि, BJK(M) आउ, KMU रयए, BK वुटंति, J त्रूटंत. M तुटती, BJK °प्री, BJKMN पोकार, BM जीवत°, JK °प्री, P घड़ियालि.

गत प्रभा थियौ ससि रयणि गलन्ती

वर मन्दा सति वदन वरि ।

दीपक परजलतौ इ न दीपै

नासफरिम सूरतनि नरि ॥ १८२ ॥

मेली तदि साथि सुरमण कोक मनि

रमण कोक मनि साथि रही ।

फूले कुमुदी वास प्रफूले

ग्रहण सीतलता इ ग्रही ॥ १८३ ॥

धुनि ऊठि अनाहत सङ्ख भेरि धुनि

अरुणोद थियौ जोग अभ्यास ।

माया पटल निसामै मझे

प्राणायामे जोति प्रकास ॥ १८४ ॥

सञ्जोगणि चीर रई कैरव स्री

घर छूट ताल भमर गोघोख ।

दिणयरि ऊगि अेतलाँ दीधा

मोखियाँ बन्ध बन्धियाँ मोख ॥ १८५ ॥

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१८२ । JK प्रभात. N प्रभाति, JK(M)N थयउ, KN ससि, JKM रयण, BNP मांदां, K सती, BNPU सइ, JK वर, K मोद (for इ), KM नासफरम, BKM सूरतन, JK नर .

१८३ । BJKN मिली, BK तद, BJKM साथ, U साथि, J सुरमणि, K मन, M मथि (for 1st मनि), J मणि (for 2nd मनि), BU साथ्र, JKM साथ, J प्रफूलित, BJKMPU [इ] .

१८४ । KN ऊठी, U उठी, M अनाहद, N भेरि संष, JM भेर, JKMNPU अरुणोदय, K(M)N थयउ, P [थियौ], KN(U) निसामय, K प्राणायामइ, N प्राणियां मइ, M प्रणामै, U ज्योति, M परकास .

१८५ । JKU संयोगिणि, BN संजोगिणी, M °गिण, N रही कणि रंभ स (*sic*), JKMPU श्री, P घरि, J भमर, M भंवर, BP गऊघोष, N गयोघोष, BJKNP दिणयर, M दणीयर, J प्रगट (for ऊगि), U अेतला, NP अेतले, BK(M)N दीधौ .

वाणिजाँ वधू गो वाक्र असै विट
　　चोर चकव विप्र तीरथ वेल।
सूरि प्रगटि अेतलाँ समपिया
　　मिलियाँ विरह विरहियाँ मेल ॥ १८६ ॥

नदि दीह वधे सर नीर घटे निसि
　　गाढ धरा द्रव हेमगिरि।
सुतरु छाँह तदि दीध जगत सिरि
　　सूर राज किय जगत सिरि ॥ १८७ ॥

आकुल थ्या लोक केवि ऊछ अचरिज
　　वञ्छित छायाओ विहित।
सरण हेम दिसि लीधौ सूरिज
　　सूरिज ही श्रिख आसरित ॥ १८८ ॥

स्रीखण्ड पङ्क कुमकमौ सलिल सरि
　　दलि मुगता आहरण दुति।
जलक्रीड़ा क्रीड़न्ति जगतपति
　　जेठ मासि अेही जुगति ॥ १८९ ॥

१८६। B(M) वाणिजू, KU वाणिज, BN मक, M वह, B असैई JU असई, NP असइ, K असित, BMN चकवि, K चकवा, JKM वेलि. ALL सूर, B प्रघटि, K प्रगट, JU प्रकटि, KP अेतला, BM समपीयो. K समरप्यौ. N समापियउ, P समर्पिया, JK मेलि.

१८७। M वधै. N वधइ घटइ, BK द्रवि, BJ सुतर. KNU सुरतरु, B तद. BK जगत. P जगति. J सिर, JK राह, BK(M) कीयो. N कीयइ. JP जगत, M सिर.

१८८। KM थया, NP(U) थिया, BK(N) केहवो (for केवि ऊछ). JPU ऊछ. B अचिरज, M तौ अचरिज केहो (for केवि ऊछ अचरिज), M विहिति. B लीयो हेम दिसि. K लीध हेम दिसि, M सूर हेम दिस लीनो सरणो. JKMPU इष, N विषय, M आसरिति.

१८९। ALL स्रीषंड, B कुमकुमौ, JKMNU कमकमउ. JMU दल, M मुकता. U मुक्ता. BKM आभरण, J जगत°, जेठमे. KM माष, M अेहवी.

मिलि माह तणी माऊठि सूँ मसि व्रन
तपि आसाढ तणौ तपन ।
जन नीजनपणि अधिक जाणियौ
मध्यरात्रि प्रति मध्याह्न ॥ १९० ॥

नैरन्ति प्रसरि निरधण गिरि नीझर
धणी भजै धणि पयोधर ।
झोले वाइ किया तरु झङ्खर
लवली दहन कि लू लहर ॥ १९१ ॥

कसतूरी गारि कपूर ईँट करि
नवै विहाणै नवी परि ।
कुसुम कमल दल माल अलङ्कित
हरि क्रीड़ै तिणि धवलहरि ॥ १९२ ॥

ऊपड़ी धुड़ीरव लागी अम्बरि
खितिञ्जे उजम भरिया खाद्र ।
मिगसिरि वाजि किया किङ्कर मिग
आद्रा वरसि कीध धर आद्र ॥ १९३ ॥

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१९० । BK(M)N माऊठि, P माऊति. B सें, JKNP मिसि, U मिस. तपति, JP जण, B नीजणपणि, J निर्जण°, K नीजण घति. P वीजनपिणि, J जाणीय, K जाणीइं. B मधिराति, JKP मध्यराति, N माध्यायन .

१९१ । BK नईरत, J नेरांत, U नैरति, BKU पसर. J प्रसर, MNPU निरधन, M गिर. B निंझरि, JK निझँर, JNP धनी (for धणी). BJKNU धण (for धणि). M धनि (ditto). N वायु. BJ तर B(M)N लवलां, J लवल्यां, K लवनां. MU लहरि .

१९२ । J ईंढि, NP नवउ विहाणउ, BU विहाणे K °णी. N पति (for परि), JM कुसम, KMN अलंद्द्त, U क्रीडति, K तिण. M तिणि क्रीडै. BJ धमलहरि. KN धवलहर. M धवलिहरि .

१९३ । U उपडी धुडीरज, (B)KN धूलिरवि. M रजीरवि, (B)JKU वेवीचे. M षेत्रवीथि. JKNPU ऊजम. J मिगसिर. KNU म्रगशिर,

बग रिखि राजान सु पावसि बैठा
सुर सूता थिउ मोर सर।
चातक रटै बलाकी चञ्चल
हरि सिणगारै अम्बहर ॥ १९४ ॥

काली करि काँठलि ऊजल कोरण
धारे स्रावण धरहरिया।
गलि चालिया दिसोदिसि जल ग्रभ
थम्भि न विरहणि नयण थिया ॥ १९५ ॥

वरसतै दड़ड़ नड़ अनड़ वाजिया
सघण गाजियौ गुहिर सदि।
जलनिधि ही सामाइ नही जल
जलवाला न समाइ जलदि ॥ १९६ ॥

निहसे वूठौ घण विण नीलाणी
वसुधा थलि थलि जल वसइ।
प्रथम समागमि वसत्र पदमणी
लीधे किरि ग्रहणा लसइ ॥ १९७ ॥

P मगसिर, U वायइ (for वाजि). BM थयौ वैरी (for किया किङ्कर), NP झूउ वइरी (ditto). ALL स्रग, BJKNPU थाइ, J वरस, N कीधउ, P कीधो, B(M)NP भुइ (for धर).

१९४। BMN रिष, K ऋष. [सु] पावसे. JM पावस, B थिय, KM थयौ, U थिओ. B चातिग, M चात्रिग, K चातिक रटति बलाहकी, N बलाहकि, B हर. K सिंगारइ.

१९५। K उज्जल, B धारां. BJKNPU श्रावण. M संवण. J हालीया (for चालिया), JB(M) दिसादिसि, PU दिशोदिश. BKM थंभे. JN थंभइ, U विरहिण नयन, K नैन. M थया

१९६। J वरसति, PU दडडि. N अनडे. U सघन. K सद, MN जलनिध, (K)MN समाइ, K जलद.

१९७। B निहिसे, K °मै. BJ विण. K वण. M धर विण. K नीलांणा, निवसै, BKMN समागम. N वसत, MPU पद्मिनी, JN °मिणी. K(M)NU लीधइ. KN करि, JU ग्रहणे, J लभइ (for लसइ).

तरु लता पल्लवित त्रिणे अङ्कुरित
नीलाणी नीलम्बर न्याइ ।
प्रिथमी नदिमै हार पहिरिया
पहिरे दादुर नूपुर पाइ ॥ १९८ ॥

काजल गिरि धार रेख काजल करि
कटि मेखला पयोधि कटि ।
मामोलौ बिन्दुलौ कुंकूमै
प्रिथमी दीध लिलाट पटि ॥ १९९ ॥

मिलियै तटि ऊपटि विथुरी मिलिया
धणि धर धाराधर धणी ।
केस जमण गंग कुसुम करम्बित
वेणी किरि त्रिवेणी वणी ॥ २०० ॥

धर स्यामा सरिस स्यामतर जलधर
घेघँघे गलि बाहा घाति ।
भ्रमि तिणि सन्ध्या वन्दण भूला
रिखिय न लखे सकै दिन राति ॥ २०१ ॥

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१९८ । BM तर, J पल्लवति, N पल्लव तपउ, B त्रिण, K त्रण, JPU त्रणे, BM अंकुरवे, (K)PU अंकुरित, N अंकुरति, P नीलंबरि, U नीलांबर, BK प्रथमी, NPU ध्रथिमी, N नदिमय, B हारि, BKMU पहरिया, NP परठिया (for पहिरिया), P पहिरिया (for पहिरे), NP नेउर .

१९९ । JKU कज्जल, M गिर, EMNP रेह, JU किरि, M पयोध, BK पृथवी, NU पृथिमी, BNPU निलाट .

२०० । BK मिलीयौ, J मिलीइ, M मिलीया, BMP तट, B ऊपट, K ऊपड़ि, B विथरी, J °रे, N विवरी, J मेलिया, K मिलीयां, BJKMU धण धर धाराहर, JM(U) जमुन, (N)P जवण, JM कुसुम, M कुरंबित, MPU किर, N करि, K कै (for किरि), BM वेणी (for त्रि°), P त्रिवेणीक .

२०१ । NPU स्यामा, BKM सरस, M स्यंम तन (for स्यामतर), BJM घेघंवे K घेघंवेय, BJK गल, M जल (for गलि), BN बांहा, J(M)U बांहां, KP बाहां, BJKU भ्रम, KM तिण, BU वंदन, B(N) रिषिवे, J रिषिइ, KP ऋषय, M रिष ही, B लिषि, K लष, NP लषी

रूठा पै लागि मनावि करे रस
लाधी देह तणौ गिणि लाभ।
दम्पतिश्रे आलिङ्गन दीधा
आलिङ्गन देखे धर आभ ॥ २०२ ॥

जलजाल स्रवति जल काजल ऊजल
पीला हेक राता पहल।
आधोफरै मेघ ऊधसता
महाराज राजै महल ॥ २०३ ॥

करि ईंट नीलमणि कादूँ कुन्दण
थम्भ लाल पट पाचि थिर।
मँदिरे गौख सु पदमरागमै
सिखर सिखरमै मँदिर सिर ॥ २०४ ॥

धरिया तनि वसत्र कुमकमै धोया
सुधा प्रखोलित महल सुखि।
भर स्रावण भाद्रव भोगविजै
रुकमणि वर अेहवी रुखि ॥ २०५ ॥

२०२। JKPU रूठां, BJK पाय, NPU पय, J लागइ, NP मनाइ,करे रष, N लाधउ, JK गणि, P गिण, J आलिंगण, JU दीधउ, J आलिंगित

२०३। BKMNU स्रवति, P स्रवत, U कज्जल, K उज्जल, B पीयला, KMU येक, J केई (for हेक), U आधोफेरे, J °फरे, BM ओधसता, J ऊधरसता, M महाराजि, BU राजै.

२०४। BKM कादो, B कुंदणि, J खंभ, U थंभ, K पाच, M पाट (for पाचि), B मंदरे, K मंदिर, M गोखे, K सो, NU °रागमय, BNP सिषरि, B सिषरिमे, N सिषरि किय, P सिषर कीय, सिरि.

२०५। B धरिये, K धरीयै, J धरीयां, K तन, J तिण, N तेणि, PU तिणि (for तनि), K वस्त्र, B वसत, BK कुमकुमइ, JMN कमकमइ, P कमकमे, U कुंकुमे, JU धोयां, BK मेंधा, J धुंधा, M सुधै, BM पखलिति (for

वरिखा रितु गई सरद रितु वलती
वाखाणिसु वयणा वयणि ।
नीखर धर जल रहिउ निवाणे
निध्रुवनि लज्जा त्री नयणि ॥ २०६ ॥

पीलाणी धरा ऊखधी पाकी
सरदि कालि श्रेहवी सिरी ।
कोकिल निसुर प्रसेद श्रोस कण
सुरति अन्ति मुख जेम सुत्री ॥ २०७ ॥

वितश्रे श्रासोज मिले नभि वादल
प्रिथी पङ्क जलि गुडलपण ।
जिम सतगुरु कालि कलुख तणा जण
दिपत ग्यान प्रगटे दहण ॥ २०८ ॥

गोखीर स्रवति रस धरा उदगिरति
सर पोइणिश्रे थई सुखी ।

प्रश्नो°), K धवलत (ditto), J प्रवलित (ditto), U प्रचालित (ditto), JU महलि, ALL सुष, BKM भर, BMU श्रावणि, JKP श्रावण, N सावण, B भाद्रवि, M भाद्रवै, K भागवीये, M भोगवै, BJPU वषमिणि, B वरि खेवही, BJKMNP वष .

२०६। BM रिति, KN रुति, U ऋतु, J सिरद, KU शरद, K वाषाणिस, BP वाषाणिसि, B वदूणो वदूणि, K वैणा वैण, B नीषरि, N नीषरि जल धर, P धरि, K [धर] जलधि, BK रह्यो, NP रह्यउ, J रहे, M निधुवन, JKN नयण .

२०७। BM श्रोषधी, KM सरद, J काल, JMNPU श्री, (J)N जस, BM सुरता, JKN सुरत, BJMNPU जिम, KM स्त्री .

२०८। BM वितजे, K वितिजै, NP वितिश्र, K मिलै, JKMNU नभ, BN पृथी, K प्रथवी, JNU जल, NP गुड़लपण, B गुरि, M °गुर, J सद्-गुरु, N सद्गत गुरु, (N)P मिलि (for कलि), U जल (for जण), BK दीपति, JN दिपति, M दीप, U ज्ञान, MU प्रगटी, PU दहन .

वली सरदि खगलोक वासिग्रे
पितरे ही म्रित्तलोक प्री ॥ २०९ ॥

बोलन्ति मुझरमुझ विरह गमै बे
तिसी सुकल निसि सरद तणी।
हँसणी तें न पासै देखै हँस
हंस न देखै हंसणी ॥ २१० ॥

ऊजले अदरिसण निसि उजुआली
घणूँ किसूँ वाखाण घणौ।
सोलह कला समाइ गयौ ससि
ऊजासहि आप आपणौ ॥ २११ ॥

तुलि बैठौ तरणि तेज तम तुलिया
भूप कणौ तुलता भू भाति।
दिनि दिनि तिणि लघुता प्रामै दिन
राति राति तिणि गौरव राति ॥ २१२ ॥

२०९। BM गजघीर, ALL श्रवति, K पोयण, M थीय, N थयउ, JPU सुश्री KM सुश्रीय, N सश्री, J वले, BJKM सरद, BK अगलोग, M सरग-लोक, K पितरां, B मातलोक, J घित°, K म्रत्य°, MNPU म्रत°. KM प्रीय.

२१०। K मझर मझर. MN(P) मझरमुह, U मुझरमझ. KP सकल, P निस, JP सरदि. BK त, J ति. P तिणि. U तिण (for तें). N नित (for तें न). M तस (ditto). पासलि नवि (for पासै देखै), J पेषइ (for देखै).

२११। JU ऊजलां, N ऊजली, BU अदरसणि. M निस. BJ उजुआली. KU उजुयाली, M उजवाली, B घणा, J घणउं. P घणउ. B किसौ, J किसउं. B वाषाणि घणौ, J सोल कला सामाइ, B ओजामैहै (*sic*), J(M) उजासइ, U ऊजासां हि. J आपो (for आप). B आपणौ.

२१२। P बइठा, B तरुणि, K तरुण, PU कणय. NP तुलिता, BK भुंइ, N भूव, KN भांति, BKU दिन दिन, NP दिणि दिणि, MNU तिण, (M)N पामइं. J दिण. M तिण.

दीधा मणिमँदिरे कातिक दीपक
सुत्री समाणियाँ माँहि सुख ।
भीतरि थकी बाँहिरि इम भासै
मनि लाजती सुहाग मुख ॥ २१३ ॥

छवि नवीनवी नवनवा महोछव
मडियै जिणि आणन्दमई ।
कातिग घरि घरि द्वारि कुमारी
थिर चीत्रन्ति चित्राम थई ॥ २१४ ॥

सेवन्ति नवी प्रति नवा सवे सुख
जग चाँ मिसि वासी जगति ।
रुकमणि रमण तणा जु सरद रितु
भुगति रासि निसि दिन भगति ॥ २१५ ॥

अेहिज परि थई भीरि कजि आयाँ
धनञ्जै अनै सुजोधन ।
मासे मगसिर भलै जु मिलियौ
जागिया मींटि जनार्जन ॥ २१६ ॥

२१३ । BP **दीन्हा**, K **मंदिर**. BJNP **कातिग**, K **कातिके**, JM **समांणी**. K **समाणीय**, B **थका**. K **थी** (for **थकी**). BJKN **बाहिर**. M **बाहिरै** [**इम**]. BMU **जिम मनि**. JKN **मन**. N **सोहाग**. BM **मुषि** .

२१४ । M **छवि**. JKU **नवनवी**. B **नवी नवनवा मही महोछव**. JK **महोत्सव**, BK **मांडीयै**. J **मंडीइ**, K **जण** U **जिण**, B **जइ**. J **जदि** (for **जिणि**), K **वारि** (for **द्वारि**). N **थिरि** J **चित्रांत**, M **चित्रति**, N **चित्रइं** .

२१५ । J **नवि**. K **नवै**. M **नवे** (for **नवी**), BKM **नवै**, NP **नवउ**. JU **नवि** (for **नवा**). K **सेवै** (for **सवे**). BJN **चा**. BJP **वषमिषि**. U **रुकमिण रमणि**, B **ति** (for **जु**), K **तिण** (ditto). B **रिति**, K **रुति**, M **रति**. BNU **भुगत**, J **भगत**. J **रास**. U **राशि निशि** .

२१६ । BJ **अेह**, MNU **अेही** N [**ज**], P **पर**, BJKMNU **भीर**. JMNPU **धनंजय**. B **अनियै**. JPU **नइ**. JKNPU **सुयोधन**. M **मासै मगसरि**,

फिरियौ पछि वाउ ऊतर फरहरियौ
मझ्झे सूहव उर सरग।
भुयँग धनी प्रिथमी पुड़ भेदे
विवरे पैठा बे वरग ॥ २१७ ॥

ऊव्रे घटि नदी हेमे हेमालि
विमल् खिङ्ग लागा वधण।
जोवनागमि कटि क्रिस थाये जिम
थाये थूल् नितम्ब थण ॥ २१८ ॥

भजन्ति सुग्रिह हेमन्ति सीत भै
मलिन सुतनु कोइ वहै मगि।
कोइ कोमल् वसत्रे कोइ कम्बलि
जण भारियौ रहन्ति जगि ॥ २१९ ॥

(B)J(M)U भलउ. BJ ज. K जो. M मुणीयो (for मिलियौ), BJMP मींट. BJKMP जनारजन. N जमारजुन. U जनारदन.

२१७। K फिरीया पछिम. M फिरीये पिछ. J फिरि वायु पछां. BJM वाइ, PU वाय. N वायुतर, JKU उत्तर. K परहरीया. M फिरिहरीया, K सझवइ, M सझे सझवो रस रंग, N सुरंग. P भुवंग. MN धणी. B प्रथमी. K प्रथवी. N विचरंग (for बे वरग). M बेव रंग (ditto).

२१८। B होवे. JU ऊवि. KNP ऊवइ. BKN घट. JMNU हेम. P हेमि, N हेमालय, U हिमालय, BJKNPU षङ्ग. M श्रम, K योवनआगम. J क्रिश कडि. BKNP कुस. U कृश, J थाइ जिम थाइ.

२१९। J भुजंति. MN भजति. BJNU सुग्रह, K सोग्रह. M सुग्रिहि. P सुग्रहे. BJKMNU हेमंत. NP भय. U मिलन, BK(M) निलि निसि तन (for मलिन सुतनु). BJKU कोई (for केइ), M को (ditto), JPU मग. K वस्त्रे, N वसत्र, J कंबल. P जिणि. U जिण. MN भरिया. J जग

दिन जेही रिणी रिणाइ दरसणि
　　क्रमि क्रमि लागा सङ्कुड़ण ।
नीठि कुंडे आकास पोम निसि
　　प्रौढा करखण पङ्कुरण ॥ २२० ॥

अलूझाया तन मन आप आप मै
　　विहत सीत रुकमणी वरि ।
वाणि अरथ जिम सकति सकतिवंत
　　पुहप गन्ध गुण गुणी परि ॥ २२१ ॥

मकरध्वज वाहणि चढ्यौ अहिमकर
　　ऊतर वाउ वाजे अउर ।
कमल़ बाल़ि विरहणी वदन किय
　　अम्ब पाल़ि सञ्जोगि उर ॥ २२२ ॥

पारथिया क्रिपण वयण दिसि पवणै
　　विण अम्बह बाल़िया वण ।
लागै साखि लोग प्रति लागौ
　　जल़ दाहक सीतल़ जल़ण ॥ २२३ ॥

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२२० । K जेह, P जेहां, N जेहव रतण रइणायर. JU दरिसण, KN दरसण, P दरसिणि. U संकुडिणि, BJKU नीठ. BK कुंडे, N छोडिइ आयासु. BJU करषणि. NP कर्षण, MU पंगुरणि. P °रिणि

२२१ । BK उलझाया, P तनु मनु B मांहि. K महि. (for मै), M विहति, U विहित. B सीति, J रुषमणी, P रुगुमिणी, U रुषमिणि, JPU वर. B सति सतिवत J ससति ससतवंत. K सती सतवंत .

२२२ । B मकरधजि, JK वाहण, NP वाहनि, U वाहन, B चडे, J चडिउ. K चढीयो, N चढिउ. BJKMPU उतर, N उत्तम. U वायु, K वाय वाजै, BJKM अतुर, N अवर. P विरहिणी. U °हिण. M कमल for वदन , N कियो

२२३ । ALL कृपण. B पवनहि. JKM पवनह. U पवणह. M विणि, B अंबहि J अंब, K वन, J साव. KU माह, BJMNPU लोक, KU सीतल. U जलणि

निय नाम सीत जाले वण नीला
जाले नलणी थकी जलि।
पातिक तिणि द्वारिका न पैसै
मँजियै विणु मन तणौ मलि॥ २२४॥

प्रतिहार प्रताप करे सौ पालै
दम्पति ऊपरि दसै दिसि।
अरक अगनि मिसि धूप आरती
निय तणु वारै अहो निसि॥ २२५॥

रवि बैठौ कलसि थियौ पालट रितु
ठरे जु द्रह कियौ हेम ठण्ठ।
ऊडण पङ्ख समारि रहै अलि
कण्ठ समारि रहै कलकण्ठ॥ २२६॥

वीणा डफ मऊवरि वंस वजावै
रीरी करि मुखि पञ्चम राग।
तरुणी तरुण विरहि जण दुतरणि
फागुणि घरि घरि खेलै फाग॥ २२७॥

२२४। N निज, N शीतल, J जालि. BKU वन, BJ नलिणी, KN(P) नलिनी, JKN जल, B पातिमि, U पातिग. J पातकी, P पातक, KMU तिण, N तिणइ, JP मंजिया. K(U) मांजीया, N मांजियइ, JKN विण, N मनि, K तणो. PU तणा, KN मल.

२२५। B प्रतिहारि. JMNU सीय, P सीउ. BJNPU पाले, JU दिसे, K दिसो, M दसो (for दसै). U अरकि, BKM अगनि अरक, J उगति अरक, J तणउ. M तण. B तन. K तनु, (B)KNPU उवारइ

२२६। M(N) बैठे, K कलस. (B)K थिये. J(M) थई, P थीउ, B पालटि. J रति पालट. BM रिति, U रति. KNP ऋतु. MNPU द्रह. K कैय द्रह (for द्रह कियौ), MP(U) कीय. J ठरे हेम द्रह कीध ठंठ. उडण (for ऊडण). M संवारि. K रहइ. B कलिकंठ.

२२७। BM वेणा. BMPU मऊथरि, JKN °थर. J वेणु (for वंस), (B)JKN वजावइ. BJKM रोरी. BKMU मुख. विरह. B अखि, JKM दुतरण, P °रिखि, JKMNU फागुण.

अजङ्गँ तरु पुहप न पल्लव न अङ्कुर
थोड़ डाल् गादरित थिया ।
जिम सिणगारि अकीधै सोहति
प्री आगमि जाणियै प्रिया ॥ २२८ ॥

दस मास समा पति गरभ दीध रति
मनि व्याकुल मधुकर मुणणन्ति ।
कठिण वेइण कोकिल मिसि कूजति
वनसपती प्रसवती वसन्ति ॥ २२९ ॥

पकवाने पाने फले सुपुहपे
सुरँगे वसत्रे दरब सब ।
पूजियै करसटि भँगि वनसपती
प्रसूतिका छोलिका प्रब ॥ २३० ॥

लागी दलि कलि मलियानलि लागै
त्रिगुणि पसरतै अम्ब त्रिसि ।

२२८। BM नरि, J नर, NU न तरु, M पऊप, N पुऊप, BK थुड़ डालां, J डाल्ह, BK(M) गादरिति, BJMU थया, K थीयां, JKMNPU सिणगार, BKM सोहै, J सोहत, NP सोभति, J प्रिय, N प्रिउ, M आगम, K आगमि (for °मि), JMNPU जाणे, K आवद्द .

२२९। JU सु (for समा), BKN पित, BK दधी, JU दीधी, M दधा, N उदधि, B रित, JMNPU मन, B मधि, K मध, बिलसंत (for मुण°), KMN कठिन, B वेण, J वेणि, K वैण, N वेणु, M वयण, PU वेयणि, P मिसि कोकिल, KN कुंजति, P कूजंति, N वणस्पती, JKN वसंत .

२३०। J पकनान फूल फले, B फूले (for फले), KMP वस्त्रे, U धरव, M श्रव, J पूजीइ, NPU पूजीये, J कष्ट, M कसद, NU करिवढि, K भंति (for भँगि), M भंजि (ditto), U संगि (ditto), K वनस्पती .

रटति पुत्र मिसि मधुप रूंखराइ
मात स्रवति मधु दूध मिसि ॥ २३१ ॥

वनि नयरि धराधरि तरि तरि सरवरि
पुरुख नारि नासिका पथि ।
वसँत जनमियौ देण वधाई
रमै वास चढि पवन रथि ॥ २३२ ॥

अति अम्ब मौर तोरण अजु अम्बुज
कली सु मङ्गल कलस करि ।
वन्दरवाल बँधाणी वल्ली
तरुवर अेका बी'यै तरि ॥ २३३ ॥

फुट वानरेण काच नालिकेर फल
मञ्जाति किरि दधि मँगलिक ।
कुङ्कुम अखित पराग किञ्जलक
प्रमुदित अति गायन्ति पिक ॥ २३४ ॥

२३१। N लागीद्द, K दल, J कलि दलि, PU कल, M कली, KN क (for कलि), ALL मलयानिल, चिमुच, U पसरति, N प्रसरतद्द, BKM पुधा चिस (for धम्बु मिसि), N चिस, BK पूत, PU पूत्र, NPU मधूक (for मधुप), N मातु (for मात), ALL स्रवति, M मिस .

२३२। KU वन, J नयर, M गिरि तरि, NP तर तर, J(M)U सरुयरि, KMU पथ, B जनमीयां, J °मीया, KM °मीधे, B दियच, J देयच, BM रमी, B चढि पवनि .

२३३। B मवर, JU प्रवर (for मैार), K नवा (ditto), BK धज, N कलियल, P कलोय, JU किरि, JU वन्नरमाल, NP वन्नरवाल, K वंदरमाल, BKM वेली, BJP तरुयर, K तरवर, U तरुयरि, K ईका, NU चेकां, B(K) विये, JNP वीचे, U वीच .

२३४। BM फाटि, JP फाट, K पट, B वनरेषि, JKU वन्नरेच, B मजात, M मंजाती, N मंजति; U मज्जति, KMPU करि, N कीर, BJK(M) कुंकू, P कुंकम, M चचत, NP चचित, B किंजुलिक, M प्रमुदति, N गावंति .

आयौ इल वसँत वधावण आई
　　पोइणि पत्र जल ओणि परि ।
आणँदि वणे कात्रमै अङ्गणि
　　भामणि मोतिएँ थाल भरि ॥ २३५ ॥

कामा वरखन्ती कामदुघा किरि
　　पुत्रवती थी मनि प्रसन ।
पुहप करणि करि केसू पहिरे
　　वनसपती पीला वसन ॥ २३६ ॥

कणियर तरु करणि सेँवन्ती कूजा
　　जाती सोवन गुलाल जत्र ।
किरि परिवार सकल पहिरायौ
　　वरणि वरणि ईखे वसत्र ॥ २३७ ॥

विधि ओणि वधावे वसँत वधाए
　　झालिम दिनि दिनि चढि भरण ।
झलरावणे फाग झलरायौ
　　तरु गह्वरिया थिय तरुण ॥ २३८ ॥

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२३५ । BJKNU आया, M श्राये, P दलि, N कलि (for दल), U वधामणी, BK आवी, JK पोयण, MU पोइण, N पोयणी, M श्रेण, JKMNPU आणंद, M घणै (for वणे), BKNPU भामिणि, J भामिण .

२३६ । N कामणि (for कामा), कामदूध, JMNPU करि, B यय, KNP ययउ. ALL मन, M करण, N वरण (for करणि), J पहरे, M पैहरि, BK पीयला .

२३७ । JMPU कणीयर, KN कणयर, BJM तर, BK करणि, JMNU करण, NU सेवंती. K कुंजा, P कूंजा, N कूजो, B जाची, M फिर, N करि, KM वरण वरण, B वरन वरन विध दे, K दे दे (for ईखे), N देई (ditto) .

२३८ । J श्रेण, U सहित (for ओणि), M वधावो. NP वधायउ, KNU दिन दिन, U भरणि, BP झंलामणी. JU झलावणे, B फागि, BPU झंला-

मन्त्री तिहाँ मयण वसँत महीपति
सिला सिँघासण धर सधर।
माथै अम्ब छत्र मगडाणा
चल वाइ मञ्जरि ढलि चमर ॥ २३९ ॥

दाड़िमी बीज विसतरिया दीसै
निउँछावरि नाँखिया नग।
चरणे लुञ्चित खग फल चुम्बित
मधु मुंचन्ति सीचन्ति मग ॥ २४० ॥

राजति अति श्रेण पदाति कुञ्ज रथ
हँस माल बन्धि ल्हासि हय।
ढालि खजूरि पूठि ढलकावे
गिरिवर सिणगारिया गय ॥ २४१ ॥

तरु ताल पत्र ऊँचा तड़ि तरला
सरला पमरन्ता मरगि।
बैठे पाटि वसन्ति बन्धिया
जगहथ किरि ऊपरा जगि ॥ २४२ ॥

यउ. BJKM तर, K गहवुरि, J थोग्र, M थोयो. N थयो. U थिया, K वाधियां (for थिय).

२३९। BPU तहां, M तिह, J तदि (for तिहां). PU सिल, BJ सिंघासणि, BJM धरि. M मंड[i]णो, BJKM चलि. M मंजर. PU ढलइ, M चंवर.

२४०। K निवछावलि. M निवछावरि, J नउछा°. M लुचति. U लुंबित. BK चुंवति. M चुचति. N चुंचित. B मुंचित. KNP मुंचति. M मुचंत. U मुंचंति. JM सीचंत.

२४१। J बध. M बंध. J लासि. BKMPU लास. BP हई, JN हया. BKN ढाल, J षजूर, M षिजूरि. N षिजूर. NP ढलकायउ. KMP गिर°. BP गई. JN गया.

२४२। BJKMU तर. JMN ताड (for ताल), P तड. BU तुड (for तड़ि), K तर (ditto), BKNP सरग. U बैठि. J पाट. ALL बसंत. U जगि-हथ. N करि. B ऊपरी BK जग

आगलि रितुराय मण्डियौ अवसर
मण्डप वन नीझरण म्रिदङ्ग ।
पञ्चबाण नाइक गाइक पिक
वसुह रङ्ग मेलगर विहङ्ग ॥ २४३ ॥

कलहंस जाणगर मोर निरतकर
पवन तालधर ताल पत्र ।
आरि तन्तिसर भमर उपङ्गी
तीवट उघट चकोर तत्र ॥ २४४ ॥

विधिपाठक सुक सारस रसवञ्छक
कोविद खञ्जरीट गतिकार ।
प्रगलभ लागि दाटि पारेवा
विदुरवेस चक्रवाक विहार ॥ २४५ ॥

अङ्गणि जल तिरप उरप अलि पीयति
मरुत चक्र किरि लियति मरू ।
रामसरी खुमरी लागी रट
धूआ माठा चन्द धरू ॥ २४६ ॥

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२४३ । M आगै, B रितिराउ, K(M) रितराउ, J रितुराउ, NP मंडीयंद, P अवसरि, J मंडिप, BJKNPU म्रदंग, J पांच°, BJNPU नायक गायक, K सुरंग, J मेलिगर .

२४४ । JM निरतिकर, NP नृत्य°, JNP पवण, K चंग, PU आर, K तंतसर, M भंवर, BM चीवठि उघटि, J तीवठि उघट. K त्रेवटि उघटि, N त्रिवडीय उघट .

२४५ । M विध°, JNU सुक, BJKMU लाग, BJ दाट, चकवाक .

२४६ । BK आंगणि, U आंगण, NU तरप, P उरप तरप, BKM अल, B पिअति, N पीयत, M लियत (for पीयति), JKPU किर. N कदि, B लियत मरू. J लीयत दुव, K लियत मुर, M लै तिमुंब, NP लिय तिमरू, U लीय तिपुरू, BM रामसरा, U °लिरी, M घुमुरी. B लगी. J रढि, B धूवा, JMPU धूया. N धूयां. K धूहा, N माढी. BM धुरू .

निगरभर तरूग्रर सघण छाँह निसि
　　पुहपित अति दीपगर पलास।
मौरित अम्ब रीभि रोमञ्चित
　　हरखि विकास विमल् छित हास॥ २४७॥

प्रगटै मधु कोक संगीत प्रगटिया
　　सिसिर जवणिका दूरि सरि।
निज मँच पढे पात्र रितु नाँखी
　　पुहपञ्जलि् वणराय परि॥ २४८॥

प्रज अम्बुज सिसिर दुरीस पीड़तौ
　　ऊतर ऊथापिया असन्त।
प्रसन वाउ मिसि न्याउ प्रवर्त्तौ
　　वनि वनि नयरे राज वसन्त॥ २४९॥

पुहपाँ मिसि ग्रेक ग्रेक मिसि पाताँ
　　खाड्या द्रब माँड्या ऊखेलि्।

२४७। B तरवर, KNP तववर, U तवयर, K सघन, BKN दीपकर, BJKU मवरित, BJKNPU रीभ, K रोमांचित, B हरिष, JKN हरष, M विकासि कमल, JKMNPU छत.

२४८। B प्रघटै, J प्रमद्य, U प्रकटित, B मधि, B प्रघठीयौ, K प्रकटीयौ, MN प्रमटीयौ, U प्रकटीया, B सुसिरि, JPU ससिर, K सुसरि, M सिसिरि, BK(M) जमनिका, NP जवनिका, JU दूर, B निजि, K निसि (! for निज), B पावि, BKM रिति, NPU रति, J रथ, J पुक्षपुंजलि, K(M) पुहपांजलि, P वषराइ.

२४९। B षट्भुज (*sic!*), K षट्भुत, M उभीज सिसिरि, B सुसिरि, JPU ससिर, K पीड़वो उत्तर, J वाइ, M वाय, U वायु, J न्याइ, MNPU न्याय, J(M) प्रवरतइ, K प्रवर्त्तइ, N प्रवत्तिउ, M वन वन, K राजा.

दीपक चम्पक लाखे दीधा
कोड़ि ध्रजा फहराणी केलि ॥ २५० ॥

मलयानिल वाजि सुराजि थया महि
भई निमञ्जित अङ्ग भरि ।
वेली गलि तरुवराँ विलागी
पुहप भार ग्रहणा पहरि ॥ २५१ ॥

पीड़ंत हेमन्त सिसिर रितु पहिलौ
दुख टाल्यौ वसन्त हित दाखि ।
व्याऔ वेली तणी तरुवराँ
साखाँ विसतरियाँ वैसाखि ॥ २५२ ॥

दीजै तिहाँ डङ्गन दँड न दीजै
ग्रहणि सवरि तरु गानगर ।
करग्राही परवरिया मधुकर
कुसुम गन्ध मकरन्द कर ॥ २५३ ॥

भरिया तरु पुहप वहे कूटा भर
कामि बाण ग्रहिया करगि ।

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२५० । M पङप, (B)JK पानां. M पंने. N पाचां. BJK(M)PU पाडिया, N गाडिया, K द्रब. NU द्रव्य. BJ(M)P मंडिया. KNU मांडिया. K दीन्हा कोडी धज .

२५१ । J मालियानिल वाज. ALL सुराज. BJ थिया. K थयौ. BJKM तरवरां. KN विलगी, U °ग्गी. J पुहफ माल. P ग्रहणां. N गहणा .

२५२ । BKM पीडंति. N पीडंता. M हेमंति. BK सुसिर. J ससिर. P सिसर. BK रिति. M रित. J पहिलु, BKM टालीयो, J(N)PU टालीयउ. M व्याइ. N वियाऔ, BJ तरवरां. BK विसतरियौ. J(M)U °रीयउ, K वैशाष, U वेसाष

२५३ । B तिहिं, K दीसइ. BJKMU ग्रहण सवर. BJKM तर. N परिग्राही, P करगाही, M परचरीया. JM कुसन .

वलि रितुराइ पसाइ वैसन्नर
जण भुरड़ीतौ रचै जगि ॥ २५४ ॥

वरिखा जिम वरखति चातिग वञ्चित
वञ्चि न को तिम राज वसन्त ।
फुल्ल पङ्क्ति क्रित मेव लवध्य फल
बँदि कोलाहल खग बोलन्त ॥ २५५ ॥

कुसुमित कुसुमाउध ओटि केलि क्रित
तिहि देखे थिउ खीण तन ।
कन्त सँजोगणि किंसुक कहिया
विरहणि कहे पलास वन ॥ २५६ ॥

तसु रङ्ग वास तसु वास रङ्ग तण
कर पल्लव कोमल कुसम ।

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२५४ । BJKM नर, N विहे, K कुखा भरि, JMNU काम, KN करम, BJ रितिराइ, K रितिराउ, P वैसन्नरि, M भुरड़ीतु, K वहै (for रचै), P जग, BK place this stanza between st. २५५ and st. २५६, whereas JU place it between st. २५२ and st. २५३ .

२५५ । KPU वरषा, JNP वरषत, M वरिषत, U वरषित, JU चातम, NP चातक, B वंचति, KU वंछित, BKMU वंच, N वंचइ, B राजि, J वसंति, B फूलि, MP फूल, B पंप, JK पच, M पचै, NU पंचि, JKMNPU क्रत, J लब्ध, KN लब्धि, P लद्द, BKNPU बोलंति .

२५६ । BK कुसमित, BKMN कुसुमायुध, B उदौ, K उदै, M उदय (for ओटि), BKNU क्रत, NP जौ (for तिहि), U तह (ditto), BK थिय, N थीय, U थीउ, B पीन, N तनु, JU read the first two lines as follows : पेष चेक वंघ पंति (पंत) परिफूलित । वदइ नारि चनि चनि (चन चन) वचन, but U in the comment gives also the common reading, J सुत (for कन्त), NP किंसुय कहीयउ, M कहै, N कहिउ .

वणि वणि मालणि केसर वीणति
भूली नख प्रतिबिम्ब भ्रम ॥ २५७ ॥

सबल जल सभिन्न सुगन्ध भेटि सजि
डिगमिग पाय वाय क्रोध डर ।
हालियौ मलयाचल हिमाचल
कामदूत हर प्रसन कर ॥ २५८ ॥

तरतौ नदि नदि ऊतरतौ तरि तरि
वेलि वेलि गलि गलै विलग्ग ।
दिखण हूँत आवतौ उतर दिसि
पवन तणा तिणि वहै न पग्ग ॥ २५९ ॥

केवड़ा कुसुम कुन्द तणा केतकी
स्रम सीकर निरझर स्रवति ।
ग्रहियौ कन्धे गन्ध भार गुरु
गन्धवाह तिणि मन्दगति ॥ २६० ॥

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२५७ । BJKMU तस, KPU कुसुम, BKN वनि वनि, J वन वन, BJP मालिणि, BKMN केसरि, JP वीणत .

२५८ । M सोभित (for सभिन्न), BJ भेट, MU सभि, N संजि, BJKMNP डमगम, U डिगिमिगि. B पाउ वाउ, J पाइ वाइ, K पायो वायां, NPU वायु, JU क्रुद, KM क्रुध, P धर (for डर), NP हालिया, BMU मलयाचला, BM हेमाचलि, J हिमाचलि, K हिमालइ, P हेमाचल, K कामेत, NP हरि, JK प्रसन्न, N करि .

२५९ । BJKMU गलि गलि विलग, BN दखण, JPU दखिण, M दषिण, K हुंती, M ऊता, (N)P हूंतउ, J आवतां, N ऊतरि, U उत्तर, M पवण, B त न वहै (for तिणि वहै न), J ति न वहै (ditto), K तहीं न वहै (ditto), M नवि वहै (ditto), BJK पग, U पगि, BK place this stanza between st. २६० and २६१ .

२६० । B कुसम, JM कमल (for कुसुम), B(J)KU तणौ, ALL स्रम, JK निरझरि, U निर्झर, ALL स्रवति, B कांधे, K कांधइ, N षंधि, P षंधे, U कंधइ, BM गुर, JK तिण .

लीयै तसु अङ्ग वास रस लोभी
रेवा जलि क्रित सौच रति ।
दखिणानिल आवतौ उतर दिसि
सापराध पति जिम मरति ॥ २६१ ॥

पुहपवती लता न परस पमूंके
देतौ अँगि आलिङ्गन दान ।
मतवालौ पै ठाहि न मण्डै
पवन वमन करतौ मधु पान ॥ २६२ ॥

तोय झरण छंडि ऊघसति मलय तरि
अति पराग रज धूसर अङ्ग ।
मधु मद स्रवति मन्दगति मल्हपति
मदोमत्त मारुत मातङ्ग ॥ २६३ ॥

गुण गन्ध ग्रहित गिलि गरल ऊगलित
पवन वाद को उभै पख ।
स्रीखँड सैल सँजोग सँजोगणि
भणि विरहणी भुयङ्ग भख ॥ २६४ ॥

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२६१ । B लीधै, K लीधी, J लीइ, M लै, BK तस, JKNU वास अंग, JK जल, JKMNPU छत, M सौच, NP शोच, K रित, (M)N दखणा-निल, PU दक्षिण°, N आवतइ, BKU उत्तर, M दिस .

२६२ । J परसपरि मूंके, NP परसपर मूंके, U परस्पर मूके (for न परस पमूंके), B देयतौ, U देतु, BK अंग, M मतिवालौ, KN पग, MU पाय, P पय, JU ठाइ, KM ठांह .

२६३ । BM तोइ झरणि (M धरणि), BJM छंडि, B ओघसति, JNPU ऊघ-सत, K ओघसत, B मलै, K तर, NP तरु, U अंगि, BKMNPU स्रवति, BNU मलपति, J मह्विपति, K मदोन्मत्त, (M)NP मदोनमत्त .

२६४ । K ग्रहिति गलि, JU ओगलित, U पवण, NPU उभय, N पखि, P पच्छ, JM श्रीखंड, BK सयल, M सइल, NP सेल, JKU संयोग, NP संयोगि, JKPU संयोगिणि, K भणै, KU विरहिणी, KMN भष .

रितु किहि दिवस सरस राति किहि सरस
किहि रस सन्ध्या सुकवि कहन्त ।
बे पक्ख सूध ति बिऊं मास बे
वसन्त तांइ सारिखौ वहन्त ॥ २९५ ॥

निमिख पल वसँत सारिखौ अहो निसि
अेकण अेक न दाखै अन्त ।
कन्त गुणे वसि थायै कन्ता
कन्ता गुणि वसि थायै कन्त ॥ २९६ ॥

ग्रिह पुहप तणौ तिणि पुहपित ग्रहणौ
पुहप ई ओढण पाथरण ।
हरखि हिंडोलि पुहपमै हिंडति
सहि सहिचरि पुहपाँ सरण ॥ २९७ ॥

पौढाड़ै नाद वेद परबोधै
निसि दिनि वाग विहार नितु ।

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२९५ । BN रति, JKMU रिति, B कहिमि, J किहिम, KMU कहि, N कही, B दिवसि रसि, KNU रस (for 1st सरस), B कहिमि, KN कहि, M किह, B रस (for 2nd सरस), B किही, K कहि, M किहे, BJMN कहंति, N बिऊं (for 1st बे), JNPU पष, JU सुध, B त, K [ति], B वसंति, BMN वहंति .

२९६ । BM वसंति, (B)KM सारिषा, J सरीष, BK अेकै अेक, JM अेक अेक, N अेकणि अेक, U अेकां अेक, J वस, B थिय, J(M)U थई, K थया सु, BJMU कांता कांता, KMU गुण (for गुणि), N गुणे (ditto), J वश, B थिय, JU थयउ, K थीयौ सु, M थयो, N थाइ .

२९७ । JKNPU ग्रह, BK तणि, J पुहपति, M पहुपित, BKM ग्रहणा, J ग्रहण, B पोहप ई, J पुहपुं ई, K पुहप हो, M पहुप ई, NP पुहप सु, B ओढणि, J उढिणि, BJM पाथरणि, JK हरष, JMU हींडोल, K ले, N लइ, M हींडति, U हींचति, JNPU सह, JMP सहचरि, N सहचरी, U सहचर, BJMNP सरणि, K सरिणि .

मायग मैण ओगि विधि माणि
रुकमणि कन्त वसन्त रितु ॥ २६८ ॥

अवसरि तिणि प्रीति पसरि मन अवसरि
हाइ भाइ मोहिया हरि ।
अङ्ग अनङ्ग गया आपाणा
जुड़िया जिणि वसिया जठरि ॥ २६९ ॥

वसुदेव पिता सुत थिया वासुदे
प्रदुमन सुत पित जगतपति ।
सासू देवकी रामा सुवहू
रामा सासू वहू रति ॥ २७० ॥

लीलाधण ग्रिहे मानुखी लीला
जगवासग वसिया जगति ।
पित प्रदुमन जगदीस पितामह
पोतौ अनिरुध उखापति ॥ २७१ ॥

किं कहिसु तासु जसु अहि थाकौ कहि
नाराइण निरगुण निरलेप ।

२६८। N नींद (for नाद), M निस, JKMN दिन, BKNP नित, JMU निति, N मांणिग, BJMNPU मयण, KMU ओण, BK परि (for विधि), BJP रुषनिणि, U रुकमिण, BJKM रिति .

२६९। K अवसर तिण, J प्रसर, NP पसर, BKM अनुसरि (for 2nd अवसरि), KMNPU हाव भाव, MU अंगि, M अनंगि, KP आपणा, N आपपणा, K जिण .

२७०। B वसदेव, KMNU थया, BK वासदेव, JMNU वासुदेव, B प्रदिमन, J(M)U प्रद्युमन, K प्रतिमन, N प्रदुम्न, K सो पिता, J जगति°, N जगत°, NP राम मदोदर रुकनिणि सासू, K रिति .

२७१। BJKM ग्रहे, NPU ग्रहे, N °वासिग, KM पिता, NP पुत्र (for पित), B प्रदिमन, J(M)U प्रद्युनन, K प्रद्मिन, B(M) पौत्रौ, JU पोत्रउ, KPU अनिरुद्ध, M अनुरुध

कहि रुकमणि प्रदुमन अनिरुध का
सह सहचरिओ नाम सँखेप ॥ २७२ ॥

लोकमाता सिन्धुसुता स्री लिखमी
पदमा पदमालया प्रमा ।
अवर ग्रिहे असथिरा इन्दिरा
रामा हरिवल्लभा रमा ॥ २७३ ॥

दरपक कन्दरप काम कुसुमाउध
सम्बरारि रतिपति तनुसार ।
समर मनोज अनङ्ग पञ्चसर
मनमथ मदन मकरधज मार ॥ २७४ ॥

चतुरमुख चतुरवरण चतुरातमक
विगत चतुरजुगविधायक ।
सरवजीव विसवक्रित ब्रह्मसू
नरवर हँस देहनायक ॥ २७५ ॥

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२७२ । BKU कहिसि, P कहसि, BJKM तास, BK [जसु], J यस, P थाकिउ, N कहिया. BK कहि कहि, BKMNPU नारायण, M निर्गुण, P निगुण. U त्रिगुण, J त्रिलेप, P निलेप, N कृष्ण (for 2nd कहि), BJPU रुषमिणि, B प्रदिमन, J(M)U प्रद्युमन, K प्रदमन. J अनिरुधि, KPU अनिरुद्ध, M अनुरुधि. B सहचरिहै. J °रिहद, M °रिहि, N °रीयद, P °री, U °रीहे. K सवरतहै (*sic*) .

२७३ । BJKNPU श्री, B लषमी, NP लषिमी, JPU पद्मा पद्मालया, BM पद्मालया प्रिया पदमा, N पदमालिका प्रिया पदमा, BK अपर. BJM ग्रहे, K ग्रह, NPU गहे, JKMNP(U) अस्थिरा. K इंदरा .

२७४ । JMPU दर्प्पक कंदर्प्प. K कंद्रप, ALL कुसुमायुध, BK तनसार, JU स्मर, JPU मन्मथ, JKNPU मकरध्वज .

२७५ । BK(M) चतुरथ स चतुरवरण चतुरातम, U चतुर्वर्ष चतुर्मुख चतुरातम, J चतुरर्थ चतुर्वर्ष चतुरानण. NP चतुरातम. BK विग्य, J विप्र, U विप्र (for विगत), JU चतुर्युग°. KMPU सर्वजीव, N सर्व्वजीव, BK विस्वकेत, JM विश्वकेत, NPU विश्वक्रत, BJNU ब्रह्मसू, K ब्रह्मसूप, MP ब्रह्मसु, K देहहंसनायक

सुन्दरता लज्जा प्रीति सरसती
माया कान्ती क्रिपा मति।
सिद्धि व्रिद्धि सुचिता रुचि सरधा
मरजादा कीरति महति ॥ २७६ ॥

संसार सुपङ्क करता ग्रिह मङ्गह
ग्यान तणी पञ्चमी जु गालि।
मदिरा रीस हिंसा निन्दामति
च्यारे करि मूँकिया चँडालि ॥ २७७ ॥

हरि समरण रस समझण हरिगाखी
चात्रग खल खगि खेचि चढि।
वैसे सभा पारकी बोलण
प्राणिया वञ्छि तौ वेलि पढि ॥ २७८ ॥

सरसती कणिठ स्री ग्रिहि मुखि सोभा
भावी मुगति तिकरि भुगति।
उवरि ग्यान हरि भगति आतमा
जपै वेलि ताँ श्रे जुगति ॥ २७९ ॥

२७६। B सुरसती, K सरस्वती. BKM क्रांति. JNPU कांति क्रपा, 'K सुक्रपा, B रिधि विधि. J विधि बुधि रिधि, K ऋद्धि विधि. M रिधि निधि व्रिधि, NPU वृद्धि. BKM सुचि. NU सुचिता, JNPU श्रद्धा, M श्रधा, JPU मर्यादा, K मरयाद, M मजादा. N मर्जादा .

२७७। BKM सुपङ्ख. JM ग्रह. KNPU ग्रहि. NPU संग्रह, J गांनि, K गांन, NU ज्ञान. J तणीजु, U तणीज, JKU [जु], B गांणि तिणिहीज पंचमी गालि. JU निंद्या°, M निंद्यामइ, BJM मूंकी

२७८। M सुमिरण. K [रस], N जस (for रस), M हिरणाणी. चम. KMNPU चेच, B सभा, U बोलणि. (BM)PU वंछइ. BK(M) त, J ति. N तउ, U तो .

२७९। ALL श्री, BJNPU ग्रहि, K ग्रह. M ग्रहि. KMN मुष, P शोभा, NU मुकति. K सुकरि (for ति°), JK भमति, N उदरि, J भगत, JU जपे, B त्यां, JK तो, M ताइ .

महि सूई खट मास प्रात जलि मझे
आप सपरस हुत जित इँद्री ।
प्रामै वेलि पढन्ताँ नित प्रति
त्री वञ्छित वर वञ्छित त्री ॥ २८० ॥

ऊपजै अहो निसि आप आयमै
रुकमणि क्रिसन सरीख रति ।
कहै वेलि वर लहै कुंवारी
परणी पूत सुहाग पति ॥ २८१ ॥

परिवार पूत्रि पोत्रे पड़पोत्रे
अरु साहणि भण्डारि इम ।
जण रुकमणि हरि वेलि जपन्ताँ
जग पुड़ि वाधै वेलि जिम ॥ २८२ ॥

पेखे कोइ कहति अेक अेक प्रति
विमल मङ्गल ग्रिहि अेक वगि ।
अेणि कवण सुभ क्रम आचरताँ
जाणियै वेलि जपन्ति जगि ॥ २८३ ॥

२८०। BK सोइ, N सुचे, P सुइ, U सूयैं, J प्राणन (! for प्रात), JKMNPU जल, N मंजइ, NP स्पर्श, B [हव], M ऊइ (for हव), M पढंति, NP जपंतां (for पढन्ताँ) नितु, JU वपर स्परस जितेंद्री (०द्र) थाय। वेलि पढत (°ढंती) नित (नित्य) प्रति चौवंछक। वंछित (वंछित वर) पामइ त्री विचित्र, K सुत्री सुवर तिम सुवर स्त्री.

२८१। BK वांपमहि (for °मै), B रुषमणि, JP रुषमिणि, N रुकमिणि, U °मिण, KU ह्रसन, M कृष्ण, N किसन, U सरीस, J कहत, JU कुमारी, J पूत्र, M पुत्र, BKP साहाग, N साभाग

२८२। BP पूत, JM पुत्र, KNU पूत्र, BJKM अर, B सांहिणि, J(M)PU साहण, K साहिण, N साहण वाहण, JKMNPU भंडार, BK जन, BPU रुषमिणि, BKU पढंतां (for जपन्ताँ), BK जगि पुड़ .

२८३। K थोक (for कोइ), B कहंति, JM कहत, K कहंत, B अके अेक, J अेकिं अेक, N अेक कहइ अेकां प्रति, P कहइ अेक अेकां प्रति, BK प्रति,

चतुरविध वेद परणीत चिकितसा
　　ससत्र उखध मंत्र तंत्र सुवि ।
काया कजि उपचार करन्ताँ
　　ऊवै सु वेलि जपंताँ ऊवि ॥ २८४ ॥

आधिभूतिक आधिदेव अध्यातम
　　पिंडि प्रभवति कफ वात पित ।
त्रिविध ताप तसु रोग त्रिविधमै
　　न भवति वेलि जपंताँ नित ॥ २८५ ॥

मन सुद्धि जपन्ताँ रुकमणि मङ्गल
　　निधि संम्पति थाइ कुसल नित ।
दुरदिन दुरग्रह दुसह दुरदिसा
　　नासै दुसुपन दुरनिमित ॥ २८६ ॥

JPU ग्टह. M ग्रिह. N ग्टहि, KU श्रेण, N इणि. N प्रमाण (for कवण), KPU ग्रुभ, BKN करम आचरइ. M आचरीति, J आणीइ, U जांणीजे जु, K जपंत .

२८४ । B °विधि, JKNU चतुर्विध, ALL प्रणीत, B(M)N चिकित्सा, JKPU चिकित्सा, JKU शस्त्रौषध, J ग्रुवइ, K सुइ, N सवइ (for सुवि), J कलि (for कजि), U उपकार, J ऊवि, K सो, BJKM जपंति, N जपंत, J ऊवइ, K ऊय, M ऊवै .

२८५ । BPU °भूतक, K भूत, B °दईव, B पडि, JKMNPU पिंड. JK त्रिविधि, M त्रिवधि, B तस, N त्रिविधि रोगमय, J त्रिविधिमइ, M त्रिवधिमै, भवंत, BM जपत, JKN जपंति, BK place this stanza between st. २८२ and st. २८३ .

२८६ । B सुधि, J शुध. K सुद्द, MU सुध, BJPU रुषमिणि, M निध. NP नव निधि, K थाये, U थायइ, NP [थाइ], KU कुशल, M निति, B दुरदसा, J दर्शना (*sic !*), KP दुरदशा, M दुरिदसा, U दुर्दशा न्हासइ, P दुसुपण, JU दुसमन (for दुसुपन), JMU दुरतिमति .

मणि मन्त्र तन्त्र बल जन्त्र अमङ्गल
थलि जलि नभसि न कोइ छलन्ति ।
डाकणि साकणि भूत प्रेत डर
भाजै उपद्रव वेलि भणन्ति ॥ २८७ ॥

सन्यासिश्रे जोगिश्रे तपसि तापसिश्रे
काँइ इवड़ा हठ निग्रह किया ।
प्राणिया भवसागर वेलि पढि
थिया पारि ऊतरे थिया ॥ २८८ ॥

किं जोग जाग जप तप तीरथ किं
व्रत किं दानाश्रम वरण ।
मुखि कहि क्रिसन रुकमणी मङ्गल
काँइ रे मन कलपसि क्रिपण ॥ २८९ ॥

बे हरि हर भजै अतारू बोलै
ते अब भागीरथी म तूँ ।
अेक देस वाहणी न आणाँ
सुरसरि समसरि वेलि सूँ ॥ २९० ॥

२८७। B मिणि, KM मद्दि (for मणि). U वलि थंच, JKN थल जल, BMNPU डाकिणि, J डाकिण साकिण, M साकिणि, PU शाकिणि .

२८८। BM सिन्यासिश्चे, N श्वेता (for इवड़ा), JMPU प्राणी, N प्राणीयां, K °सागरह, N °सायर, JKMNP पार, B तरि पारि (for ऊतरे), K तर पार (ditto), M तिर पार (ditto), J ऊतरइ .

२८९। N ज्याग जोग, B ज्याग, दान आश्रम, JKNPU °श्रम, BJKN वरण, KMU मुष. JMU करि (for कहि), KPU क्रसन, M क्रष्ण, N किसन, BJU रुषमिणी, BM कलपै, JKU कलपिस, B क्रिपण, KMN क्रपण, JPU क्रपणा .

२९०। N बि हरि. हरि, BM बोढै, J बोडइ, K बोडे, B(K) अवि, JU अंबु (for अब), NP जल (ditto), BK न (for म), दिसा (for देस), M वाहनी, NPU वाहिनी, B(K) आंणूँ, M आंणो सुरसुरि .

वल्ली तसु बीज भागवत वायौ
महि थाणौ प्रिथुदास मुख।
मूल ताल जड़ अरथ मण्डहे
सुथिर करणि चढि छाँह सुख॥ २९१॥

पत्र अक्खर दल द्वाला जस परिमल
नव रस तँतु व्रिधि अहो निसि।
मधुकर रसिक सु भगति मञ्जरी
मुगति फूल फल भुगति मिसि॥ २९२॥

कलि कलपवेलि वलि कामधेनुका
चिन्तामणि सोमवल्लि चत्र।
प्रकटित प्रिथमी प्रिथु मुख पङ्कज
अखराउलि मिसि थाइ अेकत्र॥ २९३॥

प्रिथुवेलि कि पँचविध्र प्रसिध्र प्रनाली
आगम नीगम कजि अखिल।

२९१। BK(M)N वैली, BKM तस. JK पृथु°. NU पृथी°. P प्रथी°, KNPU मुष, BM मांडयौ. B सुघड, K सोथड, M सुथड. J ग्रुथरि, B करणि, KM करण, BJ चडि, B सुपि.

२९२ B प्रति, JKMPU अचर, B प्रत (for दल), J यश, B तंति, K मातु (*sic*! for तँतु), BM वधि, JKU विधि, N वृधि. P वृद्धि, B सुकवि (for रसिक), J ति (for सु), K ते (ditto), U तु (ditto). B चरण (for भगति), N मुकति, M भगति (for भु°).

२९३। BN °वेल. P °वल्लि. B किना (for वलि), B समवेल. JPU °वल्ली. N °वली, JKP चित्र, N विचित्र, B प्रघटित, J परठित, KNP प्रगठित, M प्रगडत. BPU पृथिमी. J पृथमी, KN पृथवी, B पृथ, J पिथु, KNPU पृथु, M प्रिथ. BMP अषरावलि, JKNU अखरावलि, B थियु, K थावै. N थी (for थाइ). P मिळे (ditto).

सुगति तणी नीसरणी मण्डी
सरगलोक सोपान इल ॥ २९४ ॥

मोतिए विसाहण ग्रहि कुण मूँकै
एक एक प्रति एक अनूप ।
किल सोभण सुख सूभ वयण कण
सुकवि कुकवि चालणी न सूप ॥ २९५ ॥

पिण्डि नख सिख लगि ग्रहणे पहिरिए
महि सूं वाणी वेलि मई ।
जगि गलि लागी रहै असै जिम
सहै न दूखण जेम सई ॥ २९६ ॥

भाखा संसक्रित प्राक्रित भणताँ
सूझ भारती ए मरम ।
रस दाइनी सुन्दरी रमताँ
सेज अन्तरिख भोमि सम ॥ २९७ ॥

२९४। B °वेल, BJKMU °विधि, JKNP प्रसिद्ध, U °द्धि, J प्रणाली, N परनाली, J निर्गम, M निगम, N निरगम, J चमीयत (for मण्डी), K चनमिक (ditto). P चमिय (ditto). U चमिय कि (ditto), B चनकसरग (for सरगलोक). M चनयएकअग (ditto). JKNPU स्वर्गलोक .

२९५। NP मोतीयां, B विसाहणे, M °णी, NP °णउ. B कर (for कुण), B मूंका, P मूंकि. BJKMU कलि (for किल), U सुंभ, B कुण (for कण), NP किल सुष सुंभ वयण सोभण कण, N साकवि, U चालिणी, M कि (for न) .

२९६। B पंडि, JKM पिंड, N पींडी, PU पिंड. BM लग, P गहणे, BJMU भूषणे. K भूषण पहिरइ. M सो, J वेल, B मै. JU मइ, U लागि रहि, B मै, JKU सइ. M सही .

२९७ B भाषा पराकृत सहकृत. M भाषा प्राकृत सहसकृत. KN संसकृत, PU संस्कृत, JKNPU प्राकृत. BK भणंता, J भणंतां, N भणितां, M भारथी, BJPU दायिनी, K रमंता सेजइ अंतर, JU अंतरइ, NP अंतरीष, B भोम, JK भम. PU भमि

विवरण जौ वेलि रसिक रस वञ्छौ
 करौ करणि तौ मूझ कथ।
पूरे इते प्रामिस्यौ पूरौ
 इञ्जे ओछे ओछौ अरथ ॥ २९८ ॥

जोतिखी वैद पौराणिक जोगी
 सङ्गीती तारकिक सहि।
चारण भाट सुकवि भाखा चित्र
 करि ओकठा तो अरथ कहि ॥ २९९ ॥

ग्रहिया मुख मुखा गिलित ऊग्रहिया
 मूं गुण आखर ओ मरम।
मोटा तणौ प्रसाद कहै महि
 ओठौ आतम सम अधम ॥ ३०० ॥

हरि जस रस साहस करे हालिया
 मो पण्डिता वीनती मोख।

२९८। B वैल, M रसि, U करण, B कहण (for करणि), K वरण (ditto), B जो (for तौ), M त, JU मुंझ, M पूरै, J इत, KNP इतो, B अरथ (for इवे), U ताद (ditto), J प्रामस्यउ, K पामीसो, N प्रामिसिउ, U प्रामिसउ, B प्रामिसे पूरे, NP ईयां, B अर (for इवे), JK अव (ditto).

२९९। JKNPU ज्योतिषी, KU वैद, N वयद, BJN पुराणिक, K जोसी (for जोगी), JKNP तारकीक, M तारकी, U तार्किक, J चत्र, M करे, U करइ, P अकटा, K अकठो त, JM [तो].

३००। N गलिया (for ग्रहिया), P मिलीया (ditto), BM मुखि, M गलित, BNP उगलिया (for ऊग्रहिया), KM मै, NP मइं, BN गणि (for गुण), MP गिणि (ditto), K गण (ditto), M आचर, BKM मोटां, NP अउ अइठउ आतम अधम, B सम

अम्हीणा तुम्हीणे आया
स्रवण तीरथे वयण सदोख ॥ ३०१ ॥

रमताँ जगदीसर तणौ रहसि रस
मिथ्या वयण न तासु महे ।
सरसै रुकमणि तणी सहचरी
कहिया मूं मैं तेम कहे ॥ ३०२ ॥

तूं तणा अनै तूं तणी तणा री
केसव कहि कुण सकै क्रम ।
भलौ ताइ परसाद भारती
भूंडु ताइ माहरौ भ्रम ॥ ३०३ ॥

रूप लक्खण गुण तणा रुकमणी
कहिवा सामरथीक कुण ।
जांइ जाणिया तिसा मैं जंपिया
गोविंद राणी तणा गुण ॥ ३०४ ॥

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३०१ । J रस यस, U करि, BJ मूं, M मु KN पंडितां B वेनती, K अम्हीणाय, M °णा का, U °णाइं BP तम्हीणे, JU तुम्हीणइ J आवीया, B स्रमण, JNP श्रवण, M श्रावणि, KU श्रवणे, K तीरथ, M वैण, JU वचन (for वयण) .

३०२ । KU जगदीस B तणा, N रहिसि B रसि, J नेण, B तस, J तसु, K तास महि, B सरसति, BM रुषम णि, JP रुषणि णि, U रुषमिण, BJNPU मइ, B तिम्ह, J तिम, K कहि .

३०३ । B तू, M तुष, J केसवि KMN कुंण कहि, BJ तिको (for 1st ताइ), K प्रसाद, BKM भूंडा, JNP भूंडउ, B places this stanza between st. २९९ and st. ३००, and MN place it between st. ३०१ and st. ३०२ .

३०४ । JNPU लषण, K लक्षण, M लषिण B रूपमे लषिण री तणां रुषमणी, M रुषिणी, PU रुषणी, M कहिवा इ कोर त ताम कुण B जंपि (for जाइ), KMNP जाणिया जिस (for जाइ जाणिया), M inverts the order of stanzas ३०४ and ३०५ .

वरसि अचल गुण अङ्ग ससी संवति
तवियौ जस करि स्री भरतार।
करि स्रवणे दिन राति कण्ठि करि
पामै स्री फल भगति अपार ॥ ३०५ ॥

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३०५ । J वरस, M अंगि, JNU ससि, M सु (for ससी), J संवत, M समंत, P ......न रस ससि व[ख]रि (for ... अङ्ग ससी सवति), J जसि, M प्रिथ (for 1st करि), JMNU स्री M करै (for 2nd करि), JNU श्रवणे, M श्रवणि, JU कंठ M करै कंठि पामै फल स्री, J फल स्री, U भगत, BK omit this verse.

NOTES.

1. चार ...... मङ्गलचार, "These four (auspicious names) form my *maṅgalācāra*." The Sanskrit commentary of *U* identifies the four names with the four subjects which according to the rhetoricians are to be mentioned in the beginning of a work, and quotes the *śloka* following :—

मङ्गलं चाभिधेयं च सम्बन्धस्च प्रयोजनं ।
चत्वारि कथनीयानि शास्त्रस्य धुरि धीमता ॥ १ ॥

2. किरि निस्वइ (*P*) चीत्रारै चीतारा प्रतइँ (*N*).

4. ताइ is in origin a plural neuter form of the correlative pronoun (Ap. ताइँ < Skt. तानि), which like the analogous form काँइ, काँइँ of the interrogative, has come to do function for the singular as well. Cfr. st. 13, 303 below. In st. 11, 12 the form is doing function for the genitive-oblique. Analogous to ताइ is the form जाइ of the relative pronoun (Ap. जाइँ < Skt. यानि), which is used in a plural sense in st. 104, 304, and in a singular sense in st. 169.

5. Of the two readings पायौ (*BKNS*) and खाधौ (*JMPU*) in the third line, the former is preferable on account of the alliteration of the पा° with the पा° of पार, which precedes. Alliteration is a very important factor in bardic poetry.

7. Notice the reading सँपोखण of *BNPSU* for जु पोखणु. The latter is the correct reading, not only because पोखण is a much better form than सँपोखण, but also because the relative जु is required in the sentence.

8. In explaining the sense of this stanza, the comments of *NPU* agree together, and differ from the Ḍhūḍhāṛī comment of *BKS*. For the comparison of the two interpretations, I quote below the comments of *B* and *U*: कवि कहै छै सुकदेव व्यासदेव जइदेव आदिदे अनेक सुकवि हूआ छै पणि रीति सबही की येकही

क्रे श्रीकृष्णदेव तें पहिलौ जु रुकमणीजी कौ वर्णन कीयौ सु या वास्तें जु शृङ्गारग्रन्थ कीजै तौ पहिलैं स्त्री कौ वर्णन कीयौ चाहिजै (*B*)

शुकदेवो व्याससुतो व्यासो ऽप्यथ च गीतगोविन्दकर्ता जयदेव इत्यादयो ऽन्ये ऽपि विष्णुभक्तिपरायणाः सुकवयो ऽनेके वाल्मीकिशौनकशृङ्करादयः सर्वे ऽप्येकसम्था इत्येकः केवलः पुरुषप्रधानः श्रीगोविन्दस्तस्यैव स्तुतिं कृतवन्त आदौ भगवद्रूपवर्णने कृतोद्यमाः परं मया तावत्स्त्रीवर्णनमतः क्रियते यतः शृङ्गारग्रन्थो ग्रथ्यते यदुक्तं शृङ्गारे स्त्रीप्रधानत्वमतो मह्यं दूषणं न देयम् (*U*).

9. *U* reads जोइ हाँ for जो इहाँ in the 2nd line, and explains it : हाँ इत्यकस्मादासर्यामन्त्रणे हे सुजन त्वं पश्य त्यध्याहारः।

10. सिरहर, for सिहर (< Skt. शिखर), with insertion of र, analogous to सरजल् for सजल्, सरधीर for सधीर, and सरजीत for सजीत, for the last of which examples see *Vacanikā Ratana Singhajī rī Mahesadāsòta rī*. 244.

11. ताइ. See note to st. 4, above. *B* renders the form with तीयै राजा रै.

12. नाम ताइ तस्या नाम (*U*). Here and elsewhere I have used a vertical dash over the line to indicate a long vowel which for prosodical reasons is to be pronounced as short. It is the same sign which is used by native copyists to convert an आ into अ, whenever by mistake they happen to write आ instead of अ. Ex.: प्रकार, for प्रकार. In Old Western Rājasthānī poetry in general, and Diṅgaḷa poetry in particular, a long vowel immediately followed by a short vowel is liable to be pronounced as short.

13. ताइ तावन्मात्रम् (*U*), तितरौ (*B*).

ए as a feminine singular form of the demonstrative pronoun, is an Old Diṅgaḷa form which is no longer found in Modern Diṅgaḷa nor in Modern Māravāṛī, where it has been substituted with आ. It is, of course, identical with the general form ए of Old Western Rājasthānī and Gujarātī. In our *Veli* both आ and ए are used for the feminine singular.

14. वीरज for वीज, another instance of the insertion of र in the middle of a word. Cfr. note to st 10, above.

चम्मरि for चम्मरि, with insertion of र analogously to समरर for समर. Cfr. *Vacanikā Ratana Siṅghajī rī*, 54, and also my *Notes on the Grammar of the Old Western Rājasthānī, etc.*, § 38.

15. The meaning of the two first lines is clearly explained by *U*: शैशवं बाल्यं तच्छरीरे तनौ सुप्तं गतप्रायमिति तथा यौवनं न जाग्रतं न तादृशं प्रकटितमतो वयःसंधिः समुत्पन्नः कियद्दारंस्थायी सुविशा सु वरोति स्वप्नप्रायो यथा वरिशब्द ऊपम्ये ...(*U*), but in the interpretation of the fourth line most of the commentators seem to have been led astray by understanding प्रिथम (प्रथम) as an adjective or an adverb ("first, at first"), instead of an abbreviation of प्रिथीराज, the author of the *Veli*.

20. दल फूलि विमल वन is clearly and correctly rendered by *B* as: हिवै वसन्त आयौ ज्यां वन फूलिजै छै त्यां सरीर फूल्यो. This is no doubt the original reading, which the other commentators have failed to understand and have consequently been tempted to alter the text into दल फूल विमल वने.

22. सु ज. Cfr. st. 19, 32, 46, 94.

कमोदणि for कुमोदणि. For the weakening of *u* into *a*, due to the influence of the *o* in the syllable following, see my note to st. 16 of the *Vacanikā Ratana Siṅghajī rī*. Cfr. also कुमकमो, st. 189, 205.

मेन केस मेनकेशा इति रात्रिरूपा इत्यपि मेनशब्देन चारणभाषया भुजङ्गसदृशाः (*U*). Notice here the use of the term चारणभाषा "the language of the Cāraṇas" to indicate the Diṅgaḷa.

23. वरुण तणा किरि डोर. वरुणस्य प्रचेतसः पाशा इव वरुणस्य शस्त्रं पाश एव तं दूरीकर्तुं जगतो ऽपि न शक्यते तद्विदमपि बन्धनं कृष्णस्य दृढं भावीति रहस्यं यदुक्तं कुमारसंभवे :—

शिरीषपुष्पाधिकसौकुमार्यौ बाहू यदीयाविति मे वितर्कः।
पराजितेनापि कृतौ हरस्य यौ कण्ठपाशौ मकरध्वजेन ॥ १ ॥

25. सधर. सधरौ माहात्म्यवन्तौ (*U*).

घणं, a survival of the old neuter singular of the Old Western Rājasthānī, used exactly in the same adverbial function as the घणं in *Vacanikā Ratana Singhajī rī*, 92, q. v. For other instances of the neuter in the *Veli* cfr. st. 36, 64, 66, 211.

26. जुअलि नालि इति नाम्ना लोकप्रसिद्धं कीदृशं तस्याः कदल्या गर्भसदृशं विशेषसौकुमार्येण नीरोमत्वमपि प्रकाशितम् (*U*).

27. हरिहंस सावक हरिहंससावकाः सूर्यस्य लघ्वपत्यानीवाणु-सूर्याः (*U*).

28. छिव रुकमणी नी विद्या कहइ। आठ व्याकरण भणी अढारह पुराण जाणइ अढारह स्मृति जाणइ धर्मअर्थनीतिमोक्ष प्रकाश छइ शास्त्र जाणइ च्यारि वेद ४ भलै १ आचारग्रन्थ २ व्याकरण ३ छन्द ४ जोतिष ५ पदभञ्जन ६ ए षडङ्ग जाणइ षडङ्ग ६ च्यारि वेद ४ मीमांसा १ तर्कविद्या १ धर्मशास्त्र १ पुराण १८ सर्व मिल्या चउद विद्या नी जाण चउसठि सकला नी जाण जाणी एकोकी विद्या माहि अनेक घणा घणा अधिकार आपणइ मनि सूं जे माहिला अर्थ विचारियइ छइ (*P*)

29. हरि तिणि. Here perhaps I was authorized to read हर with the majority of the MSS., thereby making the correspondence with the हर at the end of the line more complete, but I have preferred to retain the regular form, not only on account of the हर immediately preceding, but also because it is difficult to know how far one would be justified in altering, however slightly, the endings of words or syllables to produce internal rhymes or alliterations. Thus, if I had chosen to read हर for हरि, why should I have not read also गवर for गवरि to produce one more internal rhyme?

वन्दै गवरि हर, अद्यापि होलिकानन्तरं कन्याभिर्गौरिपूजेतिव्रतं वितन्यत ईप्सितवरप्राप्तिनिमित्तम् (*U*).

32. पाँतरिया, बुद्धा विहीनौ जातौ (*U*).

मात्रा इ. Here the pleonastic particle इ has been added by myself to complete the number of prosodical instants required for the verse (14). I might have added च as well. If one more syllable is not thus introduced, the verse will fall short of one *mātrā*, but one might still read it correctly by pronouncing the second syllable of माता as equivalent in duration of time to three prosodical instants instead of two. For an analogous case see st. 183.

35. The MSS. *J*(*K*) *SU* read नाम नन्द दमघोष नर in the second line, but the explanation which the commentary of *U* gives of नन्द is hardly acceptable: पुरोहितो दमघोषनामा ब्राह्मणानन्दकरः (*U*). In the *Bhāgavata Purāṇa* Damaghoṣa is the name of the father of Siśupāla

36. चन्देवरी is my emendation of the original reading which is given as चन्देरी by the consensus of all the MSS. The reason for the emendation is the same as has been adduced above for the reading of माता इ instead of माता (st. 32), namely, the necessity of introducing one more prosodical instant to make the line complete. In the present case too, the deficiency might be made good by pronouncing the *e* of °न्दे ° as equivalent to three prosodical instants instead of two.

37 संमि छत्रा ... देसपति. Cfr. प्रिथी सङ्क लग्या केई देसपती (*Vacanikā Ratana Singhajī rī*. 20).

38. बाझै, from Ap. बज्झहिं < Skt. बध्यन्ते, is the regular passive form of बाँधणो, which in the modern language has gone out of use, it being substituted with the new form बन्धीजै. For the use of बज्झइ in Prakrit, see Pischel's *Prakr. Gramm.*, § 548.

39. खुम्भी, for कुम्भी, a technical term used in Indian architecture to indicate the base of a pillar (see *Archaeol. Surv. of West. India*, Vol. ix, Northern Gujarat, p. 24). The change of कु° into खु° was evidently made by the Poet only in homage to the rule of the *vèṇasagāī*.

40. जोर is a word whereof the exact meaning is not clear. The Ḍhūḍhāṛī commentary seems to take it in the sense of

"tent": रङ्ग रङ्ग रा समियाना ऊभा किया छै सोइ मानूँ वादल हुआ, whereas the commentaries of *PU* explain it as a synonym of स्त्री "woman": जोइ इतिस्त्रीपर्यायः स्त्रीणां श्यामोज्ज्वलरक्तपीतनीलरङ्गानि वस्त्राण्येवोत्प्रेक्षते जलदपटलानीव पृथग्वर्णान्यभ्रवृन्दानीव (*U*); जोइ कहतां स्त्री ना वृन्द पञ्चरङ्ग वस्त्र पहिरया तेहिज जलदपटल मेघघटा किहाँ सामल किहाँइ उज्वल इसउ पञ्चवर्ण मेघवृन्द (*P*). To understand the comparison, one should think of the way the Indian women, dressed in gorgeous colours, crowd the roofs of the houses on all festive occasions when there is a procession or any other similar *tamasha* to be seen.

41. कोरण. नवीनमेघवर्षणसमयात्प्राक्समञ्जोवायस्तुभ्राभ्रदर्शन-मिति (*U*)

42. गावै करि मङ्गल. Cfr. गावै सुखि मङ्गल करि गीत, st. 55, below. From a comparison of the two passages it is obvious that करि is in both cases connected with मङ्गल The commentaries do not all agree in the interpretation of the phrase, for instance *B* renders the present passage simply with मङ्गल गावै छै, and *P* in the latter passage connects करि with सुखि and renders: सुखइ करी मङ्गलरूप गीत गावइं. The correct meaning of the phrase मङ्गल करि is evidently that which is given by *U* under st. 155, namely: मङ्गलानि कृत्वा ... गीतानि गायन्ति. In other words, here मङ्गल is not used to give the meaning of "auspicious song," but only "auspicious ceremony."

मनै. for मानै, the shortening of the initial syllable being required by the metre.

44. गलिवाणो इतिविप्रः (*U*). The literal meaning of the word evidently is "he who wears the brahminic thread round his neck."

वीर वटाऊ ब्राह्मण, अहो भाई अहो पथिक अहो ब्राह्मण अत्यन्त ऊतावली थकी वार वार वचन कहइ (*P*)

45. म म करिसि, a sigmatic future form used in the function of a prohibitive imperative. For the use of similar prohibitive

futures in Old Western Rājasthānī and Prakrit, see *Notes on the Gramm. of the Old West. Rāj.*, § 121.

जच, a Sanskritism well permissible in bardic poetry. Cfr. तच, st. 174, 244.

46. **रहरह केंइ वह रही रह**. From the commentaries, it appears that the meaning of this phrase is that all the few travellers who were out, having reached their destination, halted for the night, but the grammatical connection of the three words **वह रही रह** is not clear to me. I quote below the renderings of the three commentaries of *BPU*:—मारग मारग थें पन्थी आय विश्राम कियउ पन्थ चालता रह्या (*B*); वटाऊ सर्व वासउ रहिवा भणी "रहउ रहउ" इम कहता पन्थ वही रह्या (*P*): रहरह इति यो यत्रोषितुमनाः स तत्र गन्तुकामो भूत्वा चिन्तितं स्थानमाश्रयदतो मार्गवहनं लोकैर्निरस्तम् (*U*).

47. **भौ** इति सभयाश्चर्ये (*U*).

49. The commentary of *U* gives two explanations of **करि कमल**, the second of which is evidently wrong: करे कमलानि कृत्वा मन्दं मन्दं चलन्तीति विशेषस्तथान्यार्थे कराः सौकुमार्येण कमलसदृशा इत्यपि (*U*).

जङ्गम तीरथ इति योगध्यानलीना योगीश्वराः (*U*): जोगीसर (*P*); अनेक तपसी (*B*).

51. **सम्प्रति** प्रत्यक्षम् (*U*).

52. **अन्तहपुरि** दरबारि (*B*); श्रीअन्तेउर माहि गयउ माहिलो सभा माहि (*P*); पुरान्तः एष्टं एष्टं श्रीकृष्णस्यान्तःसभासंमुखं गतवान् (*U*).

53. **पहिलो**, an adverbial adjective, *i.e.* an adjective doing function for an adverb (पहिले. or पहिलुं. cfr. the reading of *N*). For the use of adverbial adjectives in Old Western Rājasthānī see *Notes . . . etc.*, § 78.

55. The verse is in corrupt Sanskrit. The reading of the first line is unsatisfactory in all the MSS. I have adopted the reading of *NPU*, in which the order of the questions **कस्मात् कस्मिन्** etc. is confirmed by the order of the replies contained in st. 56, but I have had to complete the line with the insertion of **किम्**, which is found in *BJM* only, as the line was falling short of two *mātrās*. The commentary of *U* to this stanza runs as follows: हे मित्र त्वं कस्मात् पुरात् समागतः कस्मिन् पुरे वससि किमर्थमिहागमः केन सह त्वं तव कार्यमग्रे कुत्र परियासि तत्त्वं ब्रूहि ममाग्रे निवेदय एतत्तव करस्थं पत्रं केन जनेन कस्मै प्रेषितमिति देवभाषा संस्कृतमेव प्रश्नम् (*U*).

57. वाचत ... न वणै, वाचयितुं न वणइ इति न शक्यत्वं संभवति (*U*). वचायइ नही (*P*).

कागल is rendered by the Sanskrit commentator with **कङ्गलम्**, a neologism not without interest.

58. **असरणसरण** is understood as a compound by the commentaries of *BU* (**असरणसरण तुम्हारी विरद है** *B*; **हे असरणशरण** *U*), but *P* more ingeniously reads the two words as separate and understands: **बीजा उ सरण कोई नथी**, *i.e.* to translate the text literally, "every other protection is without protection." Notice that *P* also reads **तूं जि** instead of **तूझ**.

60. सालिगराम सूद्र ग्रहि सङ्ग्रहि, सालिग्राम श्रीपरमेस्वर नी मूर्ति शूद्र ने घरे कोई उत्तम जनम थइ (*P*): शालिग्रामं गह्लकोनद्युत्पन्नं शूद्रगृहे (*sic*) संग्राहयन्ति ददते इव (*U*).

62. It will be noticed that the first line in this stanza does not conform to the general rule of the *vènasagāī*, which requires that the first and the last word in the line should begin with the same letter. But the Poet is not to be found at fault here. By studying all the lines in the *Veli*, which apparently do not conform to the rule of the *vènasagāī*, I have discovered that these, far from having no *vènasagāī* at all, have two *vènasagāīs*. In other words, the line is split in two, and each of the two parts has a *vènasagāī* of its own. Thus in the present case

आव forms *vèṇasagāī* with आतुर, and नाग with नहि. The other examples of double *vèṇasagāī* which I have found in the *Veli* are :

सीपति कुण सु मति तूझ गुण जु तवति (6).

सैसव तनि सुखपति जोवण न जाग्रति (15).

कोकिल कण्ठ सुहाइ सर (20),

पणिहारि पटल़ दल़ वरण चँपक दल़ (49).

कुमकमै मँजण करि धौत वसत धरि (81),

इभ कुँभ अन्धारी कुच सु कञ्चुकी (90).

गजरा नवग्रही प्रोँचिया प्रोँचै (93),

चोर चकव विप्र तीरथ वेल़ (186).

मूं लीध. Strictly grammatically speaking, the reading हूं लीध of *BJKSU* would be more regular, as मूं is not a direct, but an oblique form. But the reading मूं is supported by the rule of the alliteration, which carries much weight in bardic poetry, and also by the large use which both Old Western Rājasthānī and Māravāṛī, especially colloquial, make of the impersonal passive construction of the past participle (*bhāvi prayoga*, see *Notes . . . etc.*, § 127) Thus in modern Māravāṛī one would not say to-day हूं लीधो, but म नै लीधो. *P* renders accordingly : मुझ नइ लवनोक्प (*P*).

63. हूं, अहं सीतारूपा (*U*); हूं सीतारूप (*P*).

वेलाहरण कहतां समुद्र (*B*).

64. वाहरि करि "Rescue me!", an imperative. The Sanskrit commentator renders : मम ... वाहरिं म्लेच्छनाथवशुबः पश्चाद्वालनोपायं कुरु.

वाल्होज for वालोच, the °च being probably changed into °ज only for the sake of the rhyme.

65. Apparently, the second and third line in this stanza do not conform to the rule of the *vèṇasagāī*, because the first and the last word in each of the two lines do not begin with the same letter. It is however to be observed that the bards are often satisfied with making the initial syllable of the first

word in the line correspond to the second, third, or even fourth syllable of the last word, instead than to the initial syllable of it, as the general rule requires. Thus, in the present case, the त् of त्रिशा has its correspondence in the त् of आतुरी, and the र of राजि has its correspondence in the र् of विराजी. This is not considered to be a breach of the rule of the *vènasagāī*. For other examples of this case see stanzas 39, 40, 67, 107, 108, 109, 118, 119, 144, 161, 171, 174, 176, 178, 179, 188, 192, 194, 198, 208, 209, 216, 222, 247, 252, 264, 265, 288, 305.

दुरी इति दुःखोत्पादकः (*U*); दुखदाई (*P*); दूसमन (*B*).

66. तै is understood by *P* in the sense of a causal conjunction (तीयइँ कारणइँ) and connected with कहिजै, but it is evidently connected with लगन वेला. *U* renders: तस्य लग्नस्य वेलाया अन्तरे त्रीणि दिनानि वर्तन्त इत्यत्र.भिप्रायः (*U*).

आरात, a Sanskritism which is hardly justified in bardic poetry. *U* renders it with निकटम्, *B* with बाहरि, and *P* with समीप.

68. इसै, an instrumental used adverbially "in such (a way), with such (speed)." The position of the qualitative demonstrative adjective इसौ in this construction is similar to that of the correlative adverb "so" in English, in phrases like: "I like it *so* much! They go *so* fast!" etc. Cfr. वहन्तौ इसौ (*Vacanikā Ratana Siṅghajī rī*, 21), and चलन्ता इसा (*Ditto.*, 23). In the present case, *N* renders the word with भलइ प्रकारइँ, and *P* with भली परइ. The reading ईसु of *NPU* is not clear to me, unless it is an incorrect reading for इसँ, the neuter form of इसौ used adverbially.

The commentary of *U* to this stanza is of particular interest inasmuch as it represents an attempt by its author, Sāraṅga, to throw aside the authority of his guide, Cārana Lākhò, and give an interpretation of his own. But in this he fails, and his new interpretation is grossly absurd and altogether unacceptable: चारणेनैवमुक्तमस्ति सुग्रीवसेनो १ मेघपुष्पो २ वेगवान् ३ बलाहक एते कृष्णस्य रथे चत्वारो ऽश्वाः परं मम मनसि नैवं स्फुरति यतो ज्ञायते सर्वमप्येतद्यस्य चपलाग्निज्ञानं तेन रथः कीदृशो वहति यादृशं वानरसन्यं समुत्थकमथ च नइ मेघ पुहप इति नदीजलपूर-

समये यादृग् वहत्यथवा बलाहकानां वर्षाभ्राणां यादृशं यादृशं वेगवत्त्व-मिति रथगतेराधिक्यं तत्र सारथिं दूरं कृत्वा स्वेच्छया त्रिभुवनपतिः स्वयं रथं खेटयितुं लग्नो ऽतो ज्ञायते धरा पृथ्वी गिरयः पर्वताः पुराणि मार्गनगराणि श्रीकृष्णसंमुखं समागच्छन्तीव महति जन अभ्यागतवति संमुखमागमनं महत्वप्रदानमनयोक्त्या वेगवत्तया रथस्य निर्गमो ऽवगन्तव्यः (*U*).

69. <u>जिम</u> "So that, in order to." For the employment of जिम as a final conjunction in Old Western Rājasthānī. see *Notes...etc.*, § 111.

71. <u>मुख धारणा</u>, मुख नी धारणा नूर (*P*); मुखस्य धारणां कान्तिं तर्कयति सविशेषं पश्यति दूतस्य मुखे निर्मलता कार्यसिद्धिलक्षणां प्रतीतम् (*U*).

72. <u>महत्ति</u> is evidently a feminine substantive, the object of कही, and I identify it with Gujarātī माहितो, f. "Information, particular knowledge." The commentators. however, prefer to connect the word with गुरुजण and to explain it as महत्तराः स्त्रियः "respectable women" (*U*), or महत्तर लोक "respectable people" (*P*). One need only look at the place महत्ति occupies in the sentence, to understand that the commentators' interpretation is a grammatical impossibility. But the lack of common sense is often one of the most conspicuous qualities of Indian commentators, especially of those who wish to make a display of their undigested erudition.

73. <u>अचरिज कौ लाधै अरथ</u>. Here लाधै is my emendation. *BKMNS* read लाधौ which is untenable and has probably originated from a misreading of लाधै, whereas *JPU* read लाधा. Also, most of the MSS. read कइ in the place of कौ. I do not think there can be any doubt that the construction of the phrase here is identical with the कौ अचरिज मनुहारि तणौ in st. 78, and therefore लाधै अरथ is a genitive. But it might be understood as a locative as well, the terminal °*i* of अरथि being dropped to form a rhyme with कथ. If the phrase लाधै अरथ is understood as

a genitive, the reading साथा of *JPU* would be equally correct, the oblique in °*è* and the oblique in °*ā* being equally permissible in the form of Diṅgaḷa in which the *Veli* is written. *U* renders the phrase with: यथेच्छं किमाश्चर्यम् (*U*).

74. अेक उजाथर कलहि अेवाहा, जिके उजाथर संग्रामधीर ते साथइ वली जे कलहे अेवाहा अग्रेसरी आगइ चालिइ स्वामिभक्त ते साथइ लीधा (*P*): अेक अद्वितीय उजाध[र]इ (*sic*) क° ओज संग्रामइँ धीर ते साथइँ लीधा वली जिके कलह संग्रामइँ अेवाहा अग्रेसरी छइ अथवा दुवाहा क° कलहइ वली (*N*); एके ये ओजाथरइ (*sic*) इति संग्रामेधीराः पुनर् अेवाहा इत्यग्रेसरणयोग्याः स्वामिभक्ताः (*U*).

आखाडसिध कहताँ जिके वि तीन वार संग्राम कीधा छइ किहाँ हारइ नही अेहवा [सु]भट (*P*).

75. Notice the reading नाग रिख of *BM*. It is obviously to be explained as a misreading of नागरिक, unless it is, indeed, an alteration introduced by some presumptuous copyist.

76. केवी दुर्जनाः (*U*).

77. आपपर इति परस्परम् (*U*).

78. राजा रै, a colloquial phrase which is to be completed with a substantive in the locative like घरै "in the house." It is, ultimately, the same idiom which is used in English and other European languages.

79. सीखावि सखी राखी आखै सजि, श्रीकृष्णजी आया जाणी रुकमणियइ सखियाँ सीखावि राखी छइ ते सखी राणी प्रति इम कहइ छइ ...(*P*).

The last line in this stanza does not violate the rule of the *vènasagāī*, because the bards in particular, and Marwari writers in general, always consider postpositions as forming one word with the substantive to which they are appended,

and therefore, according to their theory, the last word in the line with which we are concerned, is not तणी but अम्बिकातणी. Cfr. the similar case of मदन चौ in st. 82, हाथा लगि in st. 108, क्रिसन चौ in st. 148, हरि सूँ in st. 166, and नवी परि in st. 192.

80. स्यामा आरँभिया सिणगार. Here स्यामा ("the dark-complexioned one") is used by the Poet as a mere synonym or epithet of Rukmiṇī, obviously without any particular intention, much as it is used throughout the poem, but the Sanskrit commentator apparently thinks that the word is here used intentionally and takes the opportunity to explain the meaning of it, by quoting two *ślokas* which enumerate the characteristics of a *śyāmā* woman :—

> यदुक्तं श्यामालक्षणम् :
>
> श्यामा च श्यामवर्णा स्यात् श्यामा मधुरभाषिणी ।
>
> अप्रसूता भवेत् श्यामा श्यामा षोडशवार्षिकी ॥ १ ॥
>
> या शीते चोष्णशरीरा उष्णे शीतशरीरिणी ।
>
> मध्यकाले भवेन्मध्या सा श्यामा इत्युदाहृता ॥ २ ॥

81. The commentators do not seem to be sure about the exact meaning of छछोहा, a word which some render with उतावला "quick" and others with ढीला "loose." The commentary of *N* gives both the meanings. I quote below the different comments to the last two lines in the stanza : सु किसी देखिजै छै जैसै मखतूल कौ डोरौ टूटौ छै अर गुण मोती छछोहा कहताँ उतावला छिटकि छिटकि पड़ै छै इसी सोभा देखिजै छै (*B*) ; जाणे करि छीना कहताँ निबलइ मकतूल पाट नइ गुण दोरइ छछोहा ढीला प्रोत प्रोया ते हाथ थकी छूटा तूटा पड़िवा लागा (*P*) ; अहमेवं जाने गुणमुक्ताः क्षीणैर्निर्बलैर्मकतूलगुणैः श्यामपट्टदवरके छिछोहा इति शिथिलं प्रोतास्त्रुटिता इव पतितुं लग्ना इव सादृश्य उत्प्रेक्षा (*U*) ; जाणे करि छीना क° निबला क्षीण मखतूल ना गुण दोरा थकी गुणरूप मोती छछोहा क° ढीला प्रोया थका अथवा छछोहा उतावला छूटा पड़ता जिसा दीसइ तिसा जलकण दीसइ छइ (*N*).

84. कण्ठ कहताँ गलइँ पोत कहताँ वींड़ियउ बाँध्यउ जाणे कपोत पारेवउ अथवा नीलकण्ठ महादेव नौ गलौ जिस्यौ अथवा जाणे करि हिमाचल पर्वत पाखइ यमुना वहइ छइ अथवा जाणे निस्चइँ श्रीशङ्खधर श्रीकृष्णइ समइ भागि विचालइ अेकइ आँगुली भाल्यउ शङ्ख होइ (P).

85. जमुणा फेण पावन्न जग, उत्प्रेक्ष्यते जगत्पावन्या गङ्गायाः फेन-युक्ता यमुना इव (U).

कुमारमग पिण्डदण्डउ आसू कातौ री रातइ श्वेतदण्ड सरीखउ (P); कुमारमार्गः स्वर्गदण्डक इवाश्विने कार्त्तिके मासि नीरजस्के गगने श्वेतदण्डको दृश्यते (U).

86. चणियाला तीखा (BNP), literally "pointed."

सिलो सिलो वरि, literally "on the hone of the collyrium-pencil," the former सिलो being used in the meaning of शलाक "the pencil used for applying collyrium to the eyelids," and the latter in the meaning of शिला "a hone." N reads सिरी सिलो वरि and explains: अञ्जनरूप सिलो ऊपरि घसी सिरी क? भी तेज चढाया (N).

जल वालियौ पाणी दीधउ (P); जलं दत्तम् (U)

87. वली रुकमणियइ आँपणइ निलाड़रूप चन्द्रमायइ रोली नउ तिलक कीधउ वली कलङ्क धूम वेउँ काट कहताँ रातपणइँ करी महा-देव नउ त्रीजउ लोचन अग्नि सरीखउ तेह नेउ धूम काढ्यउ तीजउ लोचन निर्धूम कीधउ आँपणा मुखइ ललाटरूप अर्धचन्द्र तेह नु श्यामता-रूप कलङ्क काढ्यउ चन्द्रमा निकलङ्क कीधउ अे भावार्थ अेतलइ तिलक भलउ वखाण्यउ (P).

काट, काटशब्देन दोषम् (U).

89. वाँकिया. I am not sure about the exact meaning of this word. The commentators simply say that it is a term for a part of a *ratha*, and P adds that the *vãkiyās* are found at the two sides of the vehicle.

ताड्ङ्क ताडङ्कयुगलं कर्णकुण्डले चक्राविव पेटकाविवेति (*U*). Notice here the use of the word **पेडक-** as a Sanskritisation of the vernacular word **पइड़उ** "a wheel." The latter word is, of course, not derived from **पेडक-** but from Apabhraṃśa **पइडडउ** (Cfr. Prakrit **पइड्ड** explained as **रथचक्रम्** in Hemacandra's *Deśīnāmamālā*).

90. कवच सम्भु काम कि कल्ह, जाणे महादेवजी कवच पहिर्‌यौ छै काम सौँ जुध करिवा कै ताँई (*B*); शम्भुना हरेण कामेन सह कलिं कर्तुमानसा कवचः संनाद्धो धृत इव प्राकृतकविसमये कुचस्य शम्भुपमा प्रसिद्धा (*U*).

Notice the reading मन हरि आगै मण्डप मण्डे of *B*, which is explained: श्रीकृष्णजी का मन कै ताँई मण्डप छायौ छै जु मन आय वैसिसी (*B*).

वारिगह, वारिगह सब्दइँ तम्बु वस्त्र ना दीधा छइ तिहाँ तम्बुयइँ रजुआदि बन्धण छइ अनइ इहाँ कसादि बन्धण जाणिवउ पटकुटीति वारिगहशब्देन चारणभाषयां तम्बुनाम (*N*); वारगहशब्देन पटकुटीयुगलं रचितमिव (*U*).

91. कल क° मनोहर (*N*). The other commentators omit to explain the word.

93. वले वलै विधि विधि वलित, वलौ वलय श्यामपाटकउ विधइ विधइ आँपापणा स्थानक बाँध्या (*P*); तथा च वलयः श्यामपट्टसूत्रग्रथितो विधि विधि यथास्थानं निवेशिताः (*sic*) (*U*).

95. किमत्र, a Sanskritism bolder than जत्र and तत्र which are used by the Poet in other places. *U* renders: **तेषां भूषणानां कविरत्र ग्रन्थे किं व्याख्यानं कुर्यात्** (*U*).

96. मापित कारल इति मुष्टिग्राह्या (*U*).

भावीसूचक... The Sanskrit commentator gives two different interpretations of the last two lines in this stanza, of which the latter interpretation rests on a reading **भावीसोचक**, which is not

evidenced by any MS. : उत्प्रेक्ष्यते भावीसूचका अनागतभाग्याविर्भाव-कथकाः सिंहराशौ ग्रहगणाः सकल इति सर्वे ग्रहा अवस्थिता इव कथ्याः सिंहकटीसाम्ये सिंहराशित्वमेवोक्तं यतो रुक्मिण्यास्तुलाराशिस्तस्याः सिंहस्थाः सर्वे ग्रहा एकादशा ज्योतिःशास्त्रे फलदायिनो मनोवाञ्छितं ददत अतः श्रीकृष्णस्योत्सङ्गे निवेशनं भावीति महद्भाग्योदयत्वं दर्शितमयमेकोर्थो द्वितीये ऽर्थ एकस्यां राशौ स्थिताः सर्वे ग्रहा जन्मसंज्ञका भावीशोचका इतिपाठे दुर्दशादर्शकास्तस्या राशेः क्षीणत्वप्रतिपादको ऽतः कटी क्षीणा जातेतीदमपि वितर्कणं न्यायं ग्रहाणामपि विविधवर्णत्व-मवगन्तव्यम् (*U*).

98. वली रुकमणीयइ नाकइ लटकतउ मोती दीधउ ते वखा-णइ दधि वीण समुद्र माहि थी वणतउ रूड़उ जाणी लीधउ साख्यात गुणमय मोती नउ दाणउ ससत आघउ पाछउ हालतउ नाक नइ आगइ मुक्ताफल मोती निहसत लटकतउ शोभइ जाणे सुकदेव व्यास-पुत्र तेह नइ मुखि भागवत पुराण शोभइ सुक सरीखी नासा मोती सरीखौ भागवत (*P*).

The Ḍhũḍhārī commentary reads सु सत (for ससत) in the second line, and explains : समुद्र सोधि अर जु मोती लियौ थौ जु वणतौ देख्यौ साख्यात गुणमै सु सत्य या वात सही (*B*).

99. करि इक बीड़ौ......The Sanskrit commentator gives two different interpretations of the sense of the last two lines, but the second interpretation could hardly be taken seriously : उत्प्रेक्ष्यते वीटकरूपः कीरः शुकस्तस्य मुखकमलस्य मध्ये स्वजात्या नाशा-रूपया शुक्या सह क्रीड़ां कर्तुमुद्यतोस्ति करकमलस्थः शुको मुखेस्थितना-शाशुक्या स्वेच्छया रन्तुं प्रवृत्त इवेति चिन्त्यं तथा द्वितीये ऽर्थे वामायाः करे वीटकं शुकरूपं तस्य मुखकमलस्य जात्या करकमलरूपया क्रीड़ते इत्यपि (*U*).

102. पान तम्बोल (*P*); बीड़ा रा डबा (*N*); पत्रभाजनम्, (*U*).

103. चकडोल सुखासन (*P*); प्रसिद्ध सुखासणादि (*N*); नरवा-ह्ययानम् (*U*).

ते, the oblique singular form of the correlative pronoun (< तद्, cfr. st. 66), used in the same construction as in st. 95, above. The form is peculiar of the Vīkānerī; standard Māravāṛī uses तिण, तिणि instead.

104. तुरी लाग ले ताकि तिम, आँप आँप जोग्य तुरी घोड़ा ताकी नइ लीधा (*P*); स्वस्वयोग्यान् तुरगान् वेगवतो ऽश्वान् प्रथमं वितर्क्य ततो गृहीत्वा (*U*). Apparently, लाग is here used in the sense of "fit, suitable." (Cfr. Gujarātī लागु, "near to, close to; applicable; suitable, agreeable," Belsare's *Etym. Dict.*, p. 1002).

105. छिलवलिया कहताँ घणा ऊतावला छै (*B*); गुणविसतरा (*P*); बहुसघनं विस्तृताः (*U*); छिलवलिया क° रुकमिणीजी रा चकडोल आगलि पाछिल इतस्तत परिभ्रमणशील थया घणाँ विस्तरा छइ (*N*).

मद गुड़ित मद झरता (*P*). Notice the reading गलित of *BKMN*. The reading गुड़िता is of course preferable, not only because more difficult, but also because of the alliteration it makes with the first two syllables of गुड्मा.

106. चाहि is here used in the function of a postposition of the accusative-dative to give the meaning of "towards, in the direction of." The form is, of course, a conjunctive participle from चाहणौ in origin, and carries the meaning of "desiring." The Sanskrit commentator literally enough renders with अनुलक्षीकृत्य, but the commentaries of *NP* mistake the real meaning of the word and explain it as चहुँ "four," namely "the four directions of the compass" (!).

The third line in this verse does not conform to the rule of the *vèṇasagāī*, and it would seem that the correct reading must be वैकुण्ठ किरि अजोध्यावासी, but as the reading is evidenced by the consensus of all the MSS., I have not ventured to alter it. Cfr. the similar case of किरि नीपायौ तदि त्रिकुटोच्च in st. 110, तिणि आप ही करायौ आदर in st. 168, जिम सिणगारि अकीधे सोहति in st. 228; and किरि परिवार सकल पहिरायौ in st. 237. From the combined evidence of all these cases it would seem that when a line begins with an adverbial, pronominal, or conjunctional

form. or in general with a word having more or less the character of a proclitical, the *vènasagāī* may optionally be formed with the second word in the line instead than with the first, thereby leaving out of consideration the proclitical word with which the line begins. Cfr. the analogous case of lines ending with a postposition, for which see my note to st. 79, above. Cfr also the case of गो चाले in *Vacanikā Ratana Singhaji rī*, 170. 183. 187, 205, 206, an anomaly which probably finds its explanation in some reason analogous to that given above.

107. पारस is understood differently by the different commentators: चउ पखेर (*N*); बिऊँ पासइ (*P*); परितः (*U*); पारस पाखाणा [कौ देऊरौ] (*B*).

108. हाथा लगि. For the apparent violation of the rule of the *vènasagāī*, see note to st. 79. above.

109. In the third line the MSS. *NP* read मन in the place of मनि, and explain: आपणो स्वरूप मन सूँ जोइवउ तिणाँ चउथउ बाणा थाप्यउ (*N*); आँपणाइ आँपिणाउ स्वरूप जोइवउ (*P*). both explanations concording with *U*'s: स्वतः सुदर्शनेन .

लसणि अङ्ग मोड़णाइ (*P*).

सच्च प्रपञ्चः कृतः (*U*); उद्यम कियौ (*B*).

110. तह इति शक्तिः (*U*).

त्रिकुटीश्रे सूत्रधारिभिः (*U*).

113. साऊलि पुकार (*B*); कूकारव बूँब सबइ (*N*); कूकाड़उ (*P*): कूकारवम् (*U*).

आलूदा सनद्धबद्ध थया (*P*), सज्जीभूताः (*U*).

बऊरूप योगीन्द्ररूपाः (*U*).

114. लारोवरि लारोलारि (*P*), श्रेणिबन्धेन (*U*).

नह खरता नर वरै नर. Here the exact meaning of खरता is not quite clear, though the word could hardly be anything

but an abstract substantive derivative of खर "hard." Following the clue given by the commentaries, I should feel inclined to understand something like: "With the hardness of the (horse's) hoofs each man vies with the others (in speed)." But the use of an abstract like खरता in a similar connection is at least uncommon. I quote below the paraphrases of *PU*: तीखइ नखइ करी घोड़ो घोड़ा नइँ नर नर नइँ प्रेरइ छइ (*P*); नखैः खरतरैरत्यत्यमानैरश्वैर्नरानरं छन्दते प्रेरयन्ति स्मेति खखवेगाधिक्यदर्शनम् (*U*)

115. The third line in this stanza apparently does not conform to the rule of the *vēṇasagāī*, but probably the Poet is not at fault, as he considered न सुणिज्जै as a single word.

116. नैड़ी. It is strange that here and in all other passages where the adjective नैड़ौ occurs, almost all the MSS. should read नै° instead of नै°, नइ°. The word is from Sanskrit *निकटकः, through Apabhraṃśa णिअडउ > णइडउ, and its correct form in Rājasthānī is नइड़उ > नैड़ौ.

117. कालाहणि कृष्णावर्ण (*U*): कृष्णवर्णमेघाभ्युदय- (*U*).

आड़ँग जाणे अन्धकार जाणी (*N*); लोही वरिसवउ जाणी (*P*); आडङ्गमिति वर्षणासमयं रुधिरमयमिव विज्ञाय (*U*).

बेपुड़ो वहै. Here बेपुड़ी evidently is only a feminine singular adjective, identical with the modern बेवड़ी "double," and some substantive must be understood with it to complete the meaning. The commentaries of *NP* understand नदी, namely "a double river is flowing, the one of water and the other of blood," but such a meaning can hardly be considered as satisfactory. The Sanskrit commentary is not very clear, but apparently understands वर्षा, namely "a double shower is pouring", but this explanation is also far from satisfactory. The correct explanation is probably that given by the Ḍhū̃ḍhāṛī commentary, which understands the word फौज and explains: बेपुड़ी कहताँ वादल की बेपुड़ी कहै जो दो वडा वादल् आम्हो साम्हाँ होइ तब कहैं जु मेघ वरससी तैसै फौज पिण बेपुड़ी वहै सो जाणिजै रगत वरससी (*B*).

118 कुहकबाण दारू नी ऊखली बाँसे बाँधी (*N*).

गैगहण, गय हस्ती त्याँ की गहणि हुई गहण कहताँ भीड़ हुई (*B*).

The Sanskrit commentary thus renders the meaning of the peculiar Ḍiṅgaḷa terms occurring in the first two verses: हथनालिहवाईकुहकवाणाः सर्वाण्यप्यातसबाजीलक्षणानि तेषां हुविरिव्युच्छलनं जातं वीराणां सुभटानां हक्काः स्वस्वबलवत्ताया वाढस्वरेण प्रकाशनमभूद्ग्रहणमिति रणभूमिः सूरैर्गृहीता (*U*).

120. असुभकारियौ, कायर इम कहिवा लागा जे असुभकारियौ क° अकालइ असुभकारी उतपात हुयनउ (*N*); तैर्ज्ञातमयं समयो ऽकालिकसमेतमेवचटश्रुभकार्युत्पातिकः (*U*).

121. चोटियाली is evidently a feminine adjective connected with चौसठि "the sixty-four (*yoginīs*)," but the Ḍhũḍhāṛī commentator ignores the real meaning of the word and most fantastically ascribes to it the meaning of "drops of blood": रुधिर खेत माँहे अेकठौ हुऔ छै अर ऊपरा जु रुधिर की बूँद पड़ै छै त्याँह की जु ऊँची बूँद ऊछलै छै सु चोटीयाली कहावै (*B*). The correct explanation of the word is that given by *UP*: कुटितवेणीका विरलकेशाः (*U*); छुटे केसे (*P*).

चाचरि [रण]भूम्यङ्गणे (*U*); रणभूमिकायइ (*P*).

औझड़ै शस्त्रमोक्षविवादे (*U*); माहोमाहे हथियार वाहइ (*P*); सस्त्र रा अउझड़इ (*N*).

122. ततः प्रवृद्धे संग्रामे रणाङ्गणे रुधिराणि रलतलिया इति बहुतरं चलितान्यतो योगिनीनां हस्तेभ्यो बहुशः पतितानि पत्राणि पानभाजनानि प्रवाहे वेगवत्तयाधोमुखानि जातान्यतस्तरीत्वा तरीत्वा गच्छन्ति कीदृशानि दृश्यन्ते स्मोत्प्रेक्षते जलप्रवाहे बुद्बुदाकाराः पम्पोटकरूपा इव ते ऽपि सम्भूता बहुवृष्टिं सूचयन्ति वर्णतो ऽपि श्वेताः पत्राण्यपि न्टकपलानीवेति साम्यम् (*U*).

The commentaries of *NP*, and so also the commentary of *U* which I have quoted above, understand the second **घणा** in the second line in the sense of "vessel," apparently identifying

the word with घड़ा. Though the interchange of ड़ with ण is not unprecedented in Māravāṛī (cfr. for instance the double form रिणमल and रिड़मल), I do not think the above interpretation is acceptable. In my opinion, the second घणा cannot be anything but a direct plural masculine from the adjective घणौ, connected with some word to be understood like "blows" or "men." The latter interpretation is the one preferred by the Ḍhū̃ḍhāṛī commentator who paraphrases: घणा हाथाँ थे घणा जोध पड़्या छै (*B*).

123. हल in the fourth line is explained by *NP* (and apparently also by *U*, though this substitutes for it हव in the commentary) as an adverb meaning "quickly, immediately." I wonder if the meaning of "plough" would not be preferable, especially in view of the fact that वाहविये in the third line has no object, and the only object which can be understood with it is हल "plough."

124. विसरियाँ विसर is a puzzle to me, and that it was also a puzzle to the commentators is clearly indicated by the different interpretations they have given of the phrase and by their attempts to obviate the difficulty by altering the original reading. From the commentaries, as well as from the general sense of the stanza, it would seem that the meaning of the phrase must be something like: "after doing the ploughing," but what the exact meaning of the two words विसरियाँ विसर is, I am unable to guess. Another difficulty is in the खारी in the second line, an adjective which, if it refers to बीज as it seems, ought to be in the masculine, and not in the feminine gender.

125. सिरा हंस नीसरै सति, जिहाँ खेती पाकै तहाँ सरा नीसरै सो श्रे जोधा काँ सिर हंस नीसरै सोई मानुँ सरा नीसरै (*B*). ततो हंसा जीवा निःसरन्ति किमिति तत्र सिरोनामानि फलानीव तत्रापि धान्याविर्भावे शिरा निःसरन्ति कथं सत्त्वेन सारवत्तया (*U*).

127. In all the MSS., the first line in this stanza falls short of two *mātrā*s, but from the commentaries of *NP* as well as from a comparison with st. 128, where the phrase चलै चलाँ occurs, we may conclude almost with absolute certainty that

the word which has been omitted is खलि. I quote below the commentary of *U* to the entire stanza: रामे भुजाभ्यां रणं डोहमाने खलानां स्थाने रणो सपरिवारचरणाः स्थिराः क्वतास्ते एव मेढीभूता यतः क्षेत्रगाहटनस्थाने मर्यादार्थं स्तम्भो रोपितस्य (*sic!*) नाम मेढीति प्रसिद्धं पुनः पुनस्तत्र चटनेन संहारं श्रेरयति सति वृष्णाणीयवाजिपादैः सुष्टुगाहटं क्वतम् (*U*).

128. खेती नीपजै तिहाँ कण आवै सो वडा वडा जोधा मारया सो श्रेही मानुँ कण लिया भाजि गया सो जाणे कणकण किया फौज का समूह भागा सो श्रेहीज नाज का गाडा खाँच्या भार खाँच्यौ जहाँ खलौ होइ तहाँ चुणिवा नइ चिड़ी श्राय बैठै बलभद्र रै खलै खल कहताँ दुरजनाँ ऊपरि ग्रभणी श्राइ बैठी मांस चुणै ग्रभणी चिड़ी ऊड़ै अरु मांस ही नाज ऊचै (*B*).

129. वडफरि ऊछजतै विरुधि. Here all the commentators understand विरुधि in the sense of जमराणउ "the god Yama." *U*, for instance, renders: हृदयाग्रन्यस्तखेटके ग्रहीतेषु परमुक्तलोहेषु सत्सु विरुद्धो यमो भूत्वा लग्नः।

भलाभली सति. From the commentaries it appears that there is here an allusion to a proverb (*òkhāṇò*), whereof the entire form is भलाभली प्रिथवी. The meaning is clearly explained by *U*: एकस्मादेको ऽन्यो ऽधिको भवति, namely "there is no good thing on earth than which there is not another still better." सति is, of course, सत्य "true." The proverb is still used in Gujarātī under the form भलाभली प्रिथवी छे, but in a somewhat different sense. (See Belsare's *Etym. Dict.*, p. 872).

130. श्रेकाश्रेक अकस्मात् (*NPU*).

131. विलकुलियौ रक्तत्वमाश्रितवान् (*U*); रातड़उ हुउ (*P*); रातउ हुयउ (*N*).

वेलखि वेलकं पुङ्खस्थानम् (*U*); जिहाँ शर थापी खाँचीयइ ते वेलख (*P*).

अणी शराग्रभागं पुङ्खं च (*U*)

133. मनसि लज्जया (*U*).

अखियात आश्चर्यकारी वात (*NP*); ख्यातिराश्चर्यं ... स्तुतियोग्या वार्त्ता चेति (*U*).

134. सोनानामी स्वर्णाभिधः (*U*), literally · "he whose name is gold (स्वर्ण)."

छिणिये जीवि, an absolute locative. क्षणिके जीविते स्वाधीने तज्जीविते (*U*); क्षणस्थायी स्वाधीन जीवतव्य जाणी नइ (*N*); थोड़ी वेला जीवतव्य जाणी (*P*).

135. All the commentaries, except the Dhūḍhārī commentary, which has altered the original reading, agree in saying that the meaning of this stanza is ironical (वक्रोक्ति).

137. The word छालिया in the third line seems to have puzzled the commentators, for they all give different and absurd interpretations of it. *PU* read छा लिया. *N* seems to understand छालिया in the sense of अलगा कीधा हूँता, and [दू]लगाया in the sense of पाछा फिरी लगाया. If छालिया could be understood in the sense of "were restored," the difficulty would be eliminated, but a verb छालणो "to restore" is unknown to me. I quote below the comment of *U*, which contains two different interpretations of the passage: छा इति खेदमाकलय ये केशा अलगाया ऊँता दूरीकृता आसन् ते तु श्यालकशिरसि हस्तं फेरयित्वा स्वहस्तेन शिरः प्रस्पर्श (*sic*) आलीया इति धरित्रीभाषया पश्चाद्दत्ताः पुनर्नवीकृता इतिभावार्थो ऽथवा छाथी लीया इति देशभाषया प्रकटिता इत्यपि (*U*)

139. चाहै वाट जोइवा लागा (*N*); विलोकितु लग्नाः (*U*).

ओटे उच्चैःस्थाने (*U*); नगर बाहिर ऊँचे स्थानके (*N*); ऊटले ऊँचे ठामे (*P*).

The second and the fourth line in this stanza are irregular, in that they number thirteen syllabic instants, instead of fourteen. In the *veliyò gīta* as used by Prithī Rāja, the second and the fourth line always contain thirteen syllabic instants when ending in a periambus ($\smile\smile$), fourteen when ending in a iambus

(◡—), and fifteen when ending in a trochee (◡—). In the present case, we have a iambus, and therefore the second and the fourth line ought to have fourteen syllabic instants each.

140. नील डाल करि देखि, "seeing green twigs in the hands (of the messengers)." In this connection, the Ḍhū̃ḍhāṛī commentator remarks that it is a custom for the messengers to carry a green twig in their hands when bringing good news, so that people who see them approaching from a distance may prepare themselves for joy, before the messengers are near enough to speak.

The Sanskrit commentator gives an absurd interpretation of the fourth line, to wit: कुशस्थली द्वारिकापुरी कुसुमैर्वासिता कमलोत्करैः सुगन्धीकृता, namely: "they perfumed Kušasthalī with lotus-flowers (!)." a blunder which is all the more extraordinary as the sense of the stanza is quite clear.

141. लहरिउँ लहरी आनन्दलीलाः (*U*); सुखतरङ्ग कल्लोलरूप लहरि (*N*).

लहरीरव समुद्र (*All*).

143. तिकरि. This same word occurs again in st. 279, where it is explained by *U* as त्वत्करे "in thy hand." and by *P* as करि हाथइ "in the hand." I doubt if "hand" is the real meaning of the word, though it cannot be said that such a meaning is altogether inconsistent with the sense of the two passages in which तिकरि occurs. I cannot avoid the suspicion that तिकरि is in both cases a pronominal or an adverbial form. Could it not be a curtailment from अतिकरि (< अति करि) "exceedingly, very much"?

147. पै वारि. Here पै is probably the contracted form of परि < उपरि "over, above," but the commentary of *N* understands it as पय "water": पयवारि कहतां धूपपाणी उवारइ तथा कोईक लूँणपाणी उवारइ इम पिण कहइ छइ (*N*). As the meaning of "water" is given by वारि, which immediately follows, it would seem that here पै must have another meaning, *i.e.* the meaning suggested above.

151. साहौ लग्नम् (*U*); लगनदिन (*N*).

152. सेस संसकार, सेस थाकता बीजा संसकार सर्व आरिम-कारिमादि (*P*).

153. अरजुनमै वेह, वेह्नीति मङ्गलकलशा अर्जुनं स्वर्णं तन्मयाः (*U*).

155. चाहै जोवइ (*P*); पश्यन्ति (*U*). Cfr. st. 139.

मङ्गल करि. Cfr. करि मङ्गल in st. 42.

156. आगलै त्रिया प्री चौथै आरँभि, त्रीन् वारान् चवरिकापार्श्वे स्त्रीमग्रेसरीं कृत्वा ऊर्तं ऊर्तायां प्रदक्षिणीकृत्य चतुर्थे आरम्भे ऽग्रे पतिः पृष्ठे स्त्रीति विधिवद्विधाय विवाहः प्रारब्धः (*U*).

159. करेण, a Sanskrit instrumental, which is of course quite an anomaly in Ḍiṅgaḷa. Cfr. the similar case of वानरेण in st. 234.

160. सूध मणि is explained by the Sanskrit commentary in the sense of शुद्धमानसा शुभमत्या and connected with सहसफणि. Obviously the explanation is wrong, for मणि here is not an instrumental from मन "thought," but from मणि "gem."

161. मँदिरन्तरि, खिणन्तरि. From the point of view of Sanskrit grammar, the correct spelling of these two words would be मँदिरान्तरि, खिणान्तरि, but in Ḍiṅgaḷa an *ā* resulting from the contraction of two *a*s in the middle of a word, is commonly shortened into *a* when followed by a double or compound consonant. The explanation of this fact is that the *ā* in such circumstances, even if changed into *a*, remains always prosodically long, thanks to the lengthening effect of the consonants following.

विचित्रे चतुर (*NP*).

162. किरणि, a feminine form for ordinary किरण "a ray of light." The Ḍhū̃ḍhāṛī commentator in rendering the pass-

age uses किरण, but as a feminine gender : सूरज री किरण पसरी थी सु सङ्कुड़ी (*B*).

163. <u>द्रवड़ित.</u> All the commentaries, except the Ḍhū̃ḍhāṛī commentary which does not explain the word, understand द्रवड़ित in the sense of द्रविड़ "a thief, robber." To make the text better suit such an interpretation, some commentators have even altered the original reading: thus *U* has changed द्रवड़ित into द्रिविड़ कि . I have no doubt that द्रवड़ित has nothing to do with द्रविड़ "a robber," but is a verbal form, *i.e.* a past participle perfect from द्रवड़णौ, a secondary form of द्रौड़णौ, द्रोड़णौ "to run, go forth." My interpretation is supported by the analogy of st. 162, where there is a past participle perfect सङ्कुड़ित corresponding to our द्रवड़ित, and where there are also four subjects exactly as in our stanza, whereas if द्रवड़ित were understood as a substantive, our stanza would have five subjects as against four in st. 162. It is evident that the two stanzas were formed one after the analogy of the other, and hence the above argument carries great weight.

164. अन्येषां पक्षिणां पक्षौ बद्धावुड्डीतुमशक्यौ चक्रवाकयुगलमसंधे इत्यमिलितं रात्रौ वियोगित्वादह्नोनिशमपि प्रदोषे दम्पतीव मिलितौ कालद्वयसंधित्वात् कामिकामिनीनां मनसा कामाग्नयो ऽन्तर्भूता बहिः प्रकटिता इव केन दीपकोद्योतमिषेणायं न दीपोद्योतः परं दम्पतीमनोग्निः (*U*).

166. <u>कहे,</u> a past participial perfect form equivalent to कहियौ. The existence of past participial perfects in °*e* in Ḍiṅgaḷa, had been ignored by me till I came across the present passage which is so explicit that the nature of कहे could not possibly be mistaken. In all the other cases of perfects in °*e* which I had come across before, I had felt inclined to consider them as incorrect readings for °*ĕ*, and interpret them as historical presents. I regret that I have made two or three such mistakes in my edition of the *Vacanikā Ratana Siṅghajī rī*. For instance in *kavitta* 243 in the last-mentioned work, I have repeatedly read पड़े, whereas I ought to have read पड़े, throughout.

168. <u>जेहड़ि</u> इति चरणाभरणविशेषम् (*U*). Cfr. Hindi जेहर *f.*

For the third line in this stanza, which apparently does not conform to the rule of the *vèṇasagāī*, see note to st. 106.

169. <u>विहि,</u> a feminine singular form of the remote demonstrative वौ (Hindī वह). The modern Māravāṛī form, for the feminine, would be वा.

171. घुङ्घटपटान्तरे कटाक्षरूपा दूत्यायाति च पुनर्याति गतागतं कुर्वती मनसोरमिलितयोर्मेलनार्थमेकीभूतकरणार्थमथवा द्वयोर्मनसि सूचिते ताणवाणकरूपे कटाक्षमोक्षौ नलिकाक्षेपणमिति वस्त्रगुम्फनविधिः (*U*).

174. <u>पति पवनि प्रारथित,</u> वायरइ करी नइ कीधउ छइ सुख नउ उपाय जेणँ (*sic*) अेहवी कीधी अेतलइ श्रीरुक्मणीजी वायु करिवा लागा (*N*); पत्या पवनेन वातकरणेन प्रार्थिता दत्तसुखोपाया (*U*).

In the last line in this stanza the *vèṇasagāī* is obtained by making the initial letter of the first word correspond to the last letter of the last word, but the irregularity is explainable in that the ती is a suffix. Cfr. the similar case of व्याकुलता in st. 176, घण्टिका in st. 178, अङ्कुरित in st. 198, कुंकुमे in st. 199, गुडलपण in st. 208, and सकतिवँत in st. 221.

176. <u>ऊह,</u> a poetical license for ऊई, introduced only to effect a rhyme with the कुह of the fourth line.

<u>धरि चखु लाज</u> ...... चक्षुषोर्लज्जा स्थिता अतो घुङ्घटादिकरणमिति चरणयोर्नूपुरध्वनिनिवारणं कण्ठे कुहूरवस्य निवृत्तिरिति निःसरत्वं सर्वाण्यपि लक्षणानि समुत्पन्नानि (*U*); ...... कुहू कुहू अेहवउ कूजित सबद सुरत माँहि हूँतउ ते निवारण करे क° निवारयउ (*N*).

177. <u>घणा घाति वल,</u> प्रचुराण्यङ्गुलीवलकानि निविडं कण्ठे निक्षिप्य (*U*); अङ्गुलीइ घणा वलका आँकुड़ा घाति आँगुली माँहि आँगुली भराइ निवड़ काठी सखी नइ गलइ लागी (*P*).

178. सा, साउ इति स्वादुपर्यायः स्वादुना संयुक्ता ... प्रीति-स्वादुना (*U*).

कस कञ्चुकबन्धनानि (*U*); कुच नी कस (*P*).

179. मनरखिश्रे मनोरक्षकाभिश्छन्दोवर्तिनीभिः (*U*); मनमानी (*P*); मन की राखगाहार (*B*).

संघट is understood by the commentaries of *NPU* in the sense of "spying or observing secretly," but I am unable to see how the word संघट could be capable of such a meaning. More reasonable is the explanation of the Dhūḍhāṛī commentator: त्यांह की (*i.e.* सखियाँ की) घेरो जुड़ रह्यो छै (*B*), but probably the right explanation is "crowd" or "crowded" according to the Sanskrit meaning of the word.

180. बिन्हे गण, बे सरीखा जाणवा (*P*); बिन्हे गिण क° अेह बेउँ नैं यथायोग्य वसति गणवी (*N*); द्वयमपि गणयित्वा यथायोग्यं विचार्यम् (*U*). From the above renderings of the commentaries it is clear that they consider गण as an imperative form second singular, the correct form of which would be गणि or गिणि. Cfr. गिणि in st. 202.

जामी यामिका यमनियमव्रतादिकतत्परा योगीश्वराः (*U*).

181. हरखि निगरभर, अत्यन्त हर्ष भरि करी (*NP*); आणन्द का समूह माँहि मगन (*B*); हर्षनिर्भरेण (*U*).

182. सै इति सख्याः स्त्रियः (*U*).

नासफरिम अदाटत्वेन (*U*); अदाटत्वपणा गुणइँ करी (*N*); सफरिम पावै (*B*).

183. तस्मिन् समये विरहावध्यन्ते कोकस्य मनसि साभ्रि इति वाञ्छा मिलिता प्रादुर्भूता कामिकानां मनसि रममाणानां चित्ते कोकेन चतुरप्रीत्यासनसूचकेन शास्त्रेण क्रीडया इच्छा निवृत्ता दूरीभूता यतो दिवसोदयोऽधुना भावीति कथं निःशङ्कं रन्तुं शक्यत अथ फुल्लैः कुसुमै-

वांसा सुगन्धत्वं त्यक्तं म्लानित्वाद् ग्रहणैराभरणैर्मुक्तामयादिकैः शीतलता शैत्यं गृहीतेति (*U*).

184. प्राणायामे, an agentive-instrumental plural, प्राणायामैः श्वासप्रश्वासरोधनैः (*U*).

187. With this stanza begins the description of the different seasons of the year. In some MSS. the new argument is introduced by the remark: अथ ऋतुवर्णनम्.

गाढ धरा, पृथ्वी कठिना जाता (*U*); प्रिथी गाढ पकड़ौ कठोर हुई (*B*).

सूर राह किय जगत सिरि. Here some commentaries read राह and understand "road, track," and some maintain राहु "the demon Rāhu, calamity." The Sanskrit commentator gives both the explanations: जगतो लोकानां शिरसि सूर्यो राहुरिवोत्पात इव कृतो महादुःखावहो लगत्यन्यार्थे सूर्येण जगच्छिरसि राहो मार्गः कृतः सर्वाङ्गान् मस्तके तपनं बहुलं भवतीत्यवगन्तव्यम् (*U*).

188. केवि हुआ अचरिज, केइक लोकाँ नइँ आसचर्य थयउ हा हा कुण आकरउ तपइ छइ अथ[वा] चन्द्रूं किसोइक तपइ छइ (*N*).

विख, in the fourth line, is used in the double meaning of वृषराशि "the zodiacal sign Taurus," and वृक्ष "a tree."

189. दलि मुगता आहरण दुति, द्युतेः कान्त्या आहरणे आनयनार्थं पीठिकामध्ये मौक्तिकानि दलयित्वा संचूर्ण्य पिण्डीकृतानि तत्पीठिकामर्दनेनाङ्गस्य तेजस्विता शैत्यमपि (*U*); शरीरदुतइ शरीरकान्तइ करिवा पीठी ऊतारिवा भणी मुगता मोती दल करि आटउ करी दुति कान्ति आहरण आणवा (*P*).

190. माह तणी माहटइ गर्भइ हिमगर्भ हुउ तेह सूं मिलि करि आकाश मिसवर्ण हुउ वरिसवा निमित्त काला वादल थयाँ मेह वरसतइ होइ ...... [अ]न्धारो पक्ष होइ जिम आसाढ नउ सूर्य घणुँ तपी करी जे मध्याह्न कीधउ ते लोके मध्याह्न मध्यरात्रि करी जाणी आणूं

हिवणाँ मध्यरात्रि छइ किण कारणइ नीजनपणि कहताँ निव्यञ्जन (*sic*!) थकी (*P*).

माघमासे यन्माऊठि हिमगर्भो जातः षण्मासावधिस्तस्य संभूतेस्तेन गगनं मषीवर्णं श्यामं भावि वर्षालक्षणं मिलितमाषाढस्य सूर्यो बऊतरं परितप्य यन्मध्याह्नं कृतं तज्जनैर्निरन्तरं मध्यरात्रिरर्धनिशैव वर्तते इति ज्ञातं कस्मात् नीजनपण इति निर्जनत्वात्तस्यां वेलायां सर्वे लोका गृहं प्रविश्य स्थिता अतः कोपि बहिर्नायाति तच्चैवंविधं प्रति मध्याह्नं महानिशातोप्यधिकं जातमिति भावः (*U*).

191. नैरन्ति प्रसरि निरधण गिरि नीझर, तत्र मासि निर्धना गिरिनिर्झरप्रसरे वहति पानीये नैरन्तीति सुखमनुभवन्ति (*U*).

कि. in the fourth line, apparently stays for किअ or किय (कियौ), the past participle perfect of करणौ, and is connected with दहन . Cfr. दहनं कृतम् (*U*).

193. Notice the readings थयौ वैरौ (*BM*), and कुञ बदरी (*NP*), for किया किङ्कर in the third line. Seeing that the last is the most difficult of the three readings, it is very probable that it is also the original one. The Sanskrit commentator accepts it and explains: मृगशिरनाम्ना सूर्यभुक्तनक्षत्रेण वायुं मुक्त्वा मृगाः किङ्कराः कृता दुर्बलीकृता विह्वलतया इतस्ततो भ्रमणशीलाः (*U*).

194. हरि क° इन्द्र तथा हरि मेघ इन्द्रधनुखादिकइँ करी तथा भिन्नभिन्नवर्णइँ करी अम्बहर क° आकास नइँ सिणगारइ (*N*).

195. धरहरिया इति भूमिसिञ्चनकरो ऽभूत् (*U*); धरती सीँची (*NP*).

196. वरसते दड़ड़ नड़ अनड़ वाजिया, प्रचुरधाराभिर्वर्षति मेघे अनडानां नडा पर्वतानां निर्झरप्रवाहशब्दा बाढं प्रादुर्भूताः (*U*).

197. विणु नीलाणी, a curious construction of the preposition विणु, in which it is doing function for a negative prefix or particle, the phrase having somehow the value of an adjective

or past participle passive compounded with a negative prefix, as if it were अनीलाणी.

200. धरायाः स्त्रियो धराधररूपे स्वामिने मिलिते सति नदीनां तटा उत्पटिताः पानीयैर्बहिर्निर्गतं तत्केशा विरलीभूता इतिस्वरूपं दर्शयति केशा लटिप्राया यमुनैव कुसुमैर्मिश्रत्वं गङ्गैवाग्रे वेणीसमुदाय उत्प्रेक्षते त्रिवेणीसंगम इव प्रतिभासते (*U*).

दोनुं तटाँ जो नदी ऊलटि वही है सो जाणे चोटी विखुरी है विथुरी कहताँ पृथवी जो स्त्री तिण नुँ धाराधर मेह जब भरतार मिलियौ तब चोटी विथुर जाइ यमुना रौ जल स्याम सो तो केस ऊया गङ्गाजी रौ जल सो फूल ऊया जहाँ त्रिवेणी होइ तिहाँ जाणे चोटी गुन्थी इही पृथिवी की चोटी ऊई (*B*).

201. वेवँचे. Notice that some MSS. read वेवँवे. The word being not used elsewhere, so far as I know, it is difficult to determine which of the two readings is preferable. वेवँचे is at any rate confirmed by the Sanskrit commentary which renders: वेवुञ्चितौ एकीभूतौ (*U*).

203. पहल, in the second line, seems to be used in the sense of "other," or "that." I am uncertain as to whether the word could possibly be accepted as a modification of पइल (पइलउ, see *Notes on the Grammar of the Old Western Rājasthānī, etc.*, § 144), introduced just to make a rhyme with महल. The commentaries do not help to understand the nature of the word. *N* renders it with अमरइ, and *P* with अमरइ अमरइ जूजूया.

महाराज परमेश्वरस्य (*U*). For another instance of the employment of the honorific term महाराज to designate the Supreme Lord, *i.e.* Viṣṇu, see *Vacanikā Ratana Siṅghaṅ rī*, 244.

204. पाचि पाचिरत्नमय (*NU*); पन्नरतनमय (*P*).

The MSS. *BK* read पिखरि in the place of पिखर and understand "peacock": घरों ऊपरि मोर नृत्य करै छे (*B*). The reading is evidently wrong and so is the interpretation.

205. प्रखोलित. I have adopted the reading of *NP*, but the fact that almost every MS. has a different reading of its own, leaves some doubt as to whether the reading I have adopted is the original one. *N* renders the term with : उज्वल धवला कीधा.

206. वयणा वयणि नवा नवा वचने करी (*P*) ; वचनैर्भूयो भूयो ऽहं व्याख्यास्यामि (*U*) ; वार वार वचनइँ करी वखाणीसि (*N*).

207. सुरति, in the last line, is not from सुरत, but from सुरति, hence the °*i*.

209. The Sanskrit commentator thus renders the sense of the last two lines : पितणामपि मर्त्यलोकः प्रियो वल्लभो लग्नस्तत्समये दत्तपिण्डग्रहणाय पितरः समागच्छन्तीति लोकोक्तिः (*U*).

212. तरणिः सूर्यस्तुलायां तुलराशावर्थात्तुलाह्नते स्थितः काभ्यां तुलितस्तेजस्तमोभ्यामतस्तत्र दिनरात्री समसमे भवतो यथा कश्चिद्राजा कनकेन तुलति भू पृथ्वी तस्यामिति रीत्येदमपि तुलनं तेन कारणेन सदृशं तुलामारोपितौ द्वावपि कीदृशौ जाताविव्याह दिनं सर्वकार्यकरणे क्षमं ततो दिने दिने ऽसमर्थतया लघुत्वं यातीव रात्रिः स्त्रीरूपालक्षणैस्तुच्छा ततो गर्विता सती रात्रौ रात्रौ गौरवभावं प्रोत्फुल्लभावेन वृद्धत्वं यातीवेति यदुक्तं संपूर्णकुम्भो न करोति शब्दम् (*U*).

215. नवा जना अर्थान्नररूपेण देवा इव जगतां त्रिभुवनानां नवान्यभुक्तान्यपि सर्वाणि सुखानि सेवन्ते स्मेति जगद्दासमिषेण वयं द्वारिकावासिन इतिव्याजेन यदुक्तम् ।

ताम्बूलमन्नं युवतीकटाक्षं गवां रसो बालकचेष्टितानि ।
इक्षोर्विकारा मतयः कवीनां सप्तप्रकारा न भवन्ति स्वर्गे ॥ १ ॥

सेवां दर्शयितुं रुक्मिणीरमणस्य शरदृतौ दीपमालिकानन्तरं भुक्ताराशिभिर्नवैर्नवैः पक्वान्नैः सुगन्धद्रव्यादिभिर्वस्त्रैश्च निशिदिनं दिवारात्रौ भक्तिं कुर्वते स्मेत्यर्थः (*U*).

216. श्रीकृष्णस्यैवैव रीतिर्जाता यदा सुयोधनं दुर्योधनमुद्दिश्य युद्धार्थं धनञ्जयस्यार्जुनस्य सहायत्वे समागतास्तदापि सुप्त एव जाग्रतो ऽनिद्रो ऽभूत्तद्विधिना मासेषु मार्गशीर्षो भव्यं समागतो मिलितो यत्र जनार्दनो निद्रां विहायोत्थितवांस्तत्र देवऊठिणी इति लोकोक्तिः (*U*).

भीरि सखाई (*P*).

मोँटि आँखि ऊघाड़ै जाग्या (*N*).

217. सञ्ज्ञे is an instrumental-locative plural form from सञ्ज "all, everybody," apparently used in the agentive meaning in connection with a verb like जाणियो, which is to be understood. The commentaries of *NU* take the form in the sense of a genitive or dative, and explain: सञ्ज्ञे क° सर्व पुरुषे स्रूह[व] क° सर्व सधव आपणी स्त्री ना उर क° हृदयस्थल सरग क° स्वर्ग देवलोक तुल्य थया (*N*); सर्वेषां नराणां सधवस्त्रियामुरांसि हृदयानि स्वर्गतुल्यानि जातानीति ज्ञात्वा पीडमालिङ्ग्य स्त्रीनराः सुखं शेरते (*U*).

219. जण. The commentaries of *NPU* read जिणि in the place of जण and explain: जेणि कारणि, येन कारणेन. But the causal is absolutely out of place here.

221. अलुझाया तन मन आप आप मै . . . etc. रुक्मिण्या वरेण [च] स्वदेहं मनः परस्परम् अलुझाया इत्येवं ग्रन्थरीत्या निविडं बद्धे यथा प्रीतं विहितं दूरीकृतम् (*U*); छिवइ रुखमणी अनइ कृष्णइ आँपो आँप मइ माहोमाहि तनु शरीर मन स्युं अलुझाया काठी गाँठि बाँधी इणि परइ विहित प्रीत गमायउ तन मन एकठा करी नइ (*P*).

222. अउर, बीजउ (*P*). Notice the reading चतुर of *BJKM*. If the reading चउर is the original one, as I believe it is, we have here a proof that at the time when the *Veli* was composed, the vocal compounds अइ, अउ were still capable of retaining the hiatus in poetry, if not in the spoken language. It is obvious to everybody that if in the present passage चउर were pronounced as चौर, the line would become faulty and the rhyme would be destroyed.

223. <u>पारथिया क्रिपण वयण दिसि पवणै,</u> प्रार्थितक्रपणस्य किं वाक्यमुत्तरमेव नास्तिकथनं ततः शब्दच्छलेन तन्नाम्ना दिगुत्तरदिक् तस्याः पवनेन (*U*). For the peculiar sense of उत्तर ("refusal") in the passage, see st. 249.

224. The general meaning of the stanza, according to the commentators, is that in Dvārikā the cold of winter is hardly felt: द्वारिकामध्ये शीतः स्तोक इति लोके प्रसिद्धमेव (*U*).

225. उद्गच्छन्नेवार्को ऽग्निरूपं कृत्वा दिवारात्रौ संध्याद्वये दम्पत्योः श्रीकृष्णरुक्मिण्योरुपरि प्रथमं धूपं विधायारात्रिकामिषेण निजं शरीरमुवारयति करद्वयेन भ्रामयित्वा तदधीनं करोतीव कथं दशसु दिक्षारात्रिकाभ्रामणं किं कृत्वा स्वं प्रतापं प्रतिहारीकृत्य शीतागमं निवार्य पश्चात्स्वयं सेवितुमना एवं विदधातीवेत्येको ऽर्थो द्वितीयार्थे लोकाः सूर्याय प्रत्युपकारकृत आरात्रिकामिषेण निजतनूंस्तदधीनान् कुर्वन्तीवेत्यपि (*U*).

226. <u>कलसि</u> कुम्भे (*U*).

<u>ठरे जु इह कियौ हेम ठण,</u> हिमं ठरितमिति किंचिदूनीभूतं इहा कदाः ठणीकृता अकम्पनपराः कृता यतः कुम्भे शीतं च जर्जरम् (*U*); हेम पिण ठराउ पाणी का इह निवाण ठण कहताँ जामी नइ पालउ थयउ (*P*).

227. <u>रोरी</u> इति बाढस्वरेण (*U*); ननन (*P*). Notice the reading रोरी of *BJKM*.

228. <u>थोड़.</u> Notice the reading थड़ (for थोड़), which is found in the MSS. *BK*, and is also supported by the commentaries of *NP* where the word is explained as an equivalent of शाखा or प्रतिशाखा. Of all the commentaries, only *U* accepts the reading थोड़ and explains it as स्तोकम् "a little."

For the anomalous *vèṇasagāī* in the third line, cfr. note to st. 106.

229. The first line in this stanza does not conform to the rule of the *vènasagāī*. रति is for रिति, the *i* in the first syllable being dropped to produce an alliteration with पति.

230. कसटि भँगि कष्टनिवर्तनसमयादनु (*U*).

231. Notice the reading मधूक, for मधुप, in the third line. *U* adopts the former, but at the end of the commentary gives also the latter reading. I quote below the commentaries of *UB* : अथ च मधूकवृक्षमिषेण गलत्पुष्पतया वसन्तपुत्रः शिशुरूपो रोदितीव कथं यतो दलेषु मलयानिले लग्ने सति कल इति रोगविशेषः समुत्पन्नः कीदृशे मलयानिले त्रिगुणे प्रसरति पानीयवत्शेव लग्ना यथा तृषितो बालः कलितो भूत्वाश्रूणि मुञ्चति तथायमपि ततो मातेव वनस्पती दुग्धमिव मकरन्दं मधु श्रवति सप्रसवं क्षरति रुदनरक्षणार्थं स्तनदान-मिवान्यार्थे पाठान्तरे मधुपो भ्रमरो रिषरिषाटरवमङ्गीकृत्य रोदतीवेति शेषा व्याख्या सैव (*U*) ; दल कहताँ सरीर थी जे बालक जब ऊपजै तब कलि री जु वाउ लागै तबही उहि बालक नूँ भूख त्रिस लागै छै श्रैसै त्रिगुण कहताँ सीत मन्द सुगन्ध मलयानिल लागौ सोई त्यौंही वसन्त जनमतही भूख त्रिसा लागी छै श्रे जु भमर बोलै छै सु ज्यौं बालक रोवै छै त्यौं वसन्त रोवै छै अर वनस्पती जु रस चूवै छै सु जाणे माता दूध स्रवै छै (*B*).

233. श्रजु, as I explain it, is only a poetical amplification of the relative pronominal form जु . The commentary of *N* renders it with श्रेह जो .

वन्दरवाल (< Skt. वानरमाला ?) seems to be a term designating some floral ornamentation with which the house in which a male child was born, was decorated.

236. पीला वसन . Up to this day, in Rajputana, the woman who has given birth to a male child and whose child is living, wears a yellow scarf (पीलो श्रोढणो).

237. कणवीरपुष्पाणि रक्तानि करणिपुष्पाणि श्वेतानि सेवन्ती-पुष्पाणि घृतवर्णानि कूजा इति पुष्पजातिविशेषः सुवर्णनाम्नी जाती पीत-

पुष्पा गुलाली इषत्पाटलवर्णा यत्र वसन्त आसन्नत्प्रेक्षते सर्वोपि परिकरो विविधवर्णवस्त्रैर्यथायोग्यं परिधापित इव (*U*).

किरि परिवार .. See note to st. 106.

238. अनेन विधिना विधिवद्वर्धापनैः कृत्वा वसन्तो वर्धापितः सन् भालिम इति भाषया भव्यतया दिने दिने भरणेन बलेन चटितो वर्धित-स्तत्र गहवरिया इति गर्वितैः पुष्पादिसमृद्धिमद्भिस्तरुभिस्तरुणैरिव फागं दत्वोल्लापितो यथा बालच्छारा (*sic*) गानादि कृत्वा बालं रञ्जयति (*U*).

241. ल्हासि, घोड़ाँ नी ल्हासि घोटकशाला पायगह (*N*); लासि-रिति मन्दुरा (*U*).

242. तड़ि तरला. Here the commentaries understand तड़ि as a locative (तटे मूलादारभ्य *U*), meaning "the stem or trunk (of the palm-tree)," and तरला as an adjective meaning "broad (स्थूल)." The sense deriving from such an explanation is, no doubt, satisfactory, but an adjective तरलो "broad" is unknown to me.

बन्धिया जगहथ किरि, वसन्ते पट्टे स्थिते राज्ञि जगत उपरि जगहथ इति जगद्धस्ताः पत्रावलम्बनानीव बद्धा इवास्माकं यो जयतु तेनागन्तव्यमिति स्वगर्वपूर्वकं रिपूणां भयोत्पादनम् (*U*).

243. अवसर नाटारम्भः (*PU*).

नाइक रङ्गाचार्यः (*PU*).

मेलगर नाटिक ना जोवणहार लोक (*NP*); मेलगराः कौतुकप्रेक्षको जनसमुदाय इव (*U*).

244. कलहंसा ज्ञातारो भव्यभव्येति भाषका अथवा यानं गति तत्करा नानागतिकारिण इत्यपि मयूरा नृत्यकरा इव पवनो वायुस्तालधर इव पत्राणि ताडपत्रादिपर्णान्येव तालाः कांस्यमया इवाथारिशब्देन काचिद्घटिकाजातिविशेषस्तस्या जल्पनं तन्त्रीस्वर इव वीणेव भ्रमरा उपाङ्ग शरीरचालनचेष्टाकारिण इव तत्र चकोराः पक्षिणस् तीवटउघट इति शब्देन तालविशेषस्तस्योद्घाटकाः कर्तारः (*U*).

245. तत्र विधिपाठक ईदृशं नृत्यन्त्येति ग्रात्वा शुक एवाथ रसवञ्चकः सारस इव कोविदो विचक्षणो लीलया [गतिकारको] गानपरः खञ्जरीटः खञ्जनपक्षीवेति पारापतस्य दाटिगुटककथनं प्रगल्भ-लागिभ्रमरीस्फुरणलक्षणा मूर्छनाविःकरणं चक्रवाकस्य विहारो गतागतं विदुरम्निच्छितस्य वेषपरावर्तनमिव (*U*).

प्रगलभ लागि दाटि पारेवा, प्रगलभ कहतां विस्तीर्ण लागदाट पारेवा ल्ये छै भाँति भाँति की जैसें नटवा संगीत की लागदाट ल्यैं तिहिँ तिहिँ भाँति की मानौं पारेवा ल्ये छै लाग दाट ऊरमई दीं की अड़वाई तिरप उरप सुलप वाली मुरू उलथा पलथा अे संगीत का भव छै (*B*).

246. The first line in this verse does not conform with the rule of the *veṇasagāī*.

This is one of the most difficult verses in the *Veli*, on account of the musical terms used in it, which are not generally known and some of which are quite unheard of. In the second line, it is doubtful whether the reading is लियति मरू or लिय तिमरू. The commentaries of *NPU* adopt the latter reading, whereas the Ḍhūḍhārī commentary adopts the former. I have followed the Ḍhūḍhārī commentary, which seems to be right, not only on account of the *veṇasagāī*, but also because लियति is a mor·· satisfactory reading than लिय anyhow. Besides, the word मरू (मुरू) is found amongst the technical terms of the *saṅgītaśāstra* enumerated in the Ḍhūḍhārī comment to st. 245, which has been quoted above. I give below both the explanation of the Sanskrit commentary—which mainly agrees with the commentaries of *NP*—and that of the Ḍhūḍhārī commentary: अङ्गणे कुराटनं जलं स्थितं तत्र भ्रमराः पिबन्ति ते कीदृशास् तिरप उरप तालस्वरभेदकारका इव चक्राकारो मरुदर्थाद्वातूलकस् तिपरू मूर्छनाविशेषो ऽथवा तालभेदस्तं ग्रह्णन्तीति संभावना रामसरो खूमरी दे ऽपि चटिकाविशेषस्ते रटितुं जल्पितुं लग्ने उत्प्रेक्षते घ्रयामाठा चन्द्रास्ताल-हस्तकभेदास्तान् धरत इवाङ्गीकुर्वात (?) इवेति (*U*); आँगणा माहे जल छै सु पवन को प्रेर्यो चालै छै इहै तिरप उरप ऊई मरुत चक्र कहतां वाउ कौ चक्र वँतूलियौ इहै मरू ऊवौ रामसरा (*sic*) बोलै इहै मानौ घ्रवा माठा ऊवा खूँमरी बोलै छै इहैं मानौं चन्दधुरू (*sic*) संगीत का सबद ऊवा (*B*).

248. <u>पात्र,</u> पात्रेण नर्तक्येव (*U*). The Sanskrit commentary, which reads रति in the place of रितु, understands the above as referring to *Rati*, the personification of the pleasure of love, instead than to the Spring-season. The commentary of *P* adds the following remark which helps to understand the simile contained in the last two lines: नृत्यअवसरइ मन्त्र पढि देवता रइ सिरि पुफांजलि नाँखीयइ (*P*).

249. <u>ऊतर</u> (< Skt. उत्तर) is understood by the commentaries of *NPU* in the double sense of "North," and "refusal." The latter meaning is obviously a development of the meaning of "reply, answer," of which the word उत्तर is capable in Sanskrit. In st. 223 above, we have seen that the Author of our *Veli* alludes to the word उत्तर as meaning both "North" and "refusal." Therefore the meaning of "refusal" is legitimate, but in the present case it hardly seems to be necessary. The Ḍhūḍhāṛī commentary ignores such a meaning, and simply renders: ऊतर वाउ असन्त कहताँ दुष्ट सु तौ उथापियौ दूरि कियौ (*B*). I give below the renderings of the other commentaries: उत्तरेणानङ्गीकारेणासद्दुर्जन इवोत्थापितो दूरीकृतः (*U*); ऊतरदिशि वायुरूप ऊतर नाकारइ करी असन्त दुर्जन नी परइ ऊथापियउ दूरइ कीयउ (*P*); ऊतरदिसिइँ वायुरूपइ नइ कर्ताइँ अङ्गीकार न कीधउ तिण वास्तिइँ ऊतर नाकारउ करी असन्त क° दुर्जन नी परिइँ ऊथापियौ क° दूरि कीधउ (*N*).

<u>न्याउ</u>, न्यायो ढण्ढेरकः (*U*); न्याय नौ ढण्ढेरउ (*N*).

250. The sense of the last two lines is very explicitly rendered by the commentary of *N*: चम्पक क° चम्पा नइँ वृक्षइँ फूल मिसइँ लाखे क° लाखधरसूचक लखेसरी गृह जाणी दीपक कीधा क° दीवा कीधा प्राइ लखेसरी ने घरे लाखे द्रव्य ऊपरि घृत नउ दीपक करइ छइ इति लोकोक्ति वली केईक केलिवृक्षे केलिपत्र मिसइँ कोड़िद्रव्यसूचक कोड़िधजा क° कोड़िद्रव्य ऊपरि धजा फहराणी क° ऊँची लहलहती बाँधी अतलइ कोड़ि द्रव्य ना धणी घर ऊपरि धजाबाँधइ छइ अतअेव कोड़िधज (*N*).

253. तत्र राज्ये तरुसमूहे मञ्जर्यादिषु ग्रहणे डङ्गनं स्तोकं स्वादुमात्रं दीयते दण्डः सर्वथालुण्टनरूपो न दीयते कैरित्याह गानगरैः कलूसं-

ज्ञितैर्लिपिलेखिकैरिति भ्रमरैरिव पुनस्त एव भ्रमरा गणनामाकलय्य कर-ग्राहिणः सन्तः परिवृता यत्र तत्रागता राजदेयभागग्राहिण इव समागतास्तेषां तरवः कृषिकृत इव कुसुमानां गन्धो मकरन्दास्तद्वय(?)रूपं करं स्वामिदेयं भागं ददते (*U*) ; इहि वनस्पती नैं कोइ डण्डन देयै छै जैसैं प्रजा नै सुराज माहे डण्ड नही छै मवरित रूँख छै अेहो तौ लेखागर ऊभ्रा भमर छैँ अेही उगाहा ऊभ्रा अर भला भला फूलाँ कौ वास ल्यै छै सु अेही हाँसिल कर लीजै छै (*B*).

254. वहे वहित्वा (*U*) ; वही (*NP*).

वेसन्नर, a poetical form for वेसानर < Skt. वैश्वानर "fire." The commentary of *P* gives the following amusing etymological explanation of the word : द्वेषनर सरीखउ अगनि (*P*).

भुरड़ीतौ रहै निवार्यमाण इव ... तिष्ठति (*U*) ; निवारीतौ रहै (*N*).

255. *P* contains no comment to this stanza.

पङ्खि. खग are synonyms, but the commentaries distinguish between the one and the other by attributing to the former the meaning of " big birds " and to the latter the meaning of "small birds." I think the distinction is merely artificial.

बन्दि वन्दिभिर्भट्टचारणादिभिरिव (*U*) ; बन्दीजन भाटचारणादि (*N*),

256. Notice the reading उदै, उदौ (for चोटि) found in *BK*, which the Ḍhūḍhāṛī commentator explains : कुसुमायुध कहताँ कामदेव नैं कै उदै करि केलि विलास खेल (*B*). The wording of the first two lines does not seem to have met with the approval of all the commentators. The Sanskrit commentator at least has substituted it with another reading, much simpler, to wit :—

पेखे अेक रूँख पँति परिफूलित
वदै नारि अनि अनि वचन।

The same reading is found in *J*. There can be no doubt that the reading of the majority of the MSS. is the original one, and the reading of *JU* is merely a later manipulation intended to make the text more intelligible. I quote below the Sanskrit comment, which explains both the readings, and also the comment of *P* to the first two lines : नारीदयमेकां वृक्षपङ्क्तिं पुष्पितां समकालं दृष्ट्वा-न्यद्वचनं नामग्राहं वक्ति स्म किं तदित्याह कान्तसंयोगिन्याः स्त्रिया नाम्ना

किंशुकः कथितः किमिति वितर्के दृष्टमात्रो ऽपि शु सुखं करोतीति किंशुकः ... अथ च विरहिणीोक्तमिदं पलाशवनं पलं मांसमश्नातीति पलाशो राक्षसरूपो दृष्टोऽप्यसुखं ददातीति द्वयोरपि भिन्नं भिन्नं वाक्यं कुसुमित कुसुमायुध ... इत्यपि पाठस्तत्र कुसुमायुधस्य कामस्येयम् ओटिर् आश्रयविशेषो यतः कुसुमितं दृष्ट्वा सविशेषं कामक्रीड़ा समुत्पद्यत अतोयं किंशुकस्तथा तं दृष्ट्वा वियोगिनीतनुः क्षीणा सदुःखा जायत अतः पलाशः (*U*); कुसुमायुध कामि नी ओटि कहताँ आश्रयविशेष ठाँमइ अेक फूल्यउ वृक्ष देखी दोइ स्त्रीयइ अेक स्त्री क्रीड़ा करइ बीजी स्त्री खीण शरीर थई ते कारण कहइ ... (*P*).

258. सभिन्न भिन्नः (*U*), भीनउ (*NP*) "wet. moist."

260. केतकिपुष्पाणि कुसुमानि विविधानि च कुन्दाः मचकुन्दाः केतक्यो रङ्गेण किंचित्पीताः सर्वेषां गन्धभारं परिमलभारं गृहीत्वा स्कन्धोद्वहनेन श्रान्तः सन् श्रवतां वहनशीलानां निर्झराणां शीकारान् स्वाङ्गैः प्रस्पर्श्य पुनः स्खलितस्तथापि बहुभारभारितो गन्धवाहो वायुस्तेन कारणेन मन्दगतिरासीत् ... (*U*).

261. रेवा जलि क्रित सोच रति, रेवाया जले रत्याः सुरतक्रीडायाः शौचे कृत अतः प्रक्षालितकामलत एवैषन्मज्जनं कृत्वा (*U*).

262. In the first line I have adopted the reading of *BKM* (न परस पमूंके) which is undoubtedly the original and the only correct one. The reading परसपर मूंके of *JNPU* is unsatisfactory not only because it does not give a good sense, but also because it is not compatible with the rule of the *vènasagāī* which is almost unexceptionally observed throughout the poem. The Sanskrit commentary, which adopts the latter reading, explains: पुष्पवती लतानां परस्परमित्येकां मुक्तान्यां प्रत्यङ्गे ऽङ्ग आलिङ्गनं ददत्ताः प्रस्पर्श्य प्रस्पर्श्य ...... (*U*).

264. भ्रख भक्ष्यम् (*U*). For the insertion of euphonic *r* after initial consonants, see *Notes on the Grammar of the Old Western Rājasthānī*, § 31.

265. The wording of the last two lines in this stanza is not very explicit. The Sanskrit commentator renders: वसन्तः पक्षद्वये ऽपि शुद्धः सदृशदिवसरात्रिभावेन द्वयोरपि पक्षयोः साम्यं मासद्वये ऽपि सरसवत्तया ऽहर्निशं सदृशो वहति दिवसे ऽपि सुखकारी रात्रावपि सुखकारीति यथा सुपक्षो नरो ऽपि सर्वकालं सुखदातेति भावः (*U*). The chief difficulty is in the two forms ति and नांह, the exact meaning and function of which is not clear. The verse could perhaps be improved by reading in the last line वहन्ति नांह सारिखा वहन्ति, namely: "in the spring both (day and night) pass away equally (pleasant)."

267. **ग्रहणौ** ग्रहणान्याभरणानि (*U*).

सरख, in the last line, is a word whereof the meaning is not quite clear. It is noteworthy that almost all the MSS. read सरणि. Possibly, we have here the same word as the Sanskrit सरणि "a road, path, a line, etc." But the commentators do not seem to understand it so: *U* for instance renders with सरसम्, and *N* with आसरति अलंकृत है.

268. मैण (< Skt. मदन) is understood by the Ḍhū̃ḍhāṛī commentator as an apposition of रुकमणि कन्त, *i.e.* of Kṛṣṇa: कामदेव की सी मूरति इसौ जु श्रीकृष्णजी, (*B*). I think the explanation is wrong. The other commentators omit to explain the word altogether. I would explain मैण as an objective genitive connected with माणम, and translate the phrase: "the enjoyer of the pleasures of love."

माणै माणयति भुनक्ति (*U*); भोगवइ (*NP*).

269. तस्मिन्नवसरे वसन्तसमये मनसोर्द्वयोरपि परस्परं प्रीतिप्रसरेण स्नेहाधिक्येनावसरेण लोकोक्त्याश्चर्येण नाथ्याद्युपायेन पुना रुक्मिण्या हावैर्मुखमोटनकटाक्षभ्रूभङ्गरूपैर्भावैराभरणरचनादिभिः सर्वैरपि कर्तृभूतैर्हरिः कृष्णो मोहितो वशीकृतो ऽतो ज्ञातं हरक्रोधज्वालावलीढानि निजान्यङ्गानि गतानि स्वयमनङ्गेन योजितान्येकीकृतानि तानि सर्वाणि पूर्वोक्तानि मोहनिमित्तानि कामाङ्गान्यवगम्यानीति यतो मदनः प्रद्युम्नत्व-

मङ्गीकृत्य रुक्मिण्या उदर उषित इति निवासं कृतवान् ततः श्रीनन्दन इति ख्यातः (*U*).

272. सहचरिअे सहचरीभिः सखपत्नीभिः (*U*).

274. The first line in this stanza does not conform with the rule of the *vèṇasagāī*, but the defect is compensated by the repetition of the letter क four times in the line.

276. महति महत्वम् (*U*).

The commentaries of *NPU* do not seem to have realized that the terms enumerated in this stanza are the names of the *sahacarīs* alluded to in st. 272 above. The Sanskrit commentator introduces the argument of the stanza with the explanation: एते सुहृपदार्थाः, and closes his comment thereon with the remark: एते पदार्था द्वारकायामवस्थिता :.

277. संसारसुप्रभुणा परमेश्वरेण गृहसंगृहमर्यादद्वारकां कुर्वता रचितवता एताः पञ्चापि ज्ञानस्य विदत्तायास्वगडाल्य इवास्पृश्या इव कृत्वा मुक्ता दूरीकृता अतो यत्र ज्ञानं तत्रैतासां दूरीभाव एव वरं ता आह मदिरापानं १ रीस इत्यसूया २ हिंसा जीववधो ३ निन्दामतिः परापवादजल्पनम् ४ एतास्वतस्वः पञ्चमी गालिर्विरुद्धशंसनम् (*U*).

278. चाचण खण्डनं निर्वापणम् (*U*); खण्ड करिवउ (*P*); हार मनावणी (*N*).

279. तिकरि. See note to st. 143, above.

उवरि अभ्यन्तरे (*U*); उदर हिया नइ विखइ (*N*); हीयइ (*P*).

282. साहणि साहणैर्गजाश्वरथरूपैः (*U*).

283. The commentators give different explanations of this stanza, amongst which the most probable, I think, is that of *B*: कवि कहै छै केईअेक दोइ मनुख्य आप माहे वातां करै छै काऊँ कै घरि

अनेक मङ्गलचार अनेक सुख अेकठा देखि अर कहै छै अे इतरा सुख अेकठा लाधा छै सु कुण पुण्य कियौ थौ दूसरौ कहैं छै जाणिजै जु वेलि पढै छै तिहिँ पुण्य ऊँता इतरा पदारथ पावै छै (*B*).

285. आधिभूतिकं स्यादाधिर्मानसीव्यथा शोकादितो जातम् १ आधिदैवं भूतोन्मादादिकम् २ अध्यात्मकं पूर्वकर्मार्जितं तापत्रयं तथा पिण्डे शरीरे दोषत्रयं प्रभवति जायते किं तत्त्रयं कफवातपित्तलक्षणं सर्वे रोगा न भवन्ति ये पुरुषा नित्यं वल्लीं स्मरन्ति तेषां शश्वन्नीरोगतेति भाव्यं श्रीभगवत्कृपातः (*U*).

286. रुकमणि मङ्गल रुक्मिणीमङ्गलमर्थाद्वल्लीसंज्ञिकां स्तुतिम् (*U*). दुरदिन दुःखदिवसम् (*U*).

287. The second line in this stanza does not conform with the rule of the *vènasagāī*.

288. Of the two थिया in the last line, the former one is understood by the commentary of *N* in the sense of an ablative postposition, like थी, and connected with भवसागर :—भवसायर थिया क° संसारसमुद्र थी ऊतरइ पार थिया क° पइलइ पार थया (*N*).

289. कांइ रे मन कलपसि क्रिपणा, रे मम मनस्त्वं कृपणान् वाञ्छितवस्तुदातुमसमर्थान् किं कलयसि किं याचसे (*U*).

290. The general sense of this stanza is satisfactorily explained by the commentary of *P*: गङ्गा वेऊ कृष्ण ईस्वर नइ सेवइ वेलि अेक कृष्ण नइ सेवइ गङ्गा अताह नइ बोलइ वेलि भगत नइ मुगध नइ पिण तारइ गङ्गा भगत नइ पिण बोलइ ते भागीरथी गङ्गा रउ जल सर्व संसार मत मानइ छइ तउ पण गङ्गा अेक पूर्वादिश [वहइ] वेलि सर्व चिऊँ दिस विसतरइ तिण कारणि गङ्गा वेलि बराबरि कदे न थाइ गङ्गा थी वेलि अधिकी (*P*), but the interpretation here given of the second line is hardly acceptable. I have adopted the reading of *BKM*, and accordingly I would explain the line : हे भागी-

रथी हे गङ्गा ते ग्रब कहताँ तिसौ गर्व तूँ म करि . The Ḍhūḍhārī commentator scrupulously refrains from commenting on this stanza and amusingly remarks: गङ्गाजी की निन्दा करी छै ता के लियाँ या दुवाला कौ अर्थ मैं नही लिख्यौ छै (*B*).

291. अथ अस्य ग्रन्थस्य वल्लीस्वरूपमुद्दिश्य वर्णयति इयं नाम्नीति वल्लीति तत्र भागवतोक्तलक्षणं सुबीजं वापितं मह्यां पृथिव्यामालवालः पृथ्वीराजमुखं गानसमये तालो मूलरूपो ऽर्थाज्जटाः पृथग्भूताः सुस्थिरे कर्णरूपे मण्डपे चटिता छायारूपं अतिसुखम् (*U*).

292. पत्र and दल are, of course, synonyms, but the commentaries distinguish between them, and attribute to the former the meaning of "small or fresh leaves," and to the latter the meaning of "large or old leaves." Cfr. the analogous case of पङ्खि and खग in st. 225.

293. चत्र चत्वारः पदार्थाः (*U*).

294. The sense of the first two lines is thus rendered by the commentary of *N*: अेह किसुँ वेलि छइ किना पञ्चविध क° पाँच प्रकार ना आगम शास्त्र नउ रस निरगम क° नीकलवा वहिवा भणी प्रसिद्ध क° प्रगट अखिल क° अखण्ड परनाली क° प्रणालि छइ जेह कारणइ रसादि परनालियइ वही चालइ (*N*).

Notice that the fourth line does not conform with the rule of the *vèṇasagāī*.

295. मोती तणउ विसाहणउ व्यापार करताँ अेक अेक थकी अनूपम भला ग्रही लेई करी कुण मूकइ किल निश्चइ तिसा माहरा मुख रा वयण वचन रूपीया कण शोधिवा माहरउ मुखज भलउ परँ भला बुरा पण्डित चालिनी छाज सरीखा भला नही जे भणी माहरा वचन कण माँहि अवगुण नही (*P*).

297. अे मरम. The same phrase occurs again in st. 300.

सेज अन्तरिख, शय्यान्तरे सुखशय्योपरि (*U*); सेज ऊपरि (*NP*).

298. पूरे इते .... इस्रे ओछे. The real meaning of the passage has been misunderstood by some commentators, but it is evident that the pronominals इते, इस्र refer to the persons enumerated in the stanza following. I should translate: "if all these (persons, whom I am going to mention) are in complete number, you shall obtain (a sense) complete, (but) if these are in deficient number (you shall obtain) a sense deficient."

299. भाखा चित्र भाषाचतुर (*NPU*).

300. ममाक्षराणां गुणस्येति ममेदं रहस्यं यतोऽयं गुणो मुखमुखान्नवनवजनमुखाच्छ्रुतमात्रो गृहीतो गिलित्वा पुनर्ग्रन्थग्रथनरीत्योद्गालितः पश्चान्निःश्वासितोऽतो महतो महतां पूज्यानां प्रसादो भुक्तशेषो भक्तिपरायणानां ग्राह्य एव परमात्मनो भुक्तशेषं समुच्छिष्टं मत्वा कोऽप्यधमो मूर्खो न ग्राह्यमिति कथयति तेनात्रविषये शङ्का न कार्येति बोद्धव्यम् (*U*).

301. मो पण्डिता वीनती मोख, हे पण्डिता ममैषा विज्ञप्तिरेका तस्या मोख इति भाषया विधिरिति तथा मोक्षः कथनमवधार्यमित्यध्याहारः (*U*) : ए माहरी वीनती कथन मोख क° अवधारउ अङ्गीकार करउ (*N*).

305. अथ [अ]चल क° पर्वत ७ अनइ गुण क° सत्व १ रज २ तम ३ ए त्रणि गुण ३ अङ्ग क° षटङ्ग ६ ससि क° चन्द्रमा १ इणि संवति वरसइ अतलइ संवत १६३७ वर्षे ... (*N*).

स्त्री फल, लक्ष्मीरूप अविचल फल (*N*).

GLOSSARY.[1]

अखियात, f., "A wonderful feat", **अतिराश्चर्यम्, आश्चर्यकारी वात**, 133.

अङ्कमाल (< Skt. **अङ्कपालि**, cfr. Hindī **अङ्कवार**), f., "An embrace", **आलिङ्गन**, 143, 169.

अजु, a poetical amplification of **जु** (? see *Notes*), 233.

अन्तरिख (< Skt. **अन्तरीक्ष**), ind., "Behind, at a distance", 106; "Upon", 297.

अन्धारी, f., "A blinder for elephants", **शुण्डाच्छादनविशेषाभरणम्, आँखिढाँकणउ**, 90.

अम्बहर, for **अम्बर**, m., "The sky", 14, 194.

अम्ह, 1st pers. pron., oblique plur., 60.

अम्हाँ, ditto., genitive-oblique plur., 31.

अम्हीणौ, poss. adj., "Our", 69, 301.

अलल, adj., "Much, many", 113.

अवसर, m., "A theatrical performance", **नाटारम्भः**, 243.

असम्भ (< **असम्भव**), adj., "Marvellous, incomparable", 39.

आ, dem. pron., fem. sing., 51, 66, 123.

आखाड़सिद्ध, adj., "A veteran, a warrior who has fought in many battles", **जिणे बि तीन वार संग्राम कीधा हुइ किहाँ हारइ नही एहवा**, 74.

आडोहडि, ind., "Crosswise, transversely", **तिर्यक्, तिरछउ**, 130.

आड़ङ्ग, m., "Cloudiness and darkness foreboding rain (?)", **अन्धकार, वर्षणसमयं बधिरमथम्**, 117.

आपपर, ind., "One another, reciprocally", **परस्पर**, 77.

आरात (Skt. **आरात्**), ind., "Near, in the neighbourhood", 66.

आरि, f. (?), "N. of some kind of small bird", **काचिच्चटिकाजातिविशेषः कोइक जाति चड़ी**, 244.

आलूदौ, adj., "Ready, armed", **सज्जीभूत, सन्नद्ध**, 113.

आऊटणौ, v., "To turn back, shrink (from fear)", 165.

इ, ind., emphatic, 39. 182; pleonastic, 32, 183.

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[1] This Glossary is only a small selection of words occurring in the *Veli*, compiled on about the same principle as the Glossary to my edition of the *Vacanikā Ratana Singhajī rī*. Like the latter, it contains a selection of the most difficult, peculiar, and interesting Ḍingaḷa terms, with their meanings, and a complete register of all the pronominal, postpositional, adverbial, and conjunctional forms occurring in the poem. Ḍingaḷa terms already explained in the Glossary to the *Vacanikā*, have been omitted in the present Glossary, and so also proper names, which, as they all belong to mythology, are of no interest in the present case.

इणे, dem. pron., plur. instrum. (cfr. **ईणे**), 298.

इणि, dem. pron., sing. oblique, 56, 103, 156.

इतरौ, dem. quantitative adj.; **इतरै,** loc. sing., "Then, in the meanwhile", 83.

इतौ, dem. quantitative adj., "So much, so many"; **इता,** direct plur. m., 32; **इतै,** instr.-loc. plur., 298.

इम, dem. qualitative adv., "Thus", 31, 51, 69, 70, 76, 103, 135, 164, 181, 213, 282.

इवड़ौ, dem. qualitative adj., "Such"; **इवड़ी,** 70; **इवड़ा,** 288.

इसौ, dem. qualitative adj., "Such": **इसी,** 31: **इसै,** instrum. sing., 68.

इहाँ, dem. locative adv., "Here", 9.

ई, ind., emphatic (cfr. **इ**), 149, 160, 267.

ईणे (cfr. **इणे**), dem. pron., plur. instrum. m., 237.

उजाथर, m., "A gallant warrior", **संग्रामेधीरः,** 74.

उद्दास, m., "Splendour", **प्रकाश,** 22.

ऊकसणौ, v., "To fight, to struggle", 121.

ऊखधी, f., "Grain, corn", **धान्यानि,** 207.

ऊगलणौ, v., "To vomit", 264.

ऊपटणौ, v., "To vomit, to eject", 300.

ऊबजणौ, v., "To lift up", 129.

ऊजासद, for **ऊजास,** m., "Light, brilliancy", 211.

ऊड़मणौ, v., "To run", 116.

ऊफणणौ, v., "To swell up (in anger)", 34.

ऊवड़णौ, v., "To begin to rain, to rain", 120.

ए, dem. pron., m. sing., 264 (?), 297; f. sing., 13, 51 (?), 72, 133, 279; n. sing., 51, 135; m. plur., 144; **एहिज,** obl. f., emphatic, 216; **एही,** m. sing., emphatic, 1 (?); f., 189.

एणि, dem. pron., obl. sing. m., 238, 268; obl. sing. f., 235; instrum. sing. m., 283.

एम, dem. qualitative adv., "Thus", 56, 144, 145, 152.

एतलौ, dem. quantitative adj., "This much": **एतलाँ,** gen. plur., m., 185, 186.

एरिसौ, dem. qualitative adj., "Such": **एरिसा,** dir. plur. m., 30

एवाहौ, m., "A leader", **अग्रेसरी,** 74.

एह, dem. pron. adj., 18, 19.

एहवौ, dem. qualitative adj., "Such"; **एहवी** f., 15, 205, 207.

एहु (see **एह**), dem. pron. adj., dir. m., 180.

ओठति, f., "The remnants or refuse of food. left after eating", **उचछि, अइठउ**, 60.

ओट (or **ओटौ** ?), m. (?). "A raised platform erected in front of a house (?); any raised spot", **उच्चकस्थान, जटलौ**, 139. 155.

ओलाँडणौ (Skt. **ओलण्डयति**), v., "To reject. refuse". 32.

ओ. dem. pron., m. sing.. 69. 71, 77. [121.

ओभाड़ौ, m., "An encounter. a clashing of swords". **शस्त्रमोचविवाद**,

कई (cfr. **तई**), indef. pron. adv.. "Ever, at some time", **कदापि**, 70.

कटकबन्ध, m., "An arrayed army, an armed force". **सेनासमुदाय**, 74.

कठठणौ, v., "To prepare oneself (for a fight). to get ready". **सज्ज थावणौ**, 117.

कदि, interr. temporal adv.. "When ?", 149.

करग, m.. "The hand". 23, 102. 254.

करल, m. "The hand, span", **मुष्टि**, 96.

करि, ind., A pleonastic particle used after instrumentals. 30. 64.

करि, ind.. for **किरि** q.v.. 233.

कलकलणौ, v.. "To glitter". 119.

कवण, interr. pron. adj., m. sing., 283.

कह (< Skt. **कथा**), f., "Voices of people. confused uproar of a multitude". 48.

कहकहाहट, m.. "A prolonged echo of laughter", 179.

कऊँ, indef. adv.. "Somewhere, in some part". 48. 84.

काँइ, interr. pron. n., 288, 289.

काँठलि, f.. "A line or mass of clouds". **मेघघटा**, 195.

कालाहणि, f., "A dark mass of assembled clouds", 117.

कि, ind.. interr. particle, 4; disjunctive "Or". 27, 41, 51. 84, 107 (?); comparative "Like, as if", 16, 21, 27, 88, 89, 90, 96, 98. 113, 114, 125. 294; temporal "When. before (?)", 111.

किणि, interr. pron., agentive sing., 61.

किणै, ditto, 62.

किन, ind., interr. disjunctive particle (cfr. **कि**), 41.

किना, ditto, 51.

किम, interr. adv. "How", 4, 150. 173.

किरणि, f. (*sic*), "A ray of light", 162.

किरि, ind., comparative particle "Like, as if". 2, 12. 16, 23, 24, 40, 60, 84, 85, 86, 89, 92, 106, 110, 144, 156, 197, 200, 234, 236, 237, 242, 246.

किरीटी, m., "A cock". 181.
किसौ, interr. qualitative pron. "Which ?", 5; **किसी,** f., 31. 47. 63; **किसूं**, n., "What ?". 64. 211.
किहि, indef. pron., obl. sing., 102. 173. 265.
कुण, interr. pron., direct, 37. 295, 303. 304: oblique. 6.
कुहकबाण, m., (?) "N. of some kind of fire-arm", **दारू नी जखली बाँसे बाँधी,** 118.
केइ, indef. pron., m., plur., 219.
केतलौ, interr. quantitative adj. "How much or many"; **केतला,** dir. plur. m., 37.
केम, interr adv. "How ?". 7.
केवि, indef. pron., m. plur., 188.
केवी, m., "An enemy", **दुर्जन,** 76.
को, interr. pron., m. sing., 73. 78.
को, indef. pron., m. sing., 168; **न को** "Nobody". 34, 255.
कोइ, indef. pron., 32. 46. 112, 219, 283, 287.
कोरण, m., "A cyclone of dust preceding rain", **नवीनमेघवर्षणसमयात् प्राक् सरजोवायुशुभाधदर्शनमिति,** 41, 195.
कौ, adjectival genitive postpos. :—**की**, f. obl. sing., 92; **का,** m dir. plur., 272; **काँ**, m. obl.-gen. plur., 124.
खन्ति, f., Impatience; **खन्ति लागौ**, adj. "Grown impatient". 68.
खम्भी, (for **कुम्भी**), f., "The base of a pillar". 39.
गड़ड़णौ, v., "To thunder". 120.
गरकाब, adj., "Sunk, immersed in" **मग्न,** 104.
गलिचागौ, (liter. "He who wears a string round his neck"), m., "A brahmin". **विप्र,** 44.
गहमह, f., "Brilliancy, splendour (of lamps or stars)". **गहमहाट,** **ज्योतिप्रकाश, ज्योति,** 46.
गहवरणौ, v., "To become bold, proud, elated". 238.
गादरणौ, v., "To sprout, bud, germinate", 228.
गाहटणौ, v., "To thrash", 127.
गुडलपण, m., "Turbidness (of water)", 208.
गुड़ित, adj. (?). used in **मद गुड़ित,** "Streaming ichor from the temples (said of an elephant in rut)", **मद भरता,** 105.
गैगहण, m. (?). "A battle of elephants". **गय हस्ती त्याँ की गहणि,** 118.
गोघोख, m., "A cow-house or station", **गोकुल,** 185.
घात, f., "A stratagem, opportunity, the right time for acting", 66.

घुरणौ, v., "To thunder". 40.
घेघूँचणौ, v., "To unite oneself with another, to become one", 201
चकडोळ, m. (?), "A vehicle with cushions for women", सुखासन, नरवाह्ययान, 103.
चन्द्रवौ, m., "An awning, canopy", उल्लोचः चन्द्रोदयः, चन्द्रयत, 160.
चाचर, m., "A field, battle-field", भूम्यङ्गण, रणभूमिका, 121.
चाचणौ, v., "To destroy, defeat", खण्ड करिवउ, हार मनावणौ, 278
चाहि, a conj. participial form from चाहणौ "to wish", used in the function of a postpos. meaning "towards", 106.
चुवणौ, v., "To drop, fall in drops", छिटक छिटक पड़णौ, चोटितुम्, चरितुम्, 81.
चोटियाळी, f., "Having dishevelled hair", कुटितवेणीका, विरलकेशा, 121.
चौ, adjectival genitive postposition, m. sing., 12, 37, 58, 67, 87, 133, 148, 173, 215; ची, f., 82, 148; चै, loc.-instrum. m., 82.
छछोहौ, adj., "Loose (?)", ढीलौ, शिथिल; or "Quick (?)", उतावळौ, 81.
छिड्ड, f., "A drop", छाँटा, विप्रुषो, 125.
छिणियौ, adj., "Ephemeral" क्षणिक, 134.
जई (cfr. तई), rel. pron. adv., "When", यदा, 62, 151, 172.
जच, rel. loc. adv., "Where", 45, 237.
जलबाळा, (Skt. जलवालिका), f., "Lightning", 196.
जसु, rel. pron., gen. sing, 33, 272
जा, for जाइ rel. pron., m. plur., 137
जाँ, rel. locative adv., "Where", 50.
जाइ, rel. pron., sing. f. 169; plur. m. (or n.), 104, 304.
जासु (cfr. जसु), rel. pron., gen. sing., 135.
जि, ind., emphatic enclitic, 15, 79, 133, 173
जिका, compound rel. pron., f. sing., 29.
जिणि, rel. pron., obl. sing. m., 5, 214; f., 269; agentive sing. m., 7.
जिम, rel. qualitative adv., "As", 71, 104, 181, 208, 218, 221, 228, 255, 261, 282, 296; final "So that, in order to . .", 69
जिवड़ौ, rel. qualitative adj., "Such". जिवड़ी, f., 9.
जु, rel. pron., m. sing., 7, 88, 215 (?), 216; f. sing., 277; n. sing., 3; m. plur., 41, 226 (?); explicative "That", 133, 134; final "That", 6; conditional "If", 123.
झूँसवरी (mod. झूसरी), f., "A yoke", 89.
जेहि, rel. pron., agentive sing., 2, 8; obl. sing., 36, 37

जेम, rel. qualitative adv. "In which way", 131, 207, 296.

जेहड़ि (cfr. Hindī **जेहर**), f., "A female ornament of the feet". **चरणाभरणविशेष** 168.

जेहवौ, rel. qualitative adj ; **जेहवी**, f., 26.

जैहौ, rel. comparative adv., "Like . .", 166, 170, 220.

जा, for **ज** q.v., f. sing. (?). 9.

जोइ, f., "A woman, female", 40.

जौ, ind., conditional "If", 59, 298.

झङ्खर (Pkt. **झङ्खरो शुष्कतरु**, Hem., *Deśī* ?) m., "A dried-up tree, a tree without leaves", 191.

झल (for **झाल**), f., "A flame", 140.

झाँखाणौ, p.p., "Withered", **विलक्षीभूत**, 140.

झालरौ, f., "A fringe" 144.

डङ्कन, m., "A small tribute payed to a sovereign (?)", **स्तोकं खाद्य-मात्रम्**, 253.

डफ, f., "A kind of large flat drum", **चङ्ग**, 227.

ढलकावणौ, v. "To shake", 241.

ढलणौ, v., "To break off and drop to the ground", 121.

ढील, f., "Delay", 45, 70

ढेरवणौ, v., "To loosen, make loose", 116.

तई (cfr. **कई जई**), correl. temporal adv., "Then, at that time" **तदा**, **तिवारइ**, 61, 62.

तण, for **तणौ** q.v., 132.

तणौ, adjectival genitive postpos., dir. sing. m., 7, 19, 21, 23, 52, 77, 78, 111, 142, 163, 166, 190, 202, 267, 300, 302 ; **तणा**, obl. sing. m., 97, 100 ; **तणैं**, instrum. sing. m., 133, 160 ; loc. sing. m., 57, 59, 175, 224 ; **तणी**, dir. sing. f., 3, 25, 79, 164, 210, 277, 294, 302, 303 ; obl. sing. f., 190 ; dir. plur. f., 252 ; **तणा**, dir. plur. m., 23, 97, 122, 208, 215, 259, 260, 303, 304.

तत्र, ind., tatsama, "There", 174, 244.

तदि, correl. temporal adv., "Then" 80, 110, 123, 134, 187.

तपन, m., "The sun", 190

तरलौ, adj., "Broad, thick (?)", **स्थूल**, 242. [291.

तसु, correl. pron., gen. sing., 26, 28, 43, 99, 159, 257, 261, 285,

तह, f., "Strength, firmness", **शक्ति**, 110.

ताँ, correl. pron., gen. plur., 279.

ताइ (cfr. **जाइ**), correl. pron., 11, 265 (?) ; n. sing., 13, 303 ; gen. sing., 12 ; n. plur., 4.

ताड़ङ्क, m., "An ear-ring", **कर्णकुण्डल**, 89.

ताल, m., "Time (musical)"; **तिणि तालि** "At that time, that moment", **तस्मिन् क्षणे**, 177.

तासु (cfr. **तसु**), correl. pron., gen. sing., 52. 126. 272, 302.

ताहरौ, possess. adj., "Thy". 45.

तिकरि (for **अतिकरि** ?), ind., "Exceedingly, very much (?)", 143, 279.

तिणि, correl. pron., obl. sing. m., 7, 57. 177. 192, 201, 267, 269; f., 19 (?), 29, 111, 161 (?); agent.-instrum. sing. m., 5, 8, 51, 168; instrum. sing. n. used in the function of a causal. "Therefore". 94, 212. 224, 259, 260.

तितरौ, correl. quantitative adj.: **तितरै**. loc. sing. used adverbially, "At that time", 44.

तिम, correl. qualitative adv., "So", 70, 71, 104, 170, 255.

तिसौ, correl. qualitative adj.: **तिसी**. f. sing., 210; **तिसा**. m. plur., 304.

तिहाँ, correl. loc. adv., "There", 239, 253.

तिहि, correl. pron., accus. sing. (?), 256.

तीवट उघट, a musical technical term, 244.

तुम्ह, 2nd pers. pron., obl. plur., 60.

तुम्हाँ, ditto., 61; accus. plur., 62.

तुम्हीणौ, possess. adj., "Your". 301.

तूँ, 2nd pers. pron., dir. sing., 4, 290; obl.-gen. sing., 303.

तूझ, 2nd pers. pron., gen. sing., 6, 58.

ते, correl. pron., dir. sing. m.. 173. 290; f., 210 (?); dir. plur. m., 8.

तेणि, correl. pron., instrum. sing.. 54; obl. sing., 122; loc. sing., 160.

तेम, correl qualitative adv., "Thus". 302.

तेहौ (cfr. **जेहौ**), correl comparative adv., 177.

तै, correl. pron., obl. sing., 66. 95. 103.

तो (for **तु** or **तौ**, cfr. **जु**, **जौ**), correl. ind., 78. 79, 278, 299; **तोजि**, ind., "Nevertheless (?)", 129.

तौ, correl. ind., conditional. "Then", 298; "Certainly (?)", 95.

दड़ड़, ind. onomat. expressive of the noise of falling water, 196.

दुरौ, adj., "Hostile, harmful, painful", **दुरीति दुःखोत्पादकः**, 65.

दूवौ, m., "Command. permission", 58, 80.

देखाणौ, m., "Sight, the coming in sight", 116.

धड़कणौ, v., "To flash", 119.

धरहरणौ, v., "To pour (rain)", 195.

धसणौ, v., "To pass through". 168.

धाकजल, m., "A downpour of rain". 119.

धीर, f. (*sic*), "Firmness, courage, confidence", 70.

धुड़ीरव, m., "A dust-storm", **वाउलि, वाउलि कोरण तेह नी रज,** 193.

ध्रगध्रगी, f., "Throbbing, pulsation, palpitation of the heart, 176.

ध्रू, m., "The head, skull", 121 : **ध्रूमाला,** f., "A garland of skulls", 107.

नड़, m., "A water-fall (?)", **पर्वतानां निर्झरप्रवाहशब्द,** 196.

नहणौ, v., "To place". **थापणौ**. 62.

नासफरिम, m.. "Avarice, parsimony, sparingness", 182.

निकुटी, m., "A mason, a stone-cutter", **सूत्रधार,** 110.

निगरभर, adj., "Full of . . .". 181 ; "Crowded, dense, crammed", 247.

निठ, for **नीठि** q.v., 163.

निहस, f.. "Noise (of drums)", **निर्घोष,** 38.

निहसणौ, v.. "To hang, swing", 98: "To rage, to be strong or violent", 197.

नीखर, adj., "Limpid, clear", **निर्मल,** 206.

नीठि, ind.. "With difficulty", **कथमपि, कष्टइँ,** 220

नीरोवर, m., "The sea, ocean". 145.

नेत्रौ, (for **नेतरौ**), m.. "Churning-rope". 62.

नै, accus.-dat. postpos.. "To". 69.

नैरणौ, v.. "To enjoy find pleasure in", **सुख अनुभवणौ,** 191.

पकवान, m. (?), "Cooked food". 230.

पङ्गुरण, m , "A garment". **पङ्गुरणं वस्त्रम्,** 220.

परठणौ, v.. "To put, place". 40. 154; "To shoot (an arrow)", 109.

परवरणौ, v.. "To spread about (intr). to go everywhere". **विस-तरणौ,** 253.

परि, instrum. used as a postpos.. "Like. after the manner of", 14 25. 42. 174. 216, 221 : **अणि परि,** 235 ; **अहवी परि,** 15 : **नवी परि,** 20. 126. 192.

पहल, dem. adj. (?). "That, yonder". 203.

पाँतरणौ, v.. "To aberrate. become imbecile". 32. 33.

पारम, adv.. "All around, on all sides" **परितः, चउ पखेर,** 107.

पुणणौ, v.. "To say, talk". 77.

पुणि, ind. copulative. 1

प्रखाळित (cfr. Skt. **प्रक्षालित**), p.p.. "Washed, whitened", 205.

प्रति, postpos. of the accus.-dat., "To", 223; "to, towards", (with verbs of speaking to, addressing, etc.), 31. 283; comparative, "Than", 9. 190. 295; distributive, 39.

प्रारथित (Skt. **प्रार्थित**), p.p., "Revived", **दत्तसुखोपाय,** 174.

प्रासणौ, v.. "To eat up", 59.

प्रोइणौ, v.. "To tie, bind, clasp", 93.

फरहरणौ, v.. "To break loose, to get loose (said of the wind)", 217.

फहरावणौ, v.. "To cause to fly or flutter", 250.

बाभणौ (Ap. **बज्झइ** < Skt. **बध्यते**), v. pass "To be bound", 38.

बापकारणौ, v.. "To stimulate, rouse, excite to fight, praise", **पचारणौ, ऊस्यार करणौ,** 123.

बारिगह, f., "A tent, canopy", **तम्बू, पटकुटी,** 90.

बीरज, for **बीज,** "The second day of the moon", 14.

बेपुड़ी, for **बेवड़ी,** adj. f., "Double, twofold", 117.

बैलख, m. (?), "The shaft of an arrow", **पुङ्खस्थानम्, जिहाँ शर थापी खाँचीयइ ते बैलख,** 131.

बैली, m.. "A companion, mate, helper". 123.

भालियल, m.. "The forehead", **ललाट,** 88.

भीरि, f.. "Help, succour", 216.

भुरड़णौ, v. "To subdue, restrain, curb, coerce", 254.

मखतूल, m. (?). "A black ribbon or string", **मकतूलगुण श्यामपट्ट-वरक,** 81

मज्जात, m. (?); "Marrow, pith, core (of a fruit)", **मज्जा, मीँजी,** 234.

मझि, loc. postpos.. "In, in the middle, inside", 28.

मनरखी, adj. f.. "Capricious, independent". **मनमानी, मनोरसका, छन्दोवर्तिनी,** 179.

महण, m. "The sea, ocean". 118.

महछि (cfr. Guj. **माहिती**), f., "Information, news", 72.

महर, m., "A milkman, herdsman", **गूजर,** 114.

महियारी, f. from the preceding, "Milkmaid", **गूजरी,** 114

मड़वरि, f., "A kind of flute, a snake-charmer's flute". **चेक तूँबी वाजित्र,** 227.

माणग, m., "Enjoyer", **भोक्ता, भोगवणहार,** 268.

माणणौ, v.. "To enjoy", **माणयति भुनक्ति, भोगवइ,** 268.

मारकू, m., "A robber", 116.

मावीत्र, m. plur., "The parents. father and mother". 34.
म्हारौ, possess. adj., "My", 45, 303.
मीँटणौ, v.. "To open the eyes (on awaking)". 216. [62.
मूँ, 1st pers. pron., gen. sing. 103, 296, 300, 302; accus. sing.,
मूझ, 1st pers. pron., gen. sing., 295, 297. 298; accus. sing., 59.
मेढि, f., "A thrashing-stake, the stake round which the thrashing is made with a couple of bullocks", 127.
मेलगर, m., "A spectator", कौतुकप्रेचक. 243.
मैं, 1st pers. pron., agentive sing., 2, 302, 304.
मो, 1st pers. pron.. gen. sing., 301.
रई, f.. "A churning staff, bran", 62, 185.
रडणौ, v., "To weep. whine", रोदितुम्, 231.
रलतलणौ, v.. "To flow in abundance". 122.
रहरह, ind. onomat.. "?", 46.
रासि (Skt. रश्मि), f.. "A rein". 89.
रिणाई, m., "A money-lender. creditor", ऋणधियात, 220.
रीरी, ind. (?). "Loudly?", बाढस्वरेण. 227.
रुख, see रुखि, 42.
रुखि, instrum.. used in the function of a postpos.. "Like. after the manner of . . .", 22. 26. 205.
रेसि, f. (?), "Wish, desire". वाञ्छा, इच्छा; often used as a postposition, "In order to. with the object, or for the purpose of . . .". 141.
रौ, adjectival genitive postpos.; रै, loc. sing. m.. 78: रै loc. plur.. 20; रा, dir. plur. m., 23.
लगि, loc. postpos.. "Up to. till". 108. 123. 296.
लगै, ditto. "To". 56; "As far as". 103.
लगौ, ditto. 44.
लङ्गर, m., "A chain or shackle for elephants". 167.
लवली, f.. "A creeper". 191.
लमण, m., "Flexuous gait, graceful movements of the body in walking", चङ्ग मोड़णउ, 109.
लसणौ, v.. "To shine. appear beautiful or conspicuous". 197.
लहरीरव, m., "The sea, ocean". 141.
लाग, adj., "Worthy, suitable". योग्य, 104.
लारोवरि, ind.. "In a row", लारोवरीति श्रेणिबन्धेन, 114.
ल्हाखि, f., "A stable (of horses)", लाखिरिति मन्दुरा, घोटकशाला, पादमर, 241.

वडफरि, f., "A shield", **खेटक,** 129.
वणतौ, adj., "Beautiful, comely", **रुड्व, चारु,** 98.
वन्दरवाल (Skt.* **वानरमाला**), f., "Some kind of floral ornamentation, wherewith the house in which a male child was born, was decorated, 233.
वरि, ind., "Like, as if", 15, 34, 182; "Over, upon", 86.
वाउलौ, m., "A prattler", **वाचाल,** 4.
वाउलौ, adj., "Mad, crazy", 4.
वाकारणौ, v., "To stimulate, excite", **सरोषं प्रेरितुम्,** 131.
वाँकिया, plur., see *Notes*, 89.
वागणौ, v., "To speak, talk", 130.
वारणौ, for **उवारणौ,** v., "To wave something over somebody's head as a prevention against the evil eye", 147.
वाराज, m., "A lotus", **वारिज,** 177.
वावरणौ, v., "To handle, wave (a sword)", **तरवार वाहणौ,** 138.
वाहरि, f., "Rescue (of property stolen by armed robbers or enemies)"; **वाहरि करणौ,** v., "To rescue, recover (stolen property)", **वाहरिं कर्तुम्,** 64, 112.
वाहरू, m., "A rescuer (of stolen property)", 116.
विलकुलणौ, v., "To become flushed in the face (from anger, etc.)", 131.
विसाहण, m., "Commerce, trade", **विसाहणउ, व्यापार, व्यवसाय.** 295.
विहि, for **वहि,** remote dem. pron., fem. sing., 169.
वीर, m., "A brother", 44, 75, 130.
वीरहक, f., "A boast, a challenge", **वीराणां सुभटानां हक्काः स्वस्वबलवर्णाया वादस्वरेण प्रकाशनम्,** 118.
वेढ़णौ, v., "To mow, cut", 126.
वेलाहरण, m., "The sea, ocean", 63.
वेह, m. (?), "An auspicious vessel used on festive occasions", **मङ्गलकलश,** 153.
सङ्गार, m., "Harrowing, destruction"; **सङ्गार फेरणौ,** v., "To carry destruction", 127.
सञ्जोवणौ, v., "To place", 101.
सधर, adj., "Firm, stout, compact", 25, 239.
सनस, f., "Concern, anxiety, consideration", **लज्जा,** 133.
समरवै, m., "Lightning", **वीजलौ, विद्युता,** 119.
समा, postpos. (?), occurring in the phrase: **दस मास समा** "for quite ten months", 229.

समुह्णौ, v., "To prepare one's self to fight, to go against the enemy", सम्मुखीयावणौ, 117.

सम्प्रति, ind. used as a subst., "Reality (as opposed to स्वप्न "a dream")", प्रत्यक्ष, 51.

सरि, (for सरिस ?), adj., or postpos. (?), "Like. equal to", 34.

सरिस, postpos., "With, together with", 32, 150, 201.

ससत, adj., "Unstable, oscillating (?)", ससत इतस्ततश्चलद्दृष्टम्, 98.

सा, (< साउ < Skt. स्वादु), m., "Taste, enjoyment", स्वाद, 178.

साउजम, adj., "Eager, full of zeal, passion, or excitement", सोद्यम, 141.

साध्रि, f., "Desire", 183.

सारङ्ग, m., "A bow", धनुष, 67.

साह्ण, m., "A vehicle, conveyance, draught-animal, horse, elephant, etc.", साहण गजाश्वरथरूप, हाथी घोड़ा रथ आदि, 282.

साऊलि, f. (?), "A cry for help, invocation, call", कूकरव, पुकार, बँब, 113.

साहौ, m., "An astrological moment", 151.

सिरहर (< सिहर < Skt. शिखर), m., "A diadem, crest (fig.)", 10.

सिरौ, m., "An ear of corn", सरडौ, 125, 126.

सिलाउ, m. (?), "The flash of the lightning", विस्फुरणम्, 119.

सिलीमुख, m., "An arrow", बाण, 67.

सिहर, (cfr. Skt. सहिर, a mountain, L.), m., "A cloud", सहर, अभ्र, 119.

सु, correl. pron., m. sing., 47, 73, 173, 194, 204; m. plur., 23, 41, 95, 104, 127, 173, 284, 292; f. sing., 6; f. plur., 26, 79, 233; सु आ, 51; सु अहो, 1; सुजु, 19, 22, 32, 46, 94; pleonastic, 15, 39, 90, 99, 174.

सुगह, adj., "Thrashed, ground, pounded", 127.

सूँ, ablative postpos., 53, 61, 64, 103, 129, 152, 156, 166, 190, 290.

सूणहर, m., "A sleeping-room", शयनगृह, 158.

सूँधौ, m., "Scent, fragrance", सुगन्ध, 166.

सूहव, f., "A wife whose husband is living", सधवस्त्री, 217.

सोइ, emphatic form of सु, q.v., 40.

सोजि, ditto, 133.

हथनालि, f., "A match-lock", 118.

हरि, f., "Desire, wish", इच्छा, 29, 77

हरिहंस, m., "The sun", 27.

हल, ind., "Quickly, at once (?)", 123.

हवाई, f.. "A kind of gun ", 118.

हिलवलणौ, v., "To be scattered all around, to swarm ", 105.

हुवणौ, v., "To blow, go off, explode". **हुविरित्युच्छलनम्,** 118.

हुलरावणौ, v., "To rock (a baby) in the arms", 238.

हूँ, 1st pers. pron., dir. sing., 2, 51, 53, 61. 63, 65, 130.

हूँ, ablative postpos. (cfr. **सूँ**), "From", 61. 122.

हूँत, ablative postpos., "From ", 259.

हूँतौ, adjectival ablative postpos.; **हूँती,** f. sing., 63. 91 ; **हुंता**, m.. plur., 45, 56, 72.

हेका ... **हेका,** adv., "On the one side . on the other side here . . . there", 48.